# AN INTRODUCTION TO SIN AND THE SALVATION OF THE SOUL IN THE QUR'AN AND BIBLE

## SL. 1. INTRODUCTION TO SIN IN THE QUR'AN, TERMS

The Qur'an employs its terms loosely when it speaks of human sin but some ideas may be gathered from the vocabulary.

*Sharr* is used in a very general sense for evil where these can be thought of as moral evils or not.

*Sayyi'at* are calamitous things which when they happen involve injury to the one responsible for them.

(2:4) *sayyi-atan* 

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ حَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ أَص

بكلى مَن كَسَبَ سَيِّتَكَةً وَأَحْطَتْ بِهِ ، خَطِيتَ تُهُ فَأَوْلَتِهِكَ أَصْحَابُ ٱلنَّارِ هُمْ

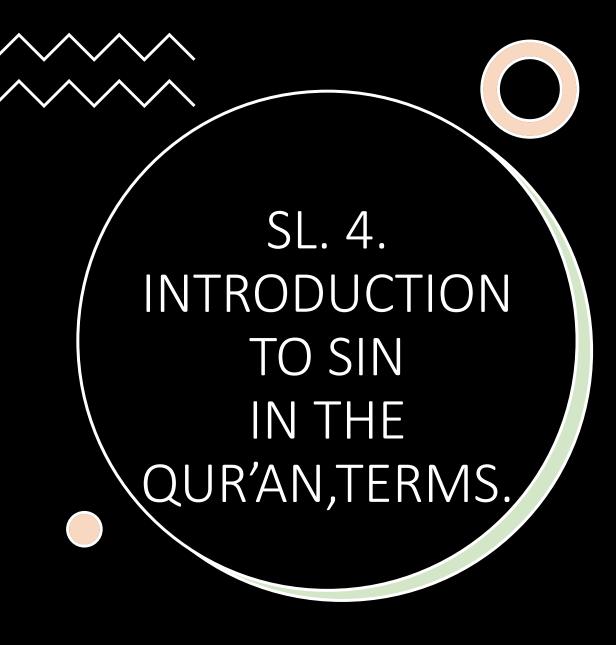
## SL. 2. INTRODUCTION TO SIN IN THE QUR'AN, TERMS

- Kasaba means to acquire or earn evil.
- كسب (Kasb) A derivative was used by Al-Ash'ari for the acquirement of acts by man to distinguish his action from the creative action of God.
- "Whoso gains an evil gain" are the words used in Surah ii:81

SL. 3. INTRODUCTION TO SIN IN THE QUR'AN, TERMS

Why dhunub cannot be restricted to minor misdemeanors. Dhanb is an important term which is difficult to understand. Some grammarians suggest that it may have the significance of being overtaken by a fault. (Surah 11:57) here it is suggested to be a minor misdemeanor. If its use is restricted to minor errors this would suggest that God severely punishes people for minor offences. For instance, it is often said that God destroys people in their sins (*dhunub*). (Surah vi:6).

Sahih International: "Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins (dhunub) and brought forth after them a generation of others." (Surah vi:6)



• Therefore, it cannot be sustained that *dhanb* refers to only small errors. The term is one which Muslims use in general for their sins when they pray in the words taught them by the Prophet for God's forgiveness.

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## SL. 5a. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, TERMS

The term *Khati'a*, although it too can be used in a general sense for sin of any sort, is capable of a particular sense of one who misses the mark of God's law such as the archer who misses the target with his arrow. *Khatia'a* is equivalent to the Greek word *'hamartia* which is used in the New Testament for missing the mark of God's law.

The term *Khat'* can signify that which was done by mistake, in contrast to that which is done purposely (hamd). Surah xxxiii:5 states: "There is no crime against you for what mistakes you make". However, a crime (junah) is of deeper significance than *Khati'a*. SL. 5b. INTRODUCTI ON TO SIN IN THE QUR'AN AND BIBLE, TERMS

When we compare *Khati'a* with the Old Testament we find some words in common. Thus, the Hebrew word *'hata'* is equivalent to *khata'a* and is used very frequently for sinning against God, for instance,

Lev. 5:1 'If anyone sins because they do not speak up when they hear a public charge to testify regarding something they have seen or learned about, they will be held responsible.

(Isa xliii:27: "Your first father sinned; those I sent to teach you rebelled against me."

Sometimes it is used in connection with an unintentional fault but generally has the wider significance where the word has to be added to convey the idea of mistake.

### Thy first father hath sinned, and thy teachers have transgressed against me. — Isaiah 43:27 (KJV)

SL. 7. INTRODUCTION TO SIN IN THE QUR'AN, STATUTORY TERMS Though unintentional acts may be forgiven by God, in the opinion of some Sunni orthodox, atonement must be made as a condition for forgiveness.

For unintentional homicide, a bloodwit (a fine payable for the offence of shedding blood) was made.

### SL. 8a. INTRODUCTION TO SIN IN THE QUR'AN, RELGIOUS TERMS

The term 'ithm' suggests intention rather than the actual committing of a sin in deed (Cf. Surahs v:3,5 and ii:168. This term most nearly approaches the idea of the 'inward nature of sin'. Thus, we read in Surah vi:120: "Leave alone the outside of sin and the inside thereof"

It indicates a wrong attitude either to God or to man, "He who associates anything with God has devised a mighty sin" (Surah iv:48)

## SL. 8b. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, TERMS

The Hebrew Asham is the equivalent of *'ithm* (intention), but here the significance is guilt, though it will be seen that the inward aspect of sin is here too.

The idea of iniquity is conveyed by *'awon* in Hebrew and that of transgression by *pesha'* (I Kings xvii:18 and Prov. xxviii:13).



#### SL. 8b. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, CONCEALING VS. CONFESSING



SL. 8c. **INTRODUCTION TO** SIN IN THE BIBLE, AGAINST WHOM DOES MAN SIN?

Old Testament is rich in expressions which contribute to the understanding of what sin and evil are. The Old Testament emphasizes throughout the idea that sin is against God, "Against thee only have I sinned and done that which is evil in Thy sight" (Ps. Li:4)

"How then can I do this great weekedness and sin against God?" Ween. xxxix:9)

### SL. 8c INTRODUCTION TO SIN IN THE BIBLE, WHOM DOES ONE SIN INITIALLY

Against you, you only, have I sinned, and done this evil in your sight: that you might be justified

Psalm 51:4

when you speak...

#### SL. 8d. INTRODUCTION TO SIN IN THE QUR'AN; AGAINST WHOM DOES MAN SIN?

In the Qur'an, the injury that a man does to himself when he sins (Surah ii:54,55: "And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator..."

This Quranic sentiment is reminiscent of Isa. 1:5: "Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart is afflicted."

In the Qur'an there is the sense that man has something to do for himself which no one else can do (Surah xxxv:18): "And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load naught of it will be lifted..." SL. 9 INTRODUCTION TO SIN IN THE QUR'AN, HARAM, A RELIGIOUS TERM OF PROHIBITION The term *'haram'* conveys the idea of prohibition particularly in a religious sense. The one guilty of this act is guilty of of sacrilege or profanation.

Usually, there is a moral infraction but sometimes a ritual uncleanness implied. In Surah ii:168 it applies to a violation of the rule concerning blood.

The evil is contracted by the circumstances or by something external to the act itself, such as divine prohibition. /////

#### SL. 10. INTRODUCTION TO SIN IN THE QUR'AN, TERMS

The term *Zulm* is also used for sin, and while it frequently bears the significance of injustice it could better be translated wrong-doing or iniquity. See xii:79:

(here Sahih. Inter. Translates Zulm-"unjust" whereas Pickthall translates it "wrong-doers'.

Pickthall: "He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers." SL. 11a INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE Thus, we come to the conclusion of our study from terms that sin in the Qur'an is regarded in the light of a debt (increasing being predisposed to God's disfavor) just as good deeds are regarded as so many credits (increasing being predisposed to God's grace' and favor) to the one who performs them.

See (Surah xxxv:29,30 in next slide)

إِنَّ ٱلَّذِينَ يَتَلُونَ كِنَبَ ٱللَّهِ وَأَقَ امُوا ٱلصَّلَوْةَ وَأَنفَقُوا مِمَّا رَزَقْنَهُمْ سِرَّا وَعَلَانِيَةَ يَرْجُون بِجَنرَةً لَّن تَجُورَ ٣

Sl. 11b Surah xxxv:29

> Indeed, "those who recite the Book of God, and are steadfast in prayer, and give alms of what we have bestowed, in secret and in public, hope for the (heavenly reward) merchandise that will not come to naught; That He may pay them their hire and give them increase of His grace" (Surah xxxv:29,30)

#### SL. 12. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, CONCEPTS

We have seen that in the Qur'an man is by sin rendered a debtor and that he can discharge his debt within the framework of Islam by meritorious acts which will cancel out his debts.

However, it must be remembered that merit (*thawab*) does not place any obligation upon God. God remains perfectly free and under no obligation from the virtue of any creature. He is merciful and "He forgives whom He pleases and punishes whom He pleases" (Surah 5:18; cf. Surah 2:284).

#### SL. 13. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, CONCEPTS

It also must be remembered that the teaching of the New Testament while emphasizing God's grace mediated through the Messiah, does not exclude the doctrine of rewards for good deeds and the language of debt is used by St. Paul.

#### SL. 14. INTRODUCTION TO SIN IN THE QUR'AN AND BIBLE, CONCEPTS

The division between great and small sins which appears in the earliest Islamic traditions seems to owe something to a Christian division into mortal and venial sins which found its origin in I John v:16 ff.

The classification of deadly sins in Islam as seven were also from early Christianity. The Prophet categorized the seven great sins as: "Polytheism\* (Surah 4:48); sorcery,Surah 2:101,102; unlawful homicide, Surah 5:32; defrauding orphans, Surah 4:10; extortionate interest, Surah 2:275; desertion in battle, Surah 8:15,16; slandering chaste women, Surah 24: 4,5." (Cf. Muslim, *Iman*, Trad. 144.)

\*In Islam polytheism constitutes infidelity; In I Jn. V:16,17 the unpardonable sin is slander against the Holy Spirit. In Christianity and Judaism during the early centuries which marked the rise of Islamic theology, there was a tendency to substitute the faith in concepts <u>about</u> God for the faith <u>in</u> God.

Much earlier, the Jewish theologian Philo d.41CE. religion meant the emancipation of knowledge of the Scripture from faith in it.

In both Origin and Clement there was a similar overoptimistic confidence of the power of the human intellect. In some Eastern Christian theologies reason was held over faith with less room for thinking about: forgiveness & vicarious suffering. Rather the incarnation of Christ and resurrection were of primary importance.

In short, man is made one with God because humanity and divinity are made one in Christ. In Clement we read: "He who is God became man that we might become gods." In the theological school of Antioch the resurrection of Christ means the emancipation of man from mortality and finitude.

#### SL. 17. INTRODUCTION TO SALVATION OF THE SOUL IN THE QUR'AN AND THE BIBLE

As we have seen, the work of Christ according to some of the Eastern Church Fathers was to show the development of humanity in its completeness.

The aftermath of this is the conception of the ideal man as we see in the ascent to Prophethood in Ibn Miskawaih. In Islam, a mystical identity with the ideal man was equivalent to salvation. It is a short step to see that in the eyes of some Islamic thinkers, Muhammad became that ideal man. SL. 18. INTRODUCTION TO SALVATION OF THE SOUL IN THE QUR'AN AND THE BIBLE

When we turn to Islam it is difficult to frame any doctrine of salvation. Such matters as the **Forgiveness of God**, **His Grace and Favour**, **His Guidance** and **Predestination**, which we have dealt with at some length under these headings, must again be taken into consideration when we try to understand the Muslim position with respect to salvation.

SL. 19. INTRODUCTION TO SALVATION OF THE SOUL IN THE QUR'AN AND THE BIBLE There is only one single reference to salvation in the Qur'an by the name which has become common in later Islam, i.e. *najat*, namely in

Surah XL:41: "O my people how is it that I bid you to <u>salvation</u> but that ye bid me to the Fire?"

٢ وَيَكْفُومِ مَالِيَ أَدْعُوكُمْ إِلَى ٱلنَّجَوَةِ وَتَدْعُونَنِي إِلَى ٱلنَّارِ ٢

This important verse leads us back into the faith and practice of Islam in the early traditions. "What can bring me to paradise and lead me away from hell?" (Muslim, *Iman*, Trad. 12)

Everything depends on the Will of God. And the one who acts according to the five obligations are those that God loves and can paradoxically claim in some sense to be in a <u>state of salvation</u> while at the same time <u>cannot say for</u> <u>sure he will be saved</u>.

Then what is Islam? According to the early traditionists, it is the interim state of the theocracy with which men should become associated and from which they remain separate at their peril.

God loves those who keep his Laws, and though Islam is not in itself Salvation, it is the means to salvation. Through it man takes on the burden *(taklif)* to observe a way of life which is consonant with the expectation of the mercy of God.

#### SL. 23. INTRODUCTION TO SALVATION OF THE SOUL IN THE QUR'AN AND THE BIBLE

He is a prudent man if he takes on the facilities of God that is: "prophet, book, angels, and ordinances. It all depends upon him.

At one time he is told that all men will go to Hell at least for awhile (Surah xix:71: "there is not one of you that shall not go down to it."

At another time he is led to expect the pleasures of Paradise. (lxxvi:12: "Sahih International:" And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]." ff. to vs 22.

SI. 24 AN INTRODUCTION TO THE SALVATION & JUDGMENT THE SOUL IN ISLAM AND CHRISTIANITY

- Principle feature of salvation in Qur'an is its occurrence in stages.
- First stage in lifetime man must observe the Sharia.
- **Second stage at death** begins *barzakh* (Surah 23:100, 25:53) Barzakh ends with the day of resurrection.
- "That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected." (Surah 23:100)

# SI. 25 AN INTRODUCTION TO THE SALVATION & JUDGMMENT OF THE SOUL IN ISLAM AND CHRISTIANITY

#### Third stage has three parts:

**1.Part one**: Interrogation at the grave (14:27) and those who turn away have a "difficult time in the grave". At-Tirmidhi in his Traditions stated that three questions would be asked:

- a) Who is your Lord?
- b) What is your religion?
- c) What is your faith about this person (Muhammad)?

**2) Part two**: Resurrection and Judgment begins with the rising of the dead on hearing the sound of the trumpet of Israfil. (surah 18:99) "**Sahih International**: And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly"

# SI. 26 AN INTRODUCTION TO THE SALVATION & JUDGMENT OF THE SOUL IN ISLAM AND CHRISTIANITY

**Part 3)** God will conclude His questioning of man by determining if they kept his law. To those who did not keep the law God will conclude: "We disregard you today as you disregarded the meeting of this day of yours. Your resort is Hell. (Surah 7:51) Arberry: "(those) who have taken their religion as a diversion and a sport, and whom the present life has deluded.' – Therefore, today We forget them as they forgot the encounter of this their

day, and that they denied Our signs." (Surah 7:51)

# SI. 27a SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION & JUDGMENT DEFINED

- After divine questioning, man's fate is decided.
- >Those who have done no good whatever will be damned
- Those who have done no evil will be declared: "Salvation after which is no damnation".
- ➤The majority which mingle good with evil will come to the Balance where their actions will be weighed. (surah 84:7:
- All people will then proceed to the Bridge (Sirati) suspended over Hell to be crossed by everyone, (Surah 37:23)

مِنْ دُونِ اللهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطٍ الْجَحِيم

SI. 27b SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION & JUDGMENT DEFINED IN ISLAMIC TRADITIONS

➤Those declared 'damned' will fall down the gulf of Hell

- ➢Others will cross over with varying speed, some fast or slow (Tradition Bukhari, Sahih, Riqaq, 56)
- ➢ Having crossed the Bridge all these people will enter Paradise. Those who fall down will be damned eternally or for a long period of time (until their number will be 999 out of 1000 people). (Al-Bukhari, Anbiya, 7)

# SL. 28. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION & JUDGMENT COMPARED

- Hereafter starts the last stage of salvation and damnation which occur in their full degree.
- Damnation lies in one's entry to hell
- Salvation lies in one's deliverance from hell and attainment of Paradise. (Surah 15:44)
- ✓ However, the attainment of paradise is after the suffering of hell for a period of time. The length of which is according to the 'weakness' of faith and the number of sins committed in ones failing to keep the law.
- ✓ Hell has seven grades of damnation in the Qur'an (surah 15:44). These are commensurate with seven bodily members by which sins are committed. Major elements of bodily torment are: blazing fire, boiling water, smelly pus, poisonous snake-bite, hot coal tar and so on. Most severe is being 'veiled from God'. (Surah 83:15)

## SL. 29a. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: ACCESS TO HEAVEN

- In Islamic Traditions based on some Qur'anic evidence, Paradise is the opposite to Hell in all respects.
- Paradise has eight gates commensurate with the principal acts of obedience to God.
- ➢ Various grades of happiness in Paradise (Surah 17:21) eg: Sahih International: "Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction."

## SL. 29b. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: ACCESS TO HEAVEN

- ✓ At the lower grades lies the physical enjoyment of food, drink, beautiