

**ILLOCUTIONARY ACTS USED BY SYAIKH AHMED
DEEDAT AND PASTOR STANLEY SJOBERG IN A GREAT
OPEN DEBATE “IS JESUS GOD?”**

THESIS

Written by:
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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
FACULTY OF HUMANITIES AND CULTURE
THE STATE ISLAMIC UNIVERSITY (UIN) OF MALANG**

2008

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THESIS

Presented to
The State Islamic University of Malang
in Partial Fulfillment of the Requirements
for Degree of *Sarjana Sastra (SI)*

Written by:
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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
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2008**

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This is to certify that Sarjana thesis of Binti Afifah (03320089) entitled "Illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate "Is Jesus God?" has been approved by the advisor for further approval by the Board of Examiners as the requirement for the Degree of Sarjana Sastra (S.S) in English Letters and Language Department, the Faculty of Humanities and Culture.

Malang, April 4th 2008

The Board of Examiners Signature

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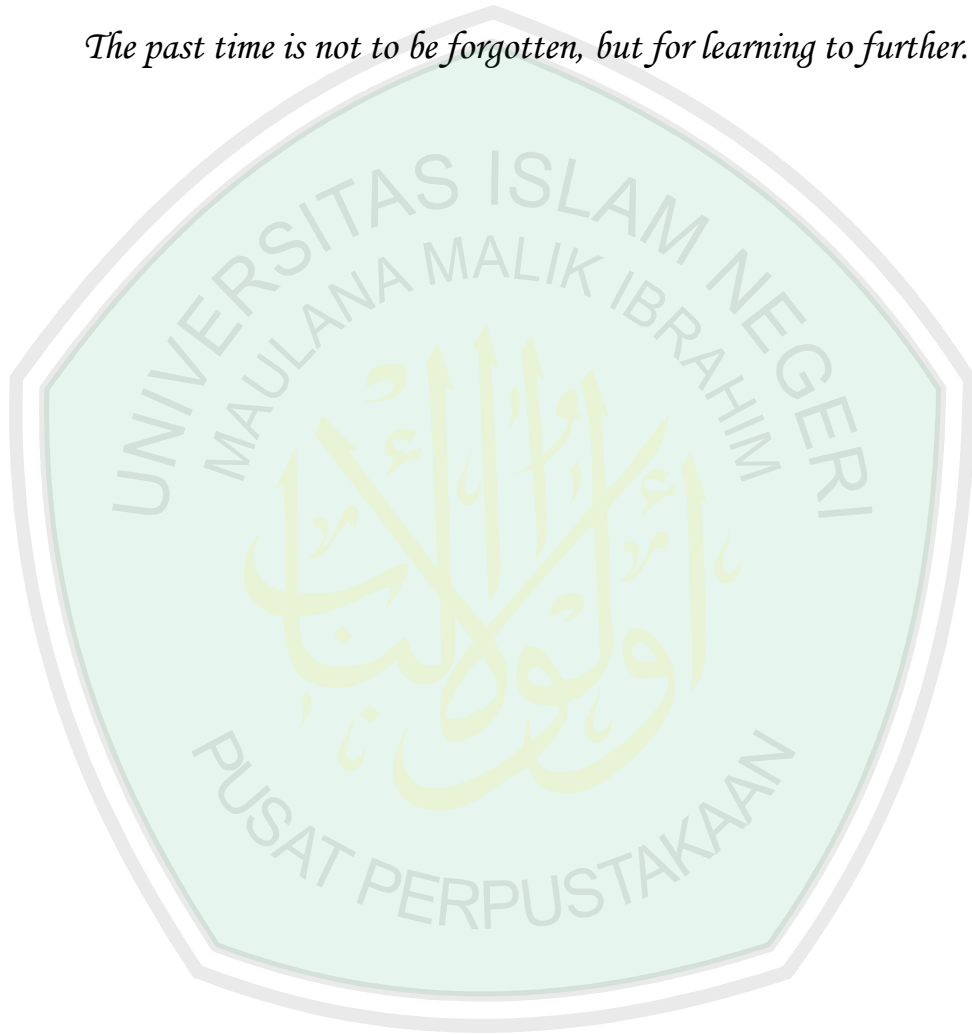
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MOTTO

The past time is not to be forgotten, but for learning to further.



DEDICATION

This thesis is dedicated to:

My beloved father and mother

Riyanto and Nafsiatul Amanah

Thanks for their endless great love, care, trust and supports
both material and spiritual. Your struggle is great.

My beloved Grandfather and Grandmother

Tamari and Sujinab(Almh)

I am really proud of you. I really miss you my "Mak"

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and always help me when I was in Malang.

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My Special One

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Thanks because you always beside me every time I need.

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May Allah SWT bless us. Amien.....

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I would like to extend the sincerest thanks to following people:

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Finally, the researcher is only able to say that this thesis is the best for researcher’s effort, although it is far from being perfect. The researcher hopes this thesis is useful especially for researcher and the readers generally.

The researcher,

Binti Afifah



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ABSTRACT

Afifah, B. 2008. Illocutionary Acts Used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?”

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Key Words : Illocutionary acts, Syaikh Ahmed Deedat and Pastor Stanley Sjoberg.

This research investigates the illocutionary act in utterances made by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in a great open debate "Is Jesus God?" Based on Austin theory illocutionary act is speaker meaning behind what he is uttered.

In data analysis the researcher began with finding the transcription of the utterances made by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg. Then the data are discussed into speech act based on Austin theory. To limit the data, researcher only focused on section giving opinion or presented messages.

The researcher focuses on illocutionary act including constantives, directives, commissive and acknowledgment. It uses descriptive qualitative method to describe each sentences or utterances.

The instrument of this research is the researcher himself because the data of this research is the transcription of the debate of Syaikh Ahmed Deedat and Pastor Stanley Sjoberg. This research found that generally the utterances of Syaikh Ahmed Deedat and Pastor Stanley Sjoberg contain constantives, directives, commissive and acknowledgment.

At last the utterances made by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in a great open debate are mostly dominated by constantives.

CHAPTER I

INTRODUCTION

1.1 Background of Study

Speech act is the basic unit of communication (Schiffrin, 1994: 54).

Speech acts are performed through the use of conventional procedures and linguistically realized through illocutionary force indicating devices. Austin (Stubbs, 1993:152) expands the concept that every speech act consists of three separate acts: an act of saying something (locutionary act), act of doing something (illocutionary act), and act of affecting someone or listeners (perlocutionary act).

The focus of investigation of this research is illocutionary act.

Illocutionary acts are what is constituted by the rules or what the speaker is doing in relation to the hearer with stating, questioning, commanding and promising. Illocutionary act is subject to the conditions and rules.

Study on illocutionary act has been done by several researchers, for example Handayani (2004) who have studied about illocutionary acts used by transexual people in Malang. The results of her research showed that Illocutionary acts of assertive, directive, commissive, expressive act. The most assertive act performed in this finding is complaining act. For example: Merlin said: “Opo’o bar”. It is complaining act because she tries to complain why the volley ball playing finished.

In addition, Anisiah (2005) conducted speech acts used in Djarum advertisements, and she founds the utterances act that are performed, there are

illocutionary acts of stating, telling, ordering, asking, and perlocutionary act of persuading and convincing. The speech acts of advertisements performed are literally, non-literally, directly and indirectly. And the perfect ness of illocutionary act influences the level marketing of the product.

Another researcher, Istiqomah (2002), has investigated speech acts used by buyers and vegetable selers in pasirian lumajang. She found that kind of speech acts used were constative acts, directive act and commissive acts. The most constative acts performed were informative acts, disputative acts, retridictive acts. The directive acts were performed in requirement and questioning acts. Finally, the commissive acts acts were in the form of promising and offering acts. In analyzing the speech acts, she did not bagging with the analysis of felicity conditios so that in this research the appropriateness of the ulterances were not identified. She also didn't include how the speech acts were performed in line with whether it is literal or non-literal.

This research analyzes illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate "Is Jesus God?" This research is important because of two reasons: (1) it is an interesting debate in this era between a Moslem (Syaikh Ahmed Deedat) who tries to clarify who Jesus is and Christian (Pastor Stanley Sjoberg) who tries to prove that Jesus is God. It happens in Stockholm, Sweden in 1985 and until now it is still a popular debate. (2) It is focuses on the politician utterance that is a formal discussion that content illocutionary act in a great open debate.

1.2 Problem of the Study

This research focuses on the following question: What illocutionary acts are used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?”?

1.3 Objective of the Study

Based on the problems mentioned above, the purpose of this research is to describe the illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?”

1.4 Scope and Limitation

This research limited on analyzing utterances used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?”

The research focuses only on description of illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?” by using Austin’s theory. The illocutionary acts used are constantives, directives, commissive, and acknowledgement.

1.5 Significance of the Study

The result of this research gives valuable findings in the field of speech act and discourse studies which occur in debate. The results of this research are also useful for the students and the teachers of English Department to

understand illocutionary acts in debate. This research is also expected to give an important direction and contribution for the future researchers who are interested in doing similar researches.

1.6 Definition of the Key Term

To avoid misunderstanding, some terms used in this research need to be defined.

1. Speech acts: the act performed in uttering certain utterances in a given context.
2. Illocutionary acts are the expression of proposition with the purpose of doing something else. The act performed as the result of the speaker utterances.
- 3 A Great Open Debate “Is Jesus God?” is a debate between Pastor Stanley Sjoborg as a Christian and Syaikh Ahmed Deedat as a Moslem that happens in Stockholm Sweden, which discusses whether Jesus is God.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Speech Acts

Speech acts are the study of language, meaning and communication.

Speech acts in general and illocutionary act in particular can be performed in some various ways depending on the speaker's intention. Everyone makes an act when he/she speaks; therefore, it is called speech act. As Yule (1985: 100) states "Speech acts are the types of acts performed by a speaker in uttering a sentence". The fundamental insight of speech acts focuses on how meaning and action are related to language. It influences the relationship between form and function (Renkema, 1993: 21).

Austin (Schiffrin, 1994:50) states that speech acts theory is concerned with meaning, use and actions. Therefore, we can say that speech acts is study of the intended speaker's meaning when he/she uses the language while performing an act. Austin in (Schiffrin, 1994: 50) also notices that uttering the sentence is a part of doing an action. So, when people speak, they do not only or just say something but also perform an action to emphasize what they mean.

According to Brinton (2000: 307), the speech acts theory has been developed by a British philosopher John Searle. He developed speech act theory from a basic belief that language is used to perform actions. Austin in Grundy (2000: 50) distinguished three kinds of action within utterances: locutionary act, illocutionary act and perlocutionary act.

There are three kinds of speech acts. The first kind is locutionary acts.

Austin (1955:94) says “locutionary act is the sense of saying something is to do something; in saying something we do something considered as illocutionary act; and even by saying something we do something”. Austin (in Leech, 1996:199) makes among three kinds of speech acts: (1) a locutionary (performing the act of saying something), (2) an illocutionary act (performing an act in saying something), and (3) a perlocutionary act (performing an act by saying something).

For example:

Locution: s says to h that X

(X being certain words spoken with a certain sense and reference)

Illocution: In saying X, s asserts that P.

Perlocution: By saying X, s convinces h that P

Based on the three classifications in terms of the process models of communication, we may identify the illocutionary act with the transmission of message (ideational communication), and the illocutionary act with the transmission of discourse (interpersonal communication). The only modification of this statement is that the illocutionary goal of a discourse has been distinguished, from other social goals. The social goals maintaining cooperation and politeness. For this reason, Leech (1983: 201) shows more than one goal arrow connecting the first and the final positions.

2.1.1 Locutionary Act

Locutionary act is simply the speech acts that have taken place. Austin {in Coulthard 1993: 18) states that locutionary act is the act of saying something in full sense of 'say'. According to Renkema(1993: 22) locutionary act is the physical act of producing an utterance. Austin in Brinton (2000: 310) states that locutionary act includes both an utterance act and propositional act. It is the recognizable grammatical utterance (form and meaning). Stubbs (1983: 152) defines locutionary act as the act of saying something: producing a series of sounds which mean something. This is the aspect of language which has been the traditional concern of linguistics. Shciffirin (1994: 53) states that a locutionary act involves the uttering of an expression with sense and reference i.e. using sounds with meaning.

2.1.2 Illocutionary Act

Illocutionary act, such as stating, questioning, commanding and promising. Illocutionary act is the act which is committed by producing an utterance: by uttering a promise, a threat is made; by uttering a threat, a threat is made Austin in Renkema (1993: 22). Austin in (Brinton, 2000: 310) defines the illocutionary act as the communicative purpose of an utterance, the use to which language is being put, or what the speaker is trying to do with his locutionary act. Searle claims that the illocutionary act is the minimal complete unit of human linguistic communication. Whenever we talk or write to each other, we are performing illocutionary acts.

Moreover, illocutionary acts are performed intentionally, Allan (2007) states their reasons, namely: *firstly*, the mutual belief that whatever one person says something to another, *secondly*, an illocutionary acts is communicatively successful if the speaker's illocutionary intention is recognized by the listener, *thirdly*, illocutionary acts are all intentional and are generally performed with the primary intention of achieving some perlocutionary effect. For instance, a speaker says 'Shut the Window' intending for the listener to understand the communication as an order and intends the listener to shut the window.

2.1.3 Perlocutionary Act

Perlocutionary act would include such effects as persuading, embarrassing, boring, irritating, annoying, consoling or alarming and inspiring the hearer. For example: if a husband says to his wife ten times in five minutes. "Hurry up, dear, we're going to be late for the party", the illocutionary act might be one of urging but perlocutionary act is likely to be one of irritating. Austin in (Brinton, 2000: 302) perlocutionary act is the intended or actual effects of locutionary act, the consequences these acts have on hearer's attitudes, beliefs, or behavior. Perlocutionary act is the production of an effect through locution and illocution (Renkema, 1993: 22).

Austin in Coulthard (1985:19) the act is the effect of the utterance on the listener but this is not an effect governed by convention.

2.2 Types of Illocutionary Acts

The most influenced system currently available for categorizing speech acts, especially illocutionary acts, is proposed by Austin in Ibrahim (1993:16) who distinguishes four kinds of illocutionary acts in terms of their essential conditions.

1. **Constantives:** represent some state of affairs: typical examples are assertive, statives, affirmatives, answering, declaring, claiming, disagreeing, telling, attributing, predictive, retrodictives, descriptives, ascriptives, informatives, confirmatives, concessives, retractives, assentives, dissentives, disputatives, responsiveness, suggestives, and suppositives. According to Austin the point or purpose of the members of the constantives class is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition. All of the members of constantives class are assessable on his dimension of assessment, which includes true and false.
2. **Directives:** are acts where the speaker attempts to get the listener to do something. As in requestives, questions, requirements, prohibitives, permissives and advisories. As said by Austin that the illocutionary point of these consists in the fact that they are attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.
3. **Commissives;** hearer commits the speaker to do something, as in promises and offers. With commissives, speaker intends that his utterance obligates

him to carry out the action specified in the propositional content: A)
 without any further preconditions promise, swear, guarantee, etc. B)
 Subject to a favorable response by the hearer offer, propose, bet, volunteer,
 etc)

4. Acknowledgement, where the illocutionary point of this class is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. The paradigms of acknowledgements are apologizing, condole, congratulate, greet, thank, bit, accept and reject.

Austin in Wardhaugh (1986: 276) divides performatives into five categories:

1. Verdictives; typified by giving of a verdict, estimate, grade. For example: "Mam! I have write and Rosid not yet".
2. Exercities; the exercising of powers, rights or influences as in appointing, ordering, warning, or advising. For example: "Open this book!"
3. Commissives; typified by promising or undertaking, and committing one to do something. For example: "I promise that I will come tomorrow".
4. Behabitives; having to do with such matters as apologizing, congratulating, blessing, cursing, or challenging. For example: "I am sorry to hear that".
5. Expositives; a term used to refer to how one makes utterances fit into an argument or exposition. For example: "I argue that argument is true".

2.3 The Way of Performing Speech Acts

Searle (1975) introduces a difference between direct and indirect speech acts which depends on recognition of the intended perlocutionary effect of an utterance on a particular occasion (Brown, 1989: 232). According to Brinton (2000: 307), we often perform speech acts indirectly rather than directly especially in spoken discourse.

Indirect speech acts are cases in which one illocutionary act is performed indirectly by the way of performing another (Brown, 1989: 232). Indirect speech acts are speech acts performed indirectly through the performance of another speech act (Coulthard, 1985: 27)

Searle in Grundy (2000: 59) states that indirect speech act happens when form and function do not match such as in the following example:

- I wondered if maybe you wanted to go to the ball with me
(declarative form functioning as an inviting = would you like to go to the ball with me? Or a request = Go to the ball with me, please).
- Those people tonight, in the masks, they are his too, aren't they?
(Declarative form functional as a question = Are those people in the masks his too?)
- You are sure about this Neville (declarative form functioning as a question = Are you sure about this Neville?)

Direct speech acts are speech acts which are not performed by means of performing any other act. The example speech act of question, assertion, and

order. Further Sari (1988: 27) states that the first performance is direct speech act. The direct of speech act of the direct illocutionary act is the one that matches the syntactic form of the utterances. In other words, direct speech acts are the syntactic form of an utterance reflects the direct locutionary act.

Consider the following example:

Utterance	Form	Illocutionary act
It's a broom cupboard	declarative	informing
Where are we actually going, Ron?	Interrogative	questioning
Don't worry about it	imperative	asking

In addition, Grundy (2000: 59) states that direct speech act happens when form and function matches, such as:

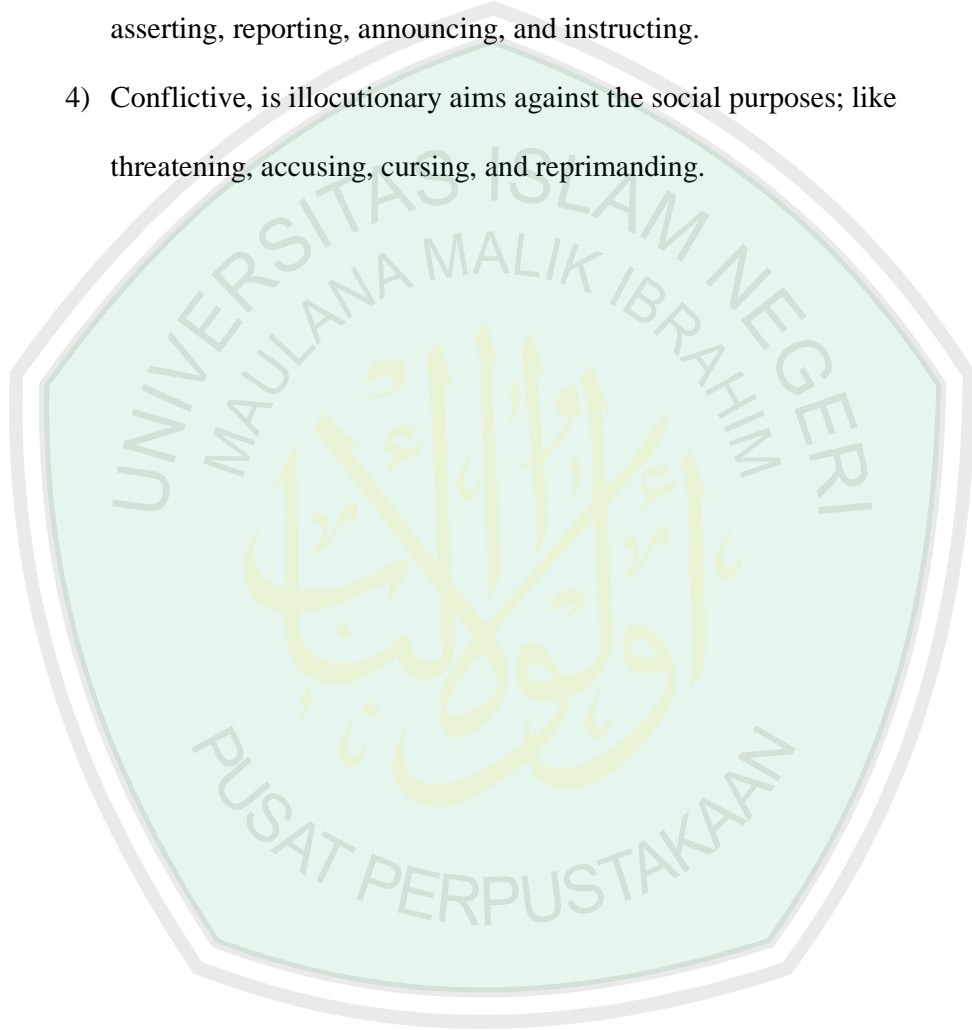
- a. I didn't put my name in that cup (declarative used as an assertion)
- b. Don't worry about it (imperative used to give an order / make request)
- c. Where are we going, Hagrid? (Interrogative used to ask a question)

2.4 The functions of illocutionary act

Illocutionary act has function based on social purposes such as respectable behavior. Leech (1983: 104) purposes the social illocutionary act function into four functions as follows:

- 1) Competitive, is the illocutionary aims at competing with the social purposes; such as ordering, asking demanding, and begging

- 2) Convivial, is illocutionary aims in compliance with the social purposes; for instance offering, inviting, greeting, thanking and congratulating
- 3) Collaborative, is illocutionary aims at ignoring the social purposes, such as asserting, reporting, announcing, and instructing.
- 4) Conflictive, is illocutionary aims against the social purposes; like threatening, accusing, cursing, and reprimanding.



CHAPTER III

RESEARCH METHOD

This chapter presents research design, data source, research instruments, data collection, data analysis and triangulation.

3.1 Research Design

This research employs a descriptive-qualitative method since the data are in the form of utterances. The data are analyzed based on Austin's speech acts theory especially on what kind of illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate "Is Jesus God?"

3.2 Data Sources

In this research, source of the data are taken from the utterances made by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate "Is Jesus God?"

The debate there is classified into two sections: section giving opinion or presented messages, section question and answer. In this research, the researcher only focused on section giving opinion or presented messages to limit the data. The needed data are gathered from the debate which consists of illocutionary acts.

3.3 Research Instrument

The key instrument is the research herself because there is no other research instrument which is suitable to gain the data especially in collecting

and classifying the data based on the categories as well as analyzing the data used by illocutionary act.

Other instrument is the compact disc

3.4 Data Collection.

The data of utterances are collected by using the stages as follows. First, recording the utterances used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg and make a transcription from the recorded utterances. Second, transcribing the data of utterances produced by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg into written texts. It is intended to make the data available to be analyzed. Third, understanding the data which have been transcribed.

3.5 Data Analysis

The data are analyzed into the following steps: first, finding the context of utterances made by the main characters; second, determining the illocutionary acts; third, categorizing the illocutionary acts based on Austin theory; the last, making conclusion based on the results on data analysis to answer the problems of the study.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter presents research findings of illocutionary acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?”. This chapter is divided into three sections: (1), the synopsis of a great open debate, (2) research finding, and (3) research discussion.

In this research, it is found that there are 94 data presentations. From these data, there are totally 51 utterances by Pastor Stanley Sjoberg and 43 utterances by Syaikh Ahmed Deedat. Each utterances is analyzed based on Austin’s theory, including constative, directives, commissive, and acknowledgement.

4.1 The Synopsis of a Great Open Debate

This debate is a great open debate between a Moslem and a Christian (Syaikh Ahmed Deedat as a Moslem and Pastor Stanley Sjoberg as Christian) meet in Stockholm, Sweden, discussing about “Is Jesus God?” In this debate, Pastor Stanley Sjoberg tries to prove that Jesus is God but Syaikh Ahmed Deedat tries to clarify who the Jesus is. Pastor Stanley Sjoberg says that Jesus is equal to God and no more is greater than Jesus. He is the king of kings, the lord of lords and He is identical with God. He also says that Jesus has the same authority as God. Therefore, if we do not honor Jesus, even we do not honor God. Then Pastor Stanley explains that Jesus is not just a single, individual, limited in His throne because He is everywhere. He can also hear

the pray of Pakistanis, Saudi Arabian, He also can hear the pray of African and Scandinavian at the same time. Therefore, he says that Jesus is so great.

Besides, Pastor Stanley says that God is not the only one on the scene. There is a devil. Devil is described in the Bible as the “Persecutor” and the devil has instrumented his power. We can see how much evil and the devil cause destruction in the world. God wants peace and the devil wants destruction, God wants happiness in our life but devil wants conflict and destruction. But Jesus, can represent mankind, because He creates us. And Pastor Stanley explains about the reason of why Jesus can die.

On the other hand, Syaikh Ahmed Deedat straightens the statement of Pastor Stanley before about what he believes in Jesus. Ahmed Deedat believes that Jesus is one messenger of God; He can up the death by God and believes that He (Jesus) is messiah which translated Christ. But He is not God. Then Mr. Dedaat asks to Pastor Stanley and all of Christian audiences that if Jesus is God, he wants to know a verse which shows that Jesus says “I’m God, Worship me” and Ahmed Deedat wants to prop out his neck to be cloigned if Pastor Stanley can show it. But he does not do that. Ahmed Deedat also says that if Jesus is God, He does not refuse that He had the quality of God but He refuses it. Therefore no one is only good but only God is good. That is quality of goodness. He says we cannot call Jesus as God and He (Jesus) does not proper to be worshipped. In conclusion, Ahmed Deedat says that jesus is Messiah, one of the messengers of God.

4.2 Research Findings

1. Data Presentation

Pastor Stanley Sjoberg's Utterances

1. I have accepted this challenge, because I have been asked to come and answer the question "Is Jesus God?"
2. I believe I have proved with my life in baseman up till now, that I do love Muslim people.
3. And in this country, I have been working with refugees, who have been Muslims, and we have not asked if they wanted to become Christian.
4. One way, some people had advised me to not take part in this meeting tonight.
5. Than, I will go home to heaven but I would like to stay on, because they are exciting day.
6. This is for word of introduction.
7. Jesus, is He equal with God? Well, the first question must be answered.
8. They know that the Injil is the message from God.
9. This is Jesus as God.
10. Tonight, I have decided to not show emotional as last night.

Data 1: I have accepted this challenge, because I have been asked to come and answer the question “Is Jesus God?”

Pastor Stanley Sjoberg is accepting Syaikh Ahmed Deedat a challenge's, because he has been asked to come and answer the question from Syaikh Ahmed Dedaat, Is Jesus God? The utterance (1) is a constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 2: I believe I have proved with my life in baseman up till now, that I do love Muslim people.

Pastor Stanley Sjoberg believes that he has proved his life in the baseman up till now and he does love Muslim people. The utterance (2) is a constantives and it is used to make a believing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 3: And in this country, I have been working with refugees, who have been Muslims, and we have not asked if they wanted to become Christian.

Pastor Stanley Sjoberg telling to audiences that he has been working with refugees who have been Muslims and Christian's people don't ask Muslims if they wanted to became Christians. The utterance (3) is a

constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 4: One way, some people had advised me to not take part in this meeting tonight.

There is some people disagreeing when Pastor Stanley Sjoberg take part in this meeting tonight. The utterance (4) is a constantives and it is used to make a disagreeing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 5: Than, I will go home to heaven but I would like to stay on, because they are exciting day.

Pastor Stanley Sjoberg commits himself to go to heaven and would like to stay on if he was died because they are exciting day. The utterance (5) is a commissive and it is used to make a guaranteeing statement. It is commissive, because the speaker intends that her utterance obligates her to carry out the action specified in the propositional content.

Data 6: This is for word of introduction.

Pastor Stanley Sjoberg explains all of the word that he has said is the word of introduction. The utterance (6) is constantives and it is used to make

an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 7: Jesus, is He equal with God? Well, the first question must be answered.

Pastor Stanley Sjoberg must be answered the first question from Syaikh Ahmed Deedat. The question is: Jesus, is He equal with God?. The utterance (7) is a constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 8: They know that the Injil is the message from God.

Pastor Stanley Sjoberg is affirming that People know the Injil is Message from God. The utterance (8) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 9: This is Jesus as God.

Pastor Stanley Sjoberg affirms to audiences that Jesus as God not the other. The utterance (9) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying

degrees) to something's being the case, to the truth of the expressed proposition.

Data 10: Tonight, I have decided to not show emotional as last night.

Pastor Stanley Sjoberg commits himself to not show emotional as last night to audiences in this debate with Syaikh Ahmed Deedat. The utterance (10) is commissive and it is used to make a guaranteeing statement. It is commissive, because the speaker intends that her utterance obligates her to carry out the action specified in the propositional content.

- 11 O thing I was a little nervous and my hand was shaking because my first time in my life I have sectional opportunity.**
- 12 And the Bible said that Jesus, He has Divine Authority.**
- 13 Don't care to read the Bible because I will make some quotations.**
- 14 No, don't make any applause I need every second.**
- 15 Listen, Jesus claims Himself to be God and He did it clear and easy to understand, for everyone that read the Injil, even**
- 16 Mohammad considers as the word of God.**
- 17 If you don't honor Jesus, even you don't honor God.**
- 18 And I could continue and give you even more scatters.**
- 19 What He said, I don't believe that you believe in Jesus.**
- 20 You should read what Jesus said about the future when He talks about our time.**

Data 11: O thing I was a little nervous and my hand was shaking because my first time in my life I have sectional opportunity.

Pastor Stanley Sjoberg says to audiences that he was a little nervous and his hand was shaking because this debate is his first time has sectional opportunity in his life. The utterance (11) is constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 12: He is the king of the kings, the lord of the lords.

Pastor Stanley Sjoberg affirms that Jesus is the king of the king and the lord of the lords, its means there isn't great except Jesus. The utterance (12) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 13: And the Bible said that Jesus, He has Divine Authority.

Pastor Stanley Sjoberg says that in the Bible said Jesus has Divine Authority. The utterance (13) is constantives and it is used to make a claiming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 14: Don't care to read the Bible because I will make some quotations.

Pastor Stanley Sjoberg requests to audiences to not care to read the Bible because he will make some quotations. The utterance (14) is directives and it is used to make a prohibitive statement.

Data 15: No, don't make any applause I need every second.

Pastor Stanley Sjoberg don't want the audiences give applause for him because every second time he needs. The utterance (15) is directives and it is used to make an insisting statement. It is directive, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable

Data 16: Listen, Jesus claims Himself to be God and He did it clear and easy to understand, for everyone that read the Injil, even Mohammad considers as the word of God.

Pastor Stanley Sjoberg commands to audiences to listens his explanation that Jesus claims Himself to be God and it is easy to understand for everyone that read Injil, and Mohammad considers as the word of God. The utterance (16) is directives and it is used to make a commanding statement. It is directive, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable

Data 17: And I could continue and give you even more scatters.

Pastor Stanley Sjoberg supports himself to continue give information about Jesus and gives even more scatters to audiences. The utterance (17) is directives and it is used to make an urging statement. It is directive, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 18: What He said, I don't believe that you believe in Jesus.

Pastor Stanley Sjoberg says that he didn't believe that the audiences believe in Jesus. The utterance (18) is constantives and it is used to make a disagreeing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 19: You should read what Jesus said about the future when He talks about our time.

Pastor Stanley Sjoberg suggests audiences to read Bible that the content is what Jesus said about the future when He talks about our time. The utterance (19) is directives and it is used to make a suggesting statement. It is directive, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 20: And we believe that God is one.

Pastor Stanley Sjoberg says to audiences that the Christians believe that God is one not two or three Gods. The utterance (20) is constantives and it is used to make a believing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

21: No, we don't.

22: He talks about Himself in plural.

23: He is everywhere.

24: You understand?

25: I hope you do.

26: We have a holy booklet here written by Ahmed

**Deedat and he makes a lot of jokes and he insulting,
he mocking and contemptible.**

27: If you have a problem God can understand.

28: I didn't drink secretly.

29: We need the grace of God.

30: And He could die on the cross.

21: No, we don't.

Pastor Stanley Sjoberg and the Christians don't have belief that God more than one as like belief's people except Christians. The utterance (21) is

constantives and it is used to make a disagreeing. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 22: He talks about Himself in plural.

Pastor Stanley Sjoberg conclude that Jesus talks about himself in plural considered explanations in the Bible. The utterance (22) is constantives and it is used to make a concluding statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 23: He is everywhere.

Pastor Stanley Sjoberg concludes that Jesus is everywhere because He can hear the pray of the Pakistanis, Saudi Arabian and He can hear the pray of Africa and Scandinavian at the same moment. The utterance (23) is constantives and it is used to make a concluding statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 24: You understand?

Pastor Stanley Sjoberg asks to audiences what they understand about PPS's explanations. The utterance (24) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees

and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 25: I hope you do.

Pastor Stanley Sjoberg requests audiences to understand what he has explained. The utterance (25) is directives and it is used to make a requesting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 26: We have a holy booklet here written by Ahmed Deedat and he makes a lot of jokes and he insulting, he mocking and contemptible.

Pastor Stanley Sjoberg informs audiences that he has a holy booklet that written by Syaikh Ahmed Deedat, and he says that Syaikh Ahmed Deedat makes a lot of jokes and he insulting, mocking and contemptible. The utterance (26) is constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 27: If you have a problem God can understand.

Pastor Stanley Sjoberg believes that God can understand us because He has a greater love; He can hear and understand our problem wherever we

are. The utterance (27) is constantives and it is used to make a concluding statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 28: I didn't drink secretly.

Pastor Stanley Sjoberg tells to audiences that he didn't drink secretly. The utterance (28) is constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 29: We need the grace of God.

Pastor Stanley Sjoberg asserts that we need the grace of God. The utterance (29) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 30: And He could die on the cross.

Pastor Stanley Sjoberg asserts that Jesus can die. The utterance (30) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

31: How can they believe it that God died?

**32: And I challenge you, all of you who think you are so good
in yourself, you don't need the grace.**

33: But if you need grace, accept Jesus.

34: He will do everything for you.

**35: But Jesus when he came, you can read a holy book wrote
about it.**

36: Jesus gives his live in order to save the world.

**37: You see Mohammad can't be a prophet, Moses talks
about.**

38: If you don't like Jews, I can help you.

39: For me, Moses loves Israel, but Mohammad did not.

Data 31: How can they believe it that God died?

Pastor Stanley Sjoberg asks to audiences that what they believe that God died. The utterance (31) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 32: And I challenge you, all of you who think you are so good in yourself, you don't need the grace.

Pastor Stanley Sjoberg challenges audiences who think so good and don't need the grace to go to heaven by you. The utterance (32) is directives and it is used to make a challenging statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 33: But if you need grace, accept Jesus.

Pastor Stanley Sjoberg informs that if audiences need grace they can accept Jesus because He will do everything for us. The utterance (33) is a constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 34: He will do everything for you.

Pastor Stanley Sjoberg asserts audiences that Jesus will do everything for them. The utterance (34) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 35: But Jesus when he came, you can read a holy book wrote about it.

Pastor Stanley Sjoberg informs audiences that when Jesus comes the audiences can read a holy book wrote about it to understand all everything about Jesus. The utterance (35) constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 36: Jesus gives his live in order to save the world.

Pastor Stanley Sjoberg informs that Jesus commits himself to gives his live in order to save the world. The utterance (36) is constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 37: You see Mohammad can't be a prophet, Moses talks about.

Pastor Stanley Sjoberg disagrees that Mohammad can be a prophet, and Moses talks about. The utterance (37) is constantives and it is used to make a disagreeing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 38: If you don't like Jews, I can help you.

Pastor Stanley Sjoberg affirms the audiences that he can help them if they don't like Jews. The utterance (38) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 39: For me, Moses loves Israel, but Mohammad did not.

Pastor Stanley Sjoberg claims that Moses loves Israel but Muhammad didn't. The utterance (39) is constantives and it is used to make a claiming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

40: So, Mohammad was not similar to Moses.

41: I don't think you read the Bible through.

42: You thing you are God?

43: And you refer to that sound that you are God?

**44: I don't take that you can give me even one scatter of
the Bible that will put out in my heart about Jesus
being God.**

**45: I'm going to face every question and I would be able
to answer every question.**

Data 40: So, Mohammad was not similar to Moses.

Pastor Stanley Sjoberg concludes that Mohammad was not similar to Moses. The utterance (40) is constantives and it is used to make a concluding statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 41: I don't think you read the Bible through.

Pastor Stanley Sjoberg doesn't believe that the audiences read the Bible through. The utterance (41) is constantives and it is used to make an unbelieving statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 42: You thing you are God?

Pastor Stanley Sjoberg asks to audiences that they are God. The utterance (42) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 43: And you refer to that sound that you are God?

Pastor Stanley Sjoberg asks to audiences again that they refer to that sound that they are God. The utterance (43) is directive and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 44: I don't take that you can give me even one scatter of the Bible that will put out in my heart about Jesus being God.

Pastor Stanley Sjoberg unbelieving that Syaikh Ahmed Deedat can give him even one scatter of the Bible that will put out in his heart about Jesus. The utterance (44) is constantives and it is used to make an unbelieving statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 45: I'm going to face every question and I would be able to answer every question.

Pastor Stanley Sjoberg commits himself to accept every question and he would be able to answer it. The utterance (45) is commissive and it is used to make a guaranteeing statement. It is commissive, because the speaker intends that her utterance obligates her to carry out the action specified in the propositional content.

46: And I don't believe that my work can convince you.

47: I would love you as my brother.

**48: Why not if doesn't cost even one thing, don't tell any
body about it**

**49: But He saves everyone from alcoholism who wants to
be saved. 50: Now I thing I must sit down, thank you.**

51: Elohim ...

Data 46: And I don't believe that my work can convince you.

Pastor Stanley Sjoberg doesn't believe that his work can convince the audiences. The utterance (46) is constantives and it is used to make an unbelieving statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 47: I would love you as my brother.

Pastor Stanley Sjoberg says that he will love the audiences as his brother. The utterance (47) is constantive and it is used to make a retractsives statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 48: Why not if doesn't cost even one thing, don't tell any body about it

Pastor Stanley Sjoberg thinks we can cost even one thing, and he wants the audiences to don't tell to any body about it. The utterance (48) is directives and it is used to make a begging statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 49: But He saves everyone from alcoholism who wants to be saved.

Pastor Stanley Sjoberg says that Jesus commits himself to saves everyone from alcoholism who wants to be saved. The utterance (49) is commissive and it is used to make a guaranteeing statement. It is commissive, because the speaker intends that her utterance obligates her to carry out the action specified in the propositional content.

Data 50: Now I thing I must sit down, thank you.

Pastor Stanley Sjoberg things that his time to speak up in the debate it's over so he has to sit down. And he says thank to audiences and all of people in there because he is given time. The utterance (50) is acknowledgement and it is used to make a thanking statement. It is acknowledgement, because acknowledge is to express the psychological state

specified in the sincerity condition about a state of affairs specified in the propositional content.

Data 51: Elohim ...

Pastor Stanley Sjoberg answers the question from Syaikh Ahmed Deedat by says Elohim. The question from Syaikh Ahmed Dedaat is could PSS help him. The utterance (51) is constantives and it is used to make answering statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Syaikh Ahmed Deedat's Utterances

52: Mr. Chairman, chair lady and my dear brothers and sisters.

53: I was telling the audiences that we are Muslims.

54: We believe in Jesus.

55: In Roman Catholic Church, they worship Marry as the mother of God, the Christians generally, they say Jesus is God and they worship him.

56: And this is not qualified of the God.

57: God doesn't go to the toilet; he doesn't look for the bushes and rocks to excrete, he doesn't do that.

58: Jesus is the Messiah, one of the messengers of God, but He is not God.

59: We accept that He is the Messiah closes and nearest to God.

Data 52: Mr. Chairman, chair lady and my dear brothers and sisters.

Syaikh Ahmed Deedat appreciates audiences and all of people in there for invitation to the debate and says the greeting to open the time his speak. The utterance (52) is acknowledgement and it is used to make a greeting statement. It is acknowledgement, because acknowledge is to express the

psychological state specified in the sincerity condition about a state of affairs specified in the prepositional content.

Data 53: I was telling the audiences that we are Muslims.

Syaikh Ahmed Deedat affirms that they are Muslims. The utterance (53) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 54: We believe in Jesus.

Syaikh Ahmed Deedat and Muslims people believe that there is Jesus. Its means they believe that Jesus is one of messengers of God and He is the messiah which translated Christ. The utterance (54) is constantives and it is used to make a believing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 55: In Roman Catholic Church, they worship Marry as the mother of God, the Christians generally, they say Jesus is God and they worship him.

Syaikh Ahmed Deedat informs audiences that the Christians people worship Marry as the mother of God, and they say Jesus is God and they worship him in Roman Catholic Church. The utterance (55) is constantives

and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 56: And this is not qualified of the God.

Syaikh Ahmed Deedat disputative that the explanation of Pastor Stanley Sjoberg about Jesus is not qualified of God. Because God doesn't go to the toilet, He doesn't look for the bushes and rocks to excrete. The utterance (56) is constantives and it is used to make a disputating statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 57: God doesn't go to the toilet; he doesn't look for the bushes and rocks to excrete, he doesn't do that.

Syaikh Ahmed Deedat affirms that God doesn't go to the toilet, doesn't look for the bushes and rocks to excrete, he doesn't do that. Because aren't qualified of God. The utterance (57) is constantives and it is used to make affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

**Data 58: Jesus is the Messiah, one of the messengers of God, but
He is not God.**

Syaikh Ahmed Deedat affirms again about Jesus that He is the Messiah, one of the messengers of God but He is not God like Pastor Stanley Sjoberg says. The utterance (58) is constantives and it is used to make affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

**Data 59: We accept that He is the Messiah closes and nearest to
God.**

Syaikh Ahmed Deedat affirms that Muslims accept Jesus is Messiah closes and nearest to God. The utterance (59) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

**60: This is the Qur'an I was talking and you can
check up in your own Qur'an.**

**61: Actually I ask help not challenge the Christian as
Pastor Stanley said.**

62: I would like you to do.

63: And by God given tonight!

64: Can you help me sir?

**65: Please take it easy, please take it easy, don't clap
too much because next I don't want to make
fireman came here.**

66: Please quite.

**Data 60: This is the Qur'an I was talking and you can check up in
your own Qur'an.**

Syaikh Ahmed Deedat suggests audiences to check up what he has said in their Qur'an that Muslims accept Jesus is the Messiah closest and nearest to God. The utterance (60) is directives and it is used to make a suggesting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 61: Actually I ask help not challenge the Christian as Pastor

Stanley said.

Syaikh Ahmed Deedat affirms that he asks helping not challenging the Christian as Pastor Stanley Sjoberg said. The utterance (61) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 62: I would like you to do.

Syaikh Ahmed Deedat suggests the audiences to think that it is as helping not challenging like as I do. The utterance (62) is directives and it is used to make suggesting statement.

Data 63: And by God given tonight!

Syaikh Ahmed Deedat t commands Pastor Stanley Sjoberg to give the statement in the Bible that Jesus said "I'm God" or "Worship me" tonight. The utterance (63) directives and it is used to make commanding statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 64: Can you help me sir?

Syaikh Ahmed Deedat asks to Pastor Stanley Sjoberg what he can help SAD. The utterance (64) directives and it is used to make asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 65: Please take it easy, please take it easy, don't clap too much because next I don't want to make fireman came here.

Syaikh Ahmed Deedat requests to audiences to not clap too much because next he doesn't want to make fireman came to the debate. And he wants audiences take it easy. The utterance (65) is directives and it is used to make a requesting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 66: Please quite.

Syaikh Ahmed Deedat request to audiences once more to be quite to avoid some body be angry. The utterance (66) is directives and it is used to make a requesting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

**67: But in western system you have capital letter
and small letter.68: And I'm asking why you put
the capital letter again?**

69: Came on explain!

70: You translate them as you like.

71: This is not honest translation.

72: But I want to know what He said.

73: Give me his word.

**Data 67: But in western system you have capital letter and small
letter.**

Syaikh Ahmed Deedat informs that in Western system has capital letter and small letter. The utterance (67) is constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 68: And I'm asking why you put the capital letter again?

Syaikh Ahmed Deedat asks to audiences that why they put the capital letter again in word "Ton theos". The utterance (68) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 69: Came on explain!

Syaikh Ahmed Deedat insists Pastor Stanley Sjoberg to given explanation about his question before. The question is why the audiences put the capital letter in word “Ton theos”. The utterance (69) is directives and it is used to make insisting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

Data 70: You translate them as you like.

Syaikh Ahmed Deedat concludes that the audiences translate word of “God” as they like not accorded true translation. The utterance (70) is constantives and it is used to make concluding statement. It is constantives because is to commit the speaker (in varying degrees) to something’s being the case, to the truth of the expressed proposition.

Data 71: This is not honest translation.

Syaikh Ahmed Deedat claims that the translation of the word “God” and the words in the Bible is not honest translation. The utterance (71) is constantives and it is used to make claiming statement. It is constantives because is to commit the speaker (in varying degrees) to something’s being the case, to the truth of the expressed proposition.

Data 72: But I want to know what He said.

Syaikh Ahmed Deedat tells to audiences that he want to know what Jesus said in the Bible that explain that He is God not just know from the people understanding. The utterance (72) constantives and it is used to make telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

Data 73: Give me his word.

Syaikh Ahmed Deedat requests the word the explain God is Jesus. Syaikh Ahmed Dedaat wants the audiences especially Christians people explain it. The utterance (73) is directives and it is used to make requesting statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

74: I want to know what is the master says.

75: Only God is good.

76: How we ask you to call Him God?

**77: You want to know my little, just speak that
I'm Deedat.**

**78: Listen to me if it is good word take it if not,
avoid it.**

79: He didn't could explain to them.

80: Where was He?

74: I want to know what is the master says.

Syaikh Ahmed Deedat tells to audiences that he wants to know what is master says. The utterance (74) constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

75: Only God is good.

Syaikh Ahmed Deedat affirms to audiences that only God is good. The utterance (75) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

76: How we ask you to call Him God?

Syaikh Ahmed Deedat asks to audiences that how Jesus asks them to call Him God. The utterance (76) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

77: You want to know my little, just speak that I'm

Deedat.

Syaikh Ahmed Deedat asserts that if the audiences know about him, just speak that he is Deedat. The utterance (77) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

78: Listen to me if it is good word takes it if not, avoid it.

Syaikh Ahmed Deedat commands the audiences to take what Pastor Stanley Sjoberg said if it is good word but if not avoid it. The utterance (78) is directives and it is used to make a commanding statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

79: He didn't could explain to them.

Syaikh Ahmed Deedat tells to audiences that Pastor Stanley Sjoberg couldn't explain clearly about Jesus to them. The utterance (79) is constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

80: Where was He?

Syaikh Ahmed Deedat asks to audiences where God was. The utterance (80) is directive and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

81: I want to know how the man can be a prophet.

82: The good news is given by the Jesus Christ.

83: You haven't got it.

84: It is all have been recorded.

85: You show it to me if Jesus says "I'm God, worship me" and I will prepare myself to get back tonight.

86: No wasting time, No wasting time.

81: I want to know how the man can be a prophet.

Syaikh Ahmed Deedat tells that he want to know how the man can be a prophet. The utterance (81) is constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

82: The good news is given by the Jesus Christ.

Syaikh Ahmed Deedat tells to audiences that the good news is given by Jesus Christ. The utterance (82) is constantives and it is used to make a telling statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

83: You haven't got it.

Syaikh Ahmed Deedat affirms that the Christians have not got the Injil of Isa that Syaikh Ahmed Deedat wants. The utterance (83) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

84: It is all have been recorded.

Syaikh Ahmed Deedat informs to audiences that Pastor Stanley Statement's that Jesus claims himself to be God all have been recorded. The utterance (84) is constantives and it is used to make an informing statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

85: You show it to me if Jesus says "I'm God, worship me" and I will prepare myself to get back tonight.

Syaikh Ahmed Deedat promise to Pastor Stanley Sjoberg that he will back to his country if Pastor Stanley Sjoberg could show Jesus says "I'm God, worship me". The utterance (85) is commisive and it is used to make a promising statement. It is commisive, because the speaker intends that her utterance obligates her to carry out the action specified in the propositional content.

86: No wasting time, No wasting time.

Syaikh Ahmed Deedat affirms to audiences his promise once again that he will back to his country without many time. The utterance (86) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

87: Every book that I write based on my name, by Ahmed Deedat, not according to Ahmed Deedat every book that I write.

88: That book hasn't got my name, it is not my book, I didn't write it.

89: I can believe that my master of Jesus can curse the fig tree because he didn't get the fig tree in that tree, I can believe, I can accept.

90: That is lie.

87: Every book that I write based on my name, by Ahmed Deedat, not according to Ahmed Deedat every book that I write.

Syaikh Ahmed Deedat affirms to audiences that every book he writes based on his name, by Ahmed Deedat not according to Ahmed Deedat. The utterance (87) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

88: That book hasn't got my name, it is not my book, I didn't write it.

Syaikh Ahmed Deedat affirms to audiences once again that book hasn't got his name, not his book, he didn't write it. The utterance (88) is constantives and it is used to make an affirming statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

89: I can believe that my master of Jesus can curse the fig tree because he didn't get the fig tree in that tree, I can believe, I can accept.

Syaikh Ahmed Deedat unbelieving that his master of Jesus can curse the fig tree because he didn't get the fig tree in that tree, he can accept. The utterance (89) is constantives and it is used to make an unbelieving statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

90: That is lie.

Syaikh Ahmed Deedat asserts to audiences that what Pastor Stanley Sjoberg's explanation about Jesus is lie. The utterance (90) is constantives and it is used to make an asserting statement. It is constantives because is to commit the speaker (in varying degrees) to something's being the case, to the truth of the expressed proposition.

91: Is it the quality of God?

92: What did the people understand?

93: And talking about the miracle, that

**Christians said about miracle, I'm sorry
before, I said that Jesus is Devine
inspiration from the Holly Spirit.**

**94 And by this word, I'm very grateful for the
opportunity, and I can came into this house
of God in Scandinavia and share my
taught with you all.**

91: Is it the quality of God?

Syaikh Ahmed Deedat asks to audiences that quality of God is He can feel thirsty and drinks water like human. The utterance (91) is directives and it is used to make an asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

92: What did the people understand?

Syaikh Ahmed Deedat asks to audiences that they understand the explanation of Qu'an. The utterance (92) is directives and it is used to make an

asking statement. It is directives, because it is attempts (of varying degrees and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something.

93: And talking about the miracle, that Christians said about miracle, I'm sorry before, I said that Jesus is Devine inspiration from the Holly Spirit.

Syaikh Ahmed Deedat apologize to audiences that he has said Jesus is Devine inspiration from the Holly Spirit. The utterance (93) is acknowledgement and it is used to make apologizing statement. It is acknowledgement, because acknowledge is to express the psychological state specified in the sincerity condition about a state of affairs specified in the prepositional content.

94 And by this word, I'm very grateful for the opportunity, and I can came into this house of God in Scandinavia and share my taught with you all.

Syaikh Ahmed Deedat says to audiences that he is very grateful for opportunity and can came into this house of God in Scandinavia and share his taught with you all. The utterance (94) acknowledgment and it is used to make thanking statement. It is acknowledgement, because acknowledge is to express the psychological state specified in the sincerity condition about a state of affairs specified in the prepositional content.

4.3 Discussion

After analyzing the data, the result of the analysis are discussed in order to answer the research's question problem. It is found that illocutionary act used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg have constantives, directives, commissive, and acknowledgement. Illocutionary acts or what the speaker is observed function of illocutionary acts as the explanation before.

The first illocution found is constantive. Constantives are to commit the speaker (in varying degrees) to something being the case, to the truth of the expressed proposition. Types of constantive acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg are asserting, believing, telling, disagreeing, informing, affirming, claiming, concluding, unbelieving, disputative, retractive, answering. This act constitutes data number 1, 7, 29, 30, 34, 75, 77, 90 for asserting, number 2, 20, 54 for believing, number 3, 28, 73, 74, 79, 81, 82 for telling, number 4, 18, 21, 37, 44 for disagreeing, number 6, 11, 26, 33, 35, 36, 56, 68, 84 for informing, number 8, 9, 12, 38, 53, 58, 59, 60, 62, 83, 86, 87, 88 for affirming, number 13, 39, 72 for claiming, number 22, 23, 27, 40, 71 for concluding, number 41, 46, 89 for unbelieving, number 57 for disputative, number 47 for retractive, number 51 for answering.

Second illocution is directives. Directives are acts where the speaker attempts to get the listener to do something. Types of directives acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg are prohibitives, insisting, commanding, urging, suggesting, asking, requesting, challenging, and begging. This act constitutes data number 14 for prohibitive, number 15, 70 for insisting,

number 16, 64, 78 for commanding, number 17 for urging, number 19, 61, 63 for suggesting, number 24, 31, 42, 43, 65, 69, 76, 80, 91, 92 for asking, number 25, 66, 67, 74 for requesting, number 32 challenging, number 48 for begging.

The third illocution is commissive. Commissive which speaker intends that his utterance obligates him to carry out the action specified in the propositional content. Types of commissive acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg is guaranteeing and promising. This act constitutes data number 5, 10, 45, 49 for guaranteeing, number 85 for promising.

The last illocution is acknowledgement. Acknowledgement which is the reaction to other's people behaviour and fortunes to do, such as apologizing and greeting. Types of acknowledgement acts used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg are thanking, greeting and apologizing. This act constitutes data number 50, 94 for thanking, number 52 for greeting, number 93 for apologizing.

CHAPTER V

CONCLUSION AND SUGGESTION

After obtaining and analyzing the data in chapter four, the researcher presents the conclusion and suggestion at the last part of this thesis. The conclusion is drawn based on the formulated research questions while suggestion is intended to give information to the next researchers who are interested in doing future research in this area.

5.1. Conclusion

The researcher concludes that most of the utterances used by Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in A Great Open Debate “Is Jesus God?” contain constative act, directive act, commissive act, and acknowledgement act.

Kinds of constative acts used are asserting, believing, telling, disagreeing, informing, affirming, claiming, concluding, unbelieving, disputative, retractive, answering. In addition, the directive act in this analysis contains the act of prohibitives, insisting, commanding, urging, suggesting, asking, requesting, challenging, and begging. Besides, the commissive act also constitutes of guaranteeing and promising. Finally the acknowledgement act in this analysis contains of thanking, greeting and apologizing.

5.2. Suggestion

For the next researcher hopes that this research can give an aspiration to them in illocutionary acts research by using other theories that more complete and better.

Hopefully, this research can be used as the starting point to analyze more cases on about illocutionary acts.



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APPENDIXS

The Data Transcription of a Great Open Debate "Is Jesus God?" Between Syaikh Ahmed Deedat and Pastor Stanley Sjoberg in Stockholm, Sweden

Chairman:

Mr. Saarland Khan, Chairman of IPCI Birmingham – UK

It is Mr. Deedat's first trip to Scandinavia. Mr. Ahmed Deedat is the Self-course, Self-education Muslim scholar of the Christian Bible. He will this evening, share his experiences with himself. Before I hand over to our chapter Sister Maria, I would like to stress to the Muslim brothers and remain them of the commandment of Allah Subhanahu Wa Ta'ala in the holy Qur'an "Ufu bil 'Uqud" which means "Honor your commitment." I would like to stress please, that this is a place of worship, this a house of God and we must therefore honor this status. We must control an emotion and sentiment, we must not get carried away, and we must do an atmosphere. And make this contribution necessary to make this event successful as possible, thank you.

Chairlady:

Sister Maria Nelson, Chairlady for Pastor Stanley Sjoberg

So like last night, I want to welcome you in the name of Jesus Christ to this church in Stockholm. Tonight, we will have the same formative that we had last night that means that we first want Mr. Sjoberg to present a message for 50 minutes, afterward, we welcome to Mr. Deedat to speak for 60 minutes and following with Mr. Sjoberg for another 10 minutes. After that, we will have a section for answer questions and details about the practical how we go on, but practically and so I guess we are all ready to learn. And how we are welcoming Mr. Stanley Sjoberg to start.

Pastor Stanley Sjoberg:

I have accepted this challenge, because I have been asked to come and answer the question “Is Jesus God?”. I did not take the initiative and question is why do I accept the invitation. Not because I have any conflicts with Muslims or people from other nations. I believe I have proved with my life in baseman up till now, that I do love Muslim people.

All through my years and especially the last years, when there was earth quick in Iran, we heard Muslims the last about storing people in Ethiopia and Eritrea. We sent food, a lot of food and collected money to help. And we say we don't care if they call themselves Muslims or Christians, they are human brothers and sisters. And if they need help, we want to help.

The thing with this, for the Curt in Iraq, and for refugees in desert of Jordan and when there was a big typhoon which 50 thousands people killed in Bangladesh, I rushed to Dacca and down to Chicagoan, and to get with the Muslims praises and the police officer from Chicagoan. We work hand in hand, risking our life by boat, going out to the Island with cloud, building material, food and medicines. Because we love people who are need.

And in this country, I have been working with refugees, who have been Muslims, and we have not asked if they wanted to become Christian. We have said if you are a refugee and need soldier, we have home, we have money, I have context even up with the government and I will work for you, to help to find the home in this land. This is how if I have been working and I have not even one negative word against Islam until yesterday.

Mr Ahmed Deedat challenges me and he didn't clearly, openly, without hesitating that he has come up as guest to Sweden, even insulted me, with the smiling his face. And I had to give some answers and some of you became very angry.

One way, some people had advised me to not take part in this meeting tonight. Why not? Because last night you wanted to kill me. You know that police is now investigating and they are in the laboratory to finding out what kind of poise nebulous. And even the floor in the congress hall is damage. I have been

burn alive, and then I heard some one said will try another way, we had a telephone call as a threat on our family, if I would come here tonight.

And now I ask you, Muslim brothers, what benefit is it? If you cost violence in a kind of discussion about the God of creation. Did the Jews have any benefits of crucifying Jesus? Was that good? No. don't we need in this word? Should we not cooperate for brotherhood? Should we not pray from church and mosque? That they would be peace in the middle list that we bless the peace conferencing Madrid, but God didn't listen for all pray for peace, if we try to kill each other, because we have disagreement. Now I'm ready to die, if you are going to. Than, I will go home to heaven but I would like to stay on, because they are exciting day. And I have some appointment for the next following day that I need to keep faithful too.

This is for word of introduction. And now I'm pray unto God the father and I pray that the holy spirit when manifest his power to convince and create evidences and I pray that Jesus will be glorify to night, I pray in the name of the Jesus graces, my lord and savior. Amen. (Pastor Stanley prays)

Jesus, is He equal with God? Well, the first question must be answered. What does the Bible means when Jesus is proclaiming to be equal to God? And I like to call from the Bible because honest Muslim people who know the Qur'an, they respect the Holy Book. They know that the Injil is the message from God. For by Him were own think created that are in heaven and that are in earth, visible and invisible, whether they be throne, dominion, principalities or power, all things were created by Him and for Him. And He is before all things and by Him all thing consists. This is Jesus as God.

And in Hebrews (1: 3-4) the first chapter is said like this, this is a very powerful word in the Bible.

Tonight, I have decided to not show emotional as last night. O thing I was a little nervous and my hand was shaking because my first time in my life I have sectional opportunity. Tonight, I feel more combs.

And here is about Jesus that "He who being the brightness of his glory and the express image of his person, and up holding all things by the word of his

power, when he had by himself purged our sins, sat down the right hand of the Majesty on High". Jesus is equal with God. That is Christian faith.

And we always said in this Church and other Christians Churches that no one is greater than Jesus. He is the king of the kings, the lord of the lords. He is identical with god, equal the credible thing.

And the Bible said that Jesus, He has Divine Authority. Sometime I have seen as I have been reading through the book, or lets by Ahmed Deedat and he says like this and listen now my Muslim friends, Mr Deedat he says like this, "you don't need read the Bible, you just read my book. Because I help you to understand what is in the Bible". Don't care to read the Bible because I will make some quotations. Don't listen to that, if you are honest and you want to know the truth. Going get you're self about your own Bible and then you will fun.

(All of audiences give applause to Pastor Stanley). No, don't make any applause I need every second.

Listen, Jesus claims Himself to be God and He did it clear and easy to understand, for everyone that read the Injil, even Mohammad considers as the word of God.

And here in John 5: 21, listen: ("For as the Father raised up the head, and quickened them, even so the Son quickened whom he will For the Father judges no man, but hath committed all judgment unto the son"). Fantastic!

Jesus is equal to God, has been given the same authority as God has, that all man should honor the Son even as they honor the Father, he had not honor the Son not honor the Father which has sentiment. If you don't honor Jesus, even you don't honor God.

And I could continue and give you even more scatters. And you see this is what Jesus said and what is the Bible claim, and sometime I wonder, if I hear someone say, "Well, I believe in Jesus and as Muslim I even believe more in Jesus than some Christians do". But you see, if you believe that Jesus was a prophet, and I could form his prophesy, and you tall me that "this is lie, that is a lie". And you make a joke what Jesus did. What He said, I don't believe that you believe in

Jesus. Because if Jesus was a prophet, than what he said must be believed and trust it.

And Jesus said: He has Divine Authority. He is equal to God, it was true Jesus everything coming to being that has been created. And Jesus is God in the sense of having a perspective into the future. You should read what Jesus said about the future when he talks about our time. When the Jesus are coming back to Israel, when the sun shall be taken, as he has been over Kuwait, after the war and after what Saddam Husein cost in Kuwait, this is exactly what Jesus talk about. And all this terrible things which take place just before the return of Jesus when he will against, manifest his glory and he will give peace on this earth.

Now, I respect Muslim brother and sisters who say like this, Can God have a son? How did he get a son? And we believe that God is one. And your belief in maybe two and three Gods. No, we don't.

And you see, Jesus is not the son of God, in the way I and the son of my father. You must understand if you are spiritual, that God is a power of our understanding and comprehension, God is greater than we are. Because the Bible says, God is so great, that we exist within his existence. You see God is much greater than we, even convince. And Jesus is a part of the holiness of God.

Even Mr. Deedat told as that in Genesis I, when talk about how God created this world, God be mentioned in plural and that is fully right in the Bible when God talk about that, let us make means into are image. He talks about Himself in plural. You see God is not just a single, individual, that is limited, to his throne.

And I told this last night, and I must repeat it, if you pray unto God, from a Mosque in Mecca, all from a smaller house outside Stockholm. If you are a lady from Africa, and remember how you pray when you are afraid that something frightened you and you are both run away and you escape maybe to Scandinavia, and you say, "God help me", and that is miracle of God. That he is not a single, individual, limited to his throne. Because He can hear the pray of the Pakistanis, Saudi Arabian, He can hear the pray of Africa and Scandinavian at the same moment. He is everywhere.

You see, years back, all of us taught that reality was simple to understand. But science had clear that reality is above our understanding on newly every thinkable level. And atom, many said in atom is the smallest part in creation. But microbiology has now discovered within one atom that people three hundred of year taught that is the real singleness in universe one atom, it can't even be divided. But, than, they discover it can be divided. But now science in microbiology, in atom physic they have recognized that within one little atom there are millions of particles like a universe just as became that it could be a parallel to hall universe of the star that are right there in that little atom of invisibility, but you see God creation is so great, don't limit God. And think God is what can I understand and nothing about that. You understand? I hope you do.

You see, when we talk about Jesus I know you have a problem. You say like this, that God is so great. That is impossible the God. We have a holy booklet here written by Ahmed Deedat and he makes a lot of jokes and he insulting, he mocking and contemptible. And he tells us is God like this? That God could be tired like Jesus? That God could be sit, eat and drink? Is Jesus like God? Well, let me tell you that is the greatness of the god.

When God saw people who were refuges, God told to the people similar to Palestinian, without home, without Southern for the heat and for the cold. God wanted to fully to understand humanity, therefore God in his live decided to come down on our level in the deepest love understanding, that is the meaning of the message of soul God love the world. That He sent, He sent, He only be gotten son. And the word be gotten it means He sent, He only be gotten, the son who is always been and will be forever. You have asked what is the meaning of the gotten?, that is the meaning. It is not something that happens in the womb of Marry.

Now God gapes something of Himself in order to come close to humanity. And because of Jesus, if you are tempted, God understands. If you have a problem God can understand. And because of Jesus, He has a greater love, but not only that. Because Jesus came in order to represent us. Now that is the message of the Bible.

You see you have seen, you have guilt and we have already heard Mr. Ahmed Deedat pronouns in helping some people and all of us are afraid of the red of God if we know are own weakness. And who is so strong? That he can make himself qualify for heaven and come up into paradise and say God here you have the real man and here you have someone who is always make best, I treated my wife in a kind way, I have to the poor, I fast regularly, I fast from the sun bright until the sun came down and I didn't eat secretly. I didn't drink secretly. Who can say? Because we are in part of the world. I know may self and I know people. No one of us is qualified. We need the grace of God.

But you see God is not the only one on the science. There is a devil. And the devil has instrumented his power you can see how much Evil, the evil is causing in the world. God wants peace and the devil wants destruction, God wants happiness in your life but devil wants conflict and maybe depressing situation caused by the devil. But you see Jesus; He could represent mankind, because the created us. And He could die on the cross. And He took our guilt to Himself, and He died.

But here the problem I know Mr. Deedat thinks, oh this is Christian. How can they believe it that God died? What kind of God is that who died? Well I think as Muslim you don't thing what is to die. Excuse me, now I'm provoking.

Well, you see, when Jesus died, you know what He did? When Jesus dies it was like entering the gate of the kingdom of dead. Now, when Jesus wanted to save mankind He wanted to show love, He dies because He pays the penalty of death. But the problem was still there, the devil was there as the king of dead. And the gate of hell there was uncontrolled of the demon. So, Jesus had to die, not just as a suffering, not to be diverted, Jesus dies in order to enter the gate of hell, and go straight up to the devil and concur to the prosecutor and take the part out of the hand of the devil, and open up for eternal life to all those who believe in Jesus Christ.

And I challenge you, all of you who think you are so good in yourself, you don't need the grace. And try to go heaven by your self. But if you need grace, accept Jesus. He will do everything for you. And if you have problems in your

family, even in your neighborhood, someone cheating you, creating difficulties for you and you can't handle the problems, why not try asking Jesus. He understands it, able, I means it doesn't cost anything, just try to pray, find out you. Because we can have a discussion on intellectual level, and maybe such a discussion, sometimes make us angry or dry, But the Bible says, God is so great that you can't be understand Him but you can experience Him. Yes...

Now I do have some more to say, I know that Ahmed Deedat, he doesn't like the miracle of Jesus and he thinks that Moses was greater than Jesus because Moses was able to out of thin air create a snake, something threatening. But Jesus when he came, you can read a holy book wrote about it.

When Jesus came, the first miracle He did, He changes water into wine and then you say that Jesus makes the Christian alcoholic. But there you have never been Israel, because in Israel there are experts in creating a very tasty wine, that is very pure and very beautiful and very tasty and there is no even one percentage alcohol in it. Do you think that Jesus wanted to make them drunker? No, No!

But why do you when you preach about heaven and paradise, my dear brother why do you when you talk about paradise say that when we get to paradise there will be river of wine, for all the Muslims. Do you know why Jesus manifested his glory creating wine out of water and giving them a tasty beautiful experience at that wedding?, first of all, Jesus chose to come to the wedding, because of the prophetic even, because He comes to create love, and happiness among people. Jesus is not really alive if Jesus was greater than Moses. Not what you say that Jesus was greater than Moses because Moses he gave an illustration of the frightening snake and he wanted to tell the king of Egypt "Don't follow the snake. Don't do as Adam and Eve as they seen in the Garden of Eden". That was a miracle of the judgment. A bump the national of Egyptian. Jesus was Greater Than Moses.

Moses spoke about Him who should come, who should be like Him. You are telling us in your book that when Moses said that the prophet who will come similar to me and you say that is Mohammad, it can be Mohammad. Because

Moses reminds us about Jesus but Jesus is greater than Moses because Moses saves people out of Egypt. Like Jesus, He gives salvation for the world out of burned. Moses was really giving His live in order to save His people. Jesus gives his live in order to save the world.

You see Mohammad can't be a prophet, Moses talks about. Because Moses loves the Israel people but the Qur'an creates enmity to the Israel people. I means you my have your political opinion. If you don't like Jews, I can help you. But yesterday evening I was reading from your own theology, that Muslim preaches ways in academics of theological research in Qur'an that the Jews are not human. That is racism. For me, Moses loves Israel, but Mohammad did not. So, Mohammad was not similar to Moses.

Now, that when we talk about Jesus being equal with God, then Ahmed Deedat refers to discussion when Jesus claims to be the son of God and some Jews were very angry about that. But then Jesus said, "well don't care because you all God".

So, Mr. Deedat thinks as Jesus refers to the old testament, Mr. Deedat thinks; well Jesus had an opinion that "well I am one among very many and the other people are also God". But you see if you read the scatter, and then the holy booklet is falling apart, and there is nothing more terminate, because in the Old Testament if you read the Bible. I don't think you read the Bible through. Because here said, "I have said, Yes are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes. "(Psalms 82: 6-7). So what is Jesus telling them? I ironically, He said, oh you don't believe that "what I am I am". You thing you are God? And you refer to that sound that you are God? This is typically for human being to be so proud.

But let me tell you said Jesus referring to (Psalms 82: 6-7) that "You are Children of the most high" and you are gone to die but God of eternity are never die, He is eternal.

I don't take that you can give me even one scatter of the Bible that will put out in my heart about Jesus being God.

Yesterday evening, I think I lost some of your question because of time, now I will ask you of my secretary who write every question you range. No one says after this service that I didn't answer the question that range by Mr. Ahmed Deedat. I'm going to face every question and I would be able to answer every question. And I'm going to defend Jesus as the same of the God.

And before ending up, I have more time but I would not take all the time. And I will finish where I thought this before and let me tell you honestly, honor intellectual level we may disagree. And I don't believe that my work can convince you. Maybe even you get angry with me. But I hope we can be brother, if you need help contact me, I prove that I will be your brother even you are not Christian. I would love you as my brother.

If you have real difficulty and you have try all kind of religions, you have try people around you, and you have done everything possible with your own mind and strength and still the problems is there, give Jesus just the chance. Why not if doesn't cost even one thing, don't tell any body about it

You can talk to Jesus even without respiring; you just sent a word of thinking. Because in the book of Jonah, Jonah just thinking "Oh..God Help me". So just say "Jesus if you are there, and if you are life, if you are equal with God, please help me, give healing to my sick body, deliver my husband from drug, saving my teenager from destroying which terrible national Sweden, I know Sweden damage by a lot of young people. Jesus can change the life entirely and let assure you, in this church we have seen at least one thousand young people who came, they were criminal, they were drugged, they were alcoholic, they crime to this church and than they fall down and say "Jesus" and they were save, and they out in the society, working, take care of responsibility, some of they are marriage, and they are successful people in the society.

Next by is there house a few block from here, while people believe in Jesus and we have the highest percentages of positive result, helping alcoholic into salvation, and delivered from alcoholism, Jesus never make anyone in alcoholic. But He saves everyone from alcoholism who wants to be saved.

Now I think I must sit down, thank you.

Chairlady:**Sister Maria Nelson Chairlady for Pastor Stanley Sjoberg**

We thank to Pastor Stanley Sjoberg for the speech and we now please to welcome Mr. Ahmed Deedat.

Syaikh Ahmed Deedat:

A'udubillahi kina syaithaanirrojim. Bismillahirrohmanirrohim. Mal masihubnu maryama illa rasul. Qad khalaq min qablihirrosul. Waummuhuu siddika. Kana ya 'kulanittha 'aam. Undhur kayfa nubayyinu lahumul ayaat. Tsummandhur, 'amma yusifuun. (Al-maidah: 78) Shadaqallah, shadaqallahul 'adhim.

Mr. Chairman, chair lady and my dear brothers and sisters. I read to you a verse from chapter five of the holy Qur'an, word number 78. This is actually in answering from misstatements that pastor Stanley made last night. You see, he made certain charges, if you were there last night. I don't blame him for holding poison in his hand, but in that mood, he said, speaking about the prophet Muhammad SAW. That he denied the miracle genesis of Jesus, that he denied the messiah of Jesus and that as I know I didn't present like that during the post of my speech. I was telling the audiences that we are Muslims. We believe in Jesus. We believe that Jesus is one of messengers of god, we believe of the miracle of his birth; we believe that he is the messiah which translated Christ. We believe that he can come up the death by god; this is the statement I have made. We believe that he is the messiah. Not Muhammad doesn't say that Muhammad is the messiah, I say that Jesus is the messiah even Muhammad doesn't deny that.

I want you to reflect the statements which he (Pastor Stanley) had ten (10) minutes, but in the word I read to you, the word is stated "*Mal masihubnu maryama illa rasul*". Most certainly, Messiah the son of Marry is no more than a messenger. "Qad khalaq min qablihirrosul" Many of the messengers past away before him. "Waummuhuu shidika" and his mother was the honest women, she was the certain woman, Marry the mother of Jesus, she was the honest woman, a certainly woman. "Kaana ya 'kulanittha 'aam" and they both ate food, we all eat

food. Why does God which glory think about something like this? Mother and son they both ate food, because he strength to tell you that anyone that eat food can never be a God, doesn't proper to be worshipped.

In Roman Catholic Church, they worship Marry as the mother of God, the Christians generally, they say Jesus is God and they worship him. God says that they both eat food, in order you eat food there is call a nature, you need the toilet or if you don't have toilet, you look for the rocks or the bushes. And this is not qualified of the God. God doesn't go to the toilet; he doesn't look for the bushes and rocks to excrete, he doesn't do that.

The word continuous, "Undhur" have look, "kayfa mubayyinu ayaat" He see how clear He is making His sign to you, how clearly simply according to fact to you. "Tsummandhur" have another look, "Amma yusifuun" how they turn away from the truth chapter five word seventy eight (Al-Maidah: 78). Jesus is the Messiah, one of the messengers of God, but He is not God.

Than in chapter 3, word forty five (Al-Imron: 45), God says in holy Qur'an: *Idqalatil malaaiatu ya maryama*" Behold the angel said; Oh Marry, "Innallaha yubassyiruki bikalimati minhu" that God with the glad I death the good news of the word from him, "Ismuhul masih" his name will be the Messiah, translated Christ. "Isa ibnu maryama" Jesus is the son of Marry, "Wajihan fiddunya wal akhirah" He held in honor in this world and in the here after, "waminal muqarabiin" He accompanied with God, near to God. Again Jesus is the Messiah and one of the closes to God and the accompanied to God, near to God. We say and as the Christians may say He is sitting on the right hand of God. But we will explain that not physically, not geographically because God is not like a man who sits by chair on the throne and Jesus Christ on his side, beside or inside like a flee or a lay, no. In statues when is said that a man who sits in the right hand, it could be in the right hand but I say in position is important this is my man, my right hand man, He can sitting behind me, in front of me and in the side of me. As I said he is accompanied with God. We accept that He is the Messiah closes and nearest to God. This is the Qur'an I was talking and you can check up in your own Qur'an.

In the context, Jesus claims to be God. Actually I ask help not challenge the Christian as Pastor Stanley said. I'm appealing to learner people in my meeting, all of my word when I have a chance, I said brothers and sisters. I would like you to do. If Jesus God I would like you to show me one verse in your Bible only one statement any way in your Bible, any word in your Bible where Jesus said "I'm God" or where He said "Worship me". And by God given tonight! (High intonation). Even tonight if Pastor Stanley can open his Bible and tells me read John 1: 1 so, what does he said? That he says in the word of Jesus I'm God worship me? No. What does he said, that John is said; "In the beginning was the words and the word was God and the word was God.

Ask Christian's scholar, where did John get this word found? Decade before John the great philosophy that is named Philo, in his philosophy he wrote, "Beginning was the word, the word was God and the word was God which John copy into his Gospel. Gospel of John.

And I will ask you learner Christians, as I say you are DD, Doctor of Divinity, you see the word God the first time God occur in that word "in the beginning was the word and the word was God, I'm asking what is the key word of the word "God"?, you are Christians of the Greek scattered, you know Greek, you up to know Greek. The base of your religion that many scattered are in Greek, Matthew, Markus, Lukas, John and all the scattered, all books, New Testament are in Greek.

In the Greek language what is the word for "God"? Can you help me sir? (Ahmed Deedat ask to Pastor Stanley) Elohim (Pastor answer)... No, sir that is Hebrew. (All audiences give applauses) Take it easy because it can be angry because of your clapping now, he can lose his temper. Please take it easy, please take it easy, don't clap to much because next I don't want to make fireman came here. Please quite. The word is "Theos". "Theos" in Greek means "God" and the word is "Ho Theos". "Ho Theos" means "The God".

Now, according to the system of the western nation, when they have proper noun, they start with the capital. That is proper noun, but common noun with small "G", proper noun with capital "G", for "God". So, there in the

translation, you have the word of God which is wrote by capital “G”, accepted, because that is your system. In Hebrews and in Greek there is no system of capital letter and the small letter. And in Arabic also no capital letter no small letter. But in western system you have capital letter and small letter. So, there the word of “The God”, we have the capital letter of “The God”.

And “the word was god”, that second the word of God in Greek is “ton theos”. “Ton theos” in Greek means “a god”. “a god” should have a small “g”, according to your system, “a god” means “any god” that not a proper noun so you might a small “g”. And I’m asking why you put the capital letter again? Came on explain! You are cheating somebody. He is the God (ho theos) in Greek. But you have a small “g”, I don’t know why? If it is “ho theos” (the God) according to your system, your scholar, you ought to be the capital “G” too for “God” to “devil”. But no, no, no, no, you see you are playing faster knows with this man scripts. You translate them as you like.

Then in Old Testament, God may speak to Moses, He tells Him that behold I had made you “a god” to Pharaoh, that I have made you “a god”, and I want to ask you now where you get a small “g”? The Devil you have a capital “G” and small “g”, Moses you have a capital “G” and a small “g”, where do you get the small “g” and the Capital “G” from? Not in Hebrew, not in Greek. This is what you want to believe and what people want to believe. This is not honest translation. So I say again, in the word of Jesus it is not the word of Jesus. What does he say? Jesus says, “My father is greater than I”, I’m quoting him. “My father is greater than I”. He said again, “My father is greater than all”. He said again, I can own self do nothing. I’m quoting sir. What you have been quoting was Hebrews, and so on, Filipinas, Galatians, Corinthians, and Thessalonians, who is that? Who is this Filipinas, Galatians, Corinthians, and Thessalonians? Who is the Jesus? No, it is Paul, Paul, Paul and Paul.

I want to know what might Master Jesus said I love Him, I respect Him, I reliable Him and I want to follow Him. But I want to know what He said. Give me his word. Not what somebody else what he thinks or what he imply he... hem....

Religion, of my salvation that is not depends on one people interpretation. You or mine or anybody.

I want to know what is the master says. He said “the word you hear, I’m not mine, but the father that sent me, he had given me a commandment what I should say and what should I speak. Even as the father sent to me so I speak. So what He spoke was the truth, Jesus what He said is the truth, maybe you understand differently but I prop out if your speak about by that. I want to prop out my neck to be eloigned. Sort it as you like. But should use the authority of Jesus, if Jesus said I’m god and Jesus said “worship me”. But you know what? You watch the ten minutes the last ten minutes. You watch.

I said a simple English, I’m talking a simple Basic English, I want to the word of Jesus, where Jesus says, I hope all of you will understand what I’m talking, where Jesus said “I’m God”, where Jesus said “worship me”. I hope you still listen what I was said last minutes, if the Pastor able to quote and show me a verse, if where Jesus said “I’m God”, where Jesus said “worship me” and you will never find it because of my neck is in the eloigned.

Yee are been God. Just forget being God for a moment. Let’s see Jesus, his humility, Matthew chapter 19: 16-17, “And, behold, one came and said unto him. Good Master, what good thing shall I do, that I may have eternal life? And he said unto him. Why call to me good? What you calling me good for? There is none good but one. That is God”. Only God is good. He refused that He had the quality of goodness. How he ask you to call Him God? This is the quality of goodness.

As I’m say: “good Pastor”. And in humility the Pastor no as a good man, I have a lot of shortness. You see Mr. Deedat you are very a good man, no, no, no, please you leave that out, and you know I have a lot of shortness. We in humility we do that, but if Jesus was God, this is hypocrite. God is Good, and if He is God, what He wrote I accept, what you are telling me but you are as the man you would like to say no don’t call me a good, you know the real goodness are in God, He is all good. So therefore you can see in his own word, He is declaiming any type of divinity, that he is God, He is disclaiming that.

It is regard what the Pastor Stanley said about “Jesus says before Abraham was I’m”, and “I’m” in the expression the God used in the Old Testament, when people were inquiring from Moses, Moses inquiring from God. And you see, it makes the people want to know, who is it? So I said God, what His name? What shall I say? And He tells them “e he yee” I share “e he yee”. That is Hebrew means I’m what about I’m, don’t worry about that. You want to know my little, just speak that I’m Deedat. Are you DD or are you my Professor, forget all that man. Just take it I’m what about what I’m. Listen to me if it is good word take it if not, avoid it. I’m about what I’m. God say “e he yee” I share e he yee”.

Now, Jesus Christ he provoke by the Jews and he is telling them that look you destroy this temple and I will review (repair) it in tree days. And the Jews said that look for thirty years he is making, and you want to review in three days. And the writer says (means Jesus) that they did not understand that he was talking about the temple of his body. He didn’t could explain to them. He makes convenient to the Jews. If you are talking about himself that is said, so the people understand misunderstood is talking about the temple of the Jews in Jerusalem and he leave that.

Then, they say look man “you are only sooner years old, thirty years old and you are know about Abraham who is that? So Jesus says that “before Abraham was I’m”. If he means that he himself before Abraham, we would like to know how he was. Because we know and you are telling us (sir) that Jesus was born 1991 years ago. Before that he is not around this earth. Where was He? With the father. In what form? Was he this man (Mr. Deedat shows to himself)? 30 years old man, with the God and God use in his born and put him to his mother womb, you see she carry for nine months, in his birth on his table, is that your idea what Jesus was? Walking, talking and dining, and relaxing with God? And now, you review how look you my son, you go into Marry’s womb and you stay in for nine months and be born like human child. Is that the idea? That he was with God. How was He?

So look at the book Jeremiah, said, “I have known you before you were in your mother womb. Before you in your mother’s womb I know you and I made

you as the prophet of the world". Before you were in your mother's womb. I want to know how the man can be a prophet. Before he is coming in his mother's womb. He was with God. I know you, I know you, before you were there in your mother's womb, than in what form? So I said you see your understanding of the scriptures is refraction. You are looking at Jews book which the Bible is, full of the eastern metaphor and similes. To which you have no experiences, you have no background to that. You are only thing metaphorical literally, and we are getting missing because you are looking at the Jews book, to the Greek glasses, because the Greek on the roman, to old the father from Scandinavian, in the roman, and France, British and all who they make see the Jews book Greek glasses and the Greek, that why the conflict. But if you look at the Jews book and the Jews, it is no problems.

So, you understand now, that Jesus was with God, and Jeremiah was with God, and I want to tell you Muhammad was with God, and I tell you Hitler was with God, and tom Dict and Herry was with God, we were all with God. The good and the bad. We are all with God. In what form? No form. Was God is formless? He is spirit. How can you been form? Know, in the knowledge of God. Hitler was there, Presley was there, and Tom Dick and Harry was there, pastor Stanly was there, Ahmed Deedat was there, we all there. The pastor mentions that we in Islam we should honor the Injil. Truth. Since we talk about Injil, this is the Injil of Jesus. The good news is given by the Jesus Christ. What was Jesus says, if we could see, confirm, verify that is the word of Jesus, that is the Injil, Injil of Jesus. But what we have today is not the Injil of Jesus we believed. The Injil of the Gospel of Jesus. Not the Injil of Matthew, you read any of the Bible (Mr. Deedat asking to Pastor Stanley). Arabic bible, you say Injil of Matthew, Injil of Marcus, Injil of Lucas and Injil of Johannes, have you got an Injil of Isa. We want to Injil of Isa, have you got it? You haven't got it.

Last night I reported, I said, where that you have the red of the bible, where in every word support by the words of Jesus are in red. As I said only one tint of the New Testament, one tint. Ninety percent (90%) was wrote in black. You bring the bible and I will show it to you.

The Pastor made the statement that Jesus claims him self to be God. It is all have been recorded. He claims....show it to me, please show it to me (Ask to Pastor to show). You show it to me if Jesus says “I’m God, worship me” and I will prepare myself to get back tonight. No wasting time, No wasting time.

Then you made an allegation, you showed a book, you were showing a book, suppose it have been wrote to me. You show me a book, sir. Showing the audiences. The title of the book was “the God That Never Was”. You said Mr. Ahmed Deedat wrote it. I say it is a lie, I didn’t write the book. I didn’t write the book. Every book that I write based on my name, by Ahmed Deedat, not according to Ahmed Deedat every book that I write. That book hasn’t got my name, it is not my book, I didn’t write it. (All audiences give applauses)

Now, there are several things, it is statement about Jesus. This book a Bible, the Pastor’ believed and Christians’ believed is the variable word of God, God of word, inspires by spirit, the spirit of God, which is **god**, because the Christian believed in God the father, God the **son**, and God the holy ghost. You believed that Father is God, Son is God and Holy Ghost is God, so, if the spirit is Holy Ghost is the God, and if God inspires....., if it is according to God inspires, that this God in word of “Jesus”, was ignored of the time, He was ignored. If he was a God according of Holy Ghost spirit, he one God should know the others God. They are equal and same with the eternal Christian faith, so they are know of each others.

So, this Holy Spirit inspires Mark 13:32 “But of that day and that hour know no man, no, not the angels which are in heaven, neither the Son, but the Father”. It is the only one who knows when the last day is that come in this country. They are Judgment, resurrection, call as you like, the last day of that day, no body knows even the angel, no do I know, this is the knowledge of God, my Father that only he knows.

How can he does not know knowledge?, what kind of God is this? That He does not know knowledge of the last day, and who is the God testifying the Holy Spirit if the God testifying that he doesn’t God, he doesn’t know. How can he be God? Knowledge is part of God, he knows everything. He knows out secret talk,

feeling, our emotion, and everything of our motif in this earth, and everything. But this “God” is the Holy Spirit, we inspires what He says He didn’t know everything about the last day.

Then Jesus as his God, if it is “God”, He was tempted by the things, like you and me, we get tempted. Hebrew 4: 15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”. He is tempted. He has the sin, weakness that we have. How “God” have weakness and get tempted with anybody.

Than James 1: 13 said “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempted he any man:” so that is not the quality of the God if the devil can tempted God.

And this God “Jesus”, He learns the truth of experiences, he has experience like you and me, they say that He is the wise man who learns from experience. But the wiser man is he who learns the experience of other, you know as we make as full of themselves that we don’t make the same mistakes. But Jesus Christ, He didn’t have opportunities according to Hebrew 5: 8 “Though he were a son, yet learned he obedience by the things which he suffered;” so He is learning from His suffered. He is learning from His experiences, that He suffered by the thing that He suffered. This is not the quality of God. God was ignored of they sees on. God in word of comma (means “God”) He was ignored about they sees on.

(Mathew 21: 18-19) “And on the morrow (next day), when they were come from Bethany, he was hungry” Can you imagine the hungry God? By God I’m not Mockery of Jesus. When you see this is a quality of “God”, I strength to do that God is not hungry, He doesn’t get hungry, He doesn’t, He feed you but He does not feed. He doesn’t need what we eat.

(19) “And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away”. I don’t know what food grow in this season? But let’s see I want to give the name, “plums” in May. And now I stand up here to know and heard the “plums” for example. And I

tell you this day that I want “plums”. And that you say, “Mr. Deedat this is winter. We don’t have “plums” in winter. Well I can make a mistake, you can make that.

But the God know what in season and what is not in season or you don’t have to be a God. If you have common knowledge of your country, you will know what grow in seasons. You expect fruit out of season? Because you hungry you lose your balance and you curse the tree will be died, what kind of behavior is it? Irrational. God doesn’t do that, even sin people do that. I can believe that my master of Jesus can curse the fig tree because he didn’t get the fig tree in that tree, I can believe, I can accept. If you tell me that this is the word of Jesus, no. I think some body was misunderstood how it is happen as the word in this book (Bible), but this is out of subject now.

Jesus is the powerless of God, see John 5: 30, that Jesus said “I can of mine own self to do nothing:”. You know was nothing? Nothing is nothing. He can himself do nothing as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me”. The God with no power of anything. Does he says all power is given to me, is given to him, I given general power with eternity to icon maybe half, you can do what I do, you can do my power of my eternity. So he says all his power is given unto me, it is not mine, the power that given to me is not belong to God. He can take it from me or some body else. That is his words.

Than, I give you something if you remember this, you can win a Bible quiz, you can win a Bible quiz, the sort sentence in the Bible, sort sentence only two words, so remember this you can win a quiz. The heading here is we been “God” the “God” who cry, (in the word of comma). Can you mind that God can cry like a baby, but this is what I’m reading John 11: 35 sir, “Jesus wept”. He wept. You know was the occasion? Lazarus, Lazarus His friend had died.

You see the great miracle of Jesus is not change water to wine, He made another accusation that I said that Moses is greater than Jesus. That is lie, (No. Pastor answer's) I want to prove that I said. (I can. Pastor answer's). You have ten minutes sir; remember the word that I said Moses was greater than Jesus.

Remember the word. That what He is said, so I take an exception to that. I know that is not my mind; I never think like that, that I wouldn't talk like that.

So, the greater the miracle of Jesus is He can come up the death by God. And he says that Jesus said He is can come for the death. I say, you see that He says, He life the death, no, this is your understanding, (Than Deedat explains the context of that Jesus says he cry because of his friend was death).

That is the reason why I'm talking like this. And He said, Lazarus. Lazarus come up!. And Lazarus come up after 3 days, perhaps thinking from his great, than He says "Haleluya" ("Alhamdulillah") this is praise be to Allah. What is means "ya Allahu", you say "Haleluya"! Same. We say praise be to God. Where Jesus says He gives live to Lazarus, he tell you and I don't want you misunderstand. But now how million Christians in the world they are all misunderstood. They say that Jesus can live to the death. He doesn't say that. God working to him and Peter the great of pupil, Jesus appointed him and Peter is given the key of heaven, peter feed my frog, feed my sheep, this Peter in the book of apposite, said that "the Jews", here this word, Jesus of Nazareth, a man that God prove open you, my miracle they wonder and science with God did by him. Who with did? You see, you know that Peter is lie, and that the Holy Spirit inspire of him, in the middle of you which you are also didn't know. Who did it? God. The power is there. You bright that electric, the power came on, it doesn't supply that electricity but it is from the power of house. Jesus talking, he is uttering, be pray, he is asking that he is getting whose? God.

Jesus, if He is God, He is described as the "sleepy God". God doesn't slept even Islam believe and take at him. But this "God" if he was god, I'm reading Matthew chapter 8: 24, "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep". Like chapter 8: 23, "But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy". Mark chapter 4: 38, said "And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him. Master, care to not that we perish?" It is God? Please, Please!

I read this according to thirsty God, “God” in word of commas (means Jesus). He (Jesus) said, “I’m thirsty”. You know I’m thirsty, but God I’m. The God is thirsty, I’m thirsty. (Deedat drinks water). Is it the quality of God?

Jesus says, Jesus therefore, being wearied with his journey, sat thus on the well. Then John chapter (4:6) “And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred”. And in Matthew (26: 37-38) “And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy”. Then said he unto them. My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”

And now, regard to prophecy, hopefully everybody waiting for the Jesus, anytime, anytime now. Jehovah’s witnesses have one Great technique, you know they don’t build the Churches, school or hospital, nothing, they just do the job, you know why? They don’t have land in south of Africa, no farm, no building, nothing, they hire hall, they call Kingdom Hall, Master would take any minutes of Jesus make the people work in frenzy. But this frenzy is not taken from two thousand years, based on Mark, 13: 26-27 “And then shall they see the Son of man coming in the clouds with great power and glory”. “And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven”. And (30-31), “verily I say unto you, that this generation shall not pass, till these things be done”. “Heaven and earth shall pass away: but my words shall not pass away”. What did the people understand? And took exactly what he said, and they were waiting every time at the cloud “Jesus is coming”, anytime, “Jesus is coming”, and the people will say two thousand years, they get some speaker is that right 1914, Jesus is coming 1919 Jesus is coming and people sell His properties and He says that Jesus doesn’t come, two thousand years was gone because, they had misunderstand anytime now and the moment.

Matthew 10: 23 “But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come”. And they flee, and they prosecute, two thousand

“Alhamdulillahil robbil ‘Alamin”.

DATA PRESENTATION

Pastor Stanley Sjoberg's utterances

1. I have accepted this challenge, because I have been asked to come and answer the question “Is Jesus God?”
2. I believe I have proved with my life in baseman up till now, that I do love Muslim people.
3. And in this country, I have been working with refugees, who have been Muslims, and we have not asked if they wanted to become Christian.
4. One way, some people had advised me to not take part in this meeting tonight.
5. Than, I will go home to heaven but I would like to stay on, because they are exciting day.
6. This is for word of introduction.
7. Jesus, is He equal with God? Well, the first question must be answered.
8. They know that the Injil is the message from God.
9. This is Jesus as God.
10. Tonight, I have decided to not show emotional as last night.

- 11 O thing I was a little nervous and my hand was shaking because my first time in my life I have sectional opportunity.**
- 12 And the Bible said that Jesus, He has Divine Authority.**
- 13 Don't care to read the Bible because I will make some quotations.**
- 14 No, don't make any applause I need every second.**
- 15 Listen, Jesus claims Himself to be God and He did it clear and easy to understand, for everyone that read the Injil, even**
- 16 Mohammad considers as the word of God.**
- 17 If you don't honor Jesus, even you don't honor God.**
- 18 And I could continue and give you even more scatters.**
- 19 What He said, I don't believe that you believe in Jesus.**
- 20 You should read what Jesus said about the future when He talks about our time.**

21: No, we don't.

22: He talks about Himself in plural.

23: He is everywhere.

24: You understand?

25: I hope you do.

26: We have a holy booklet here written by Ahmed Deedat and he makes a lot of jokes and he insulting, he mocking and contemptible.

27: If you have a problem God can understand.

28: I didn't drink secretly.

29: We need the grace of God.

30: And He could die on the cross.

31: How can they believe it that God died?

32: And I challenge you, all of you who think you are so good in yourself, you don't need the grace.

33: But if you need grace, accept Jesus.

34: He will do everything for you.

35: But Jesus when he came, you can read a holy book wrote about it.

36: Jesus gives his live in order to save the world.

37: You see Mohammad can't be a prophet, Moses talks about. 38: If you don't like Jews, I can help you.

39: For me, Moses loves Israel, but Mohammad did not.

40: So, Mohammad was not similar to Moses.

41: I don't think you read the Bible through.

42: You thing you are God?

43: And you refer to that sound that you are God?

44: I don't take that you can give me even one scatter of the Bible that will put out in my heart about Jesus being God.

45: I'm going to face every question and I would be able to answer every question.

46: And I don't believe that my work can convince you.

47: I would love you as my brother.

48: Why not if doesn't cost even one thing, don't tell any body about it

49: But He saves everyone from alcoholism who wants to be saved.

50: Now I thing I must sit down, thank you.

51: Elohim ...

Syaikh Ahmed Deedat's Utterances

52: Mr. Chairman, chair lady and my dear brothers and sisters.

53: I was telling the audiences that we are Muslims.

54: We believe in Jesus.

55: In Roman Catholic Church, they worship Marry as the mother of God, the Christians generally, they say Jesus is God and they worship him.

56: And this is not qualified of the God.

57: God doesn't go to the toilet; he doesn't look for the bushes and rocks to excrete, he doesn't do that.

58: Jesus is the Messiah, one of the messengers of God, but He is not God.

59: We accept that He is the Messiah closest and nearest to God.

60: This is the Qur'an I was talking and you can check up in your own Qur'an.

61: Actually I ask help not challenge the Christian as Pastor Stanley said.

62: I would like you to do.

63: And by God given tonight!

64: Can you help me sir?

65: Please take it easy, please take it easy, don't clap too much because next I don't want to make fireman come here.

66: Please quite.

67: But in western system you have capital letter and small letter.

68: And I'm asking why you put the capital letter again?

69: Came on explain!

70: You translate them as you like.

71: This is not honest translation.

72: But I want to know what He said.

73: Give me his word.

74: I want to know what is the master says.

75: Only God is good.

76: How we ask you to call Him God?

77: You want to know my little, just speak that I'm Deedat.

78: Listen to me if it is good word take it if not, avoid it.

79: He didn't could explain to them.

80: Where was He?

81: I want to know how the man can be a prophet.

82: The good news is given by the Jesus Christ.

83: You haven't got it.

84: It is all have been recorded.

**85: You show it to me if Jesus says "I'm God,
worship me" and I will prepare myself to get
back tonight.**

86: No wasting time, No wasting time.

**87: Every book that I write based on my name, by
Ahmed Deedat, not according to Ahmed Deedat
every book that I write.**

**88: That book hasn't got my name, it is not my
book, I didn't write it.**

**89: I can believe that my master of Jesus can curse
the fig tree because he didn't get the fig tree in
that tree, I can believe, I can accept.**

90: That is lie.

91: Is it the quality of God?

92: What did the people understand?

93: And talking about the miracle, that Christians

said about miracle, I'm sorry before, I said that

Jesus is Devine inspiration from the Holly Spirit.

94 And by this word, I'm very grateful for the

opportunity, and I can came into this house of

God in Scandinavia and share my taught with you

all.



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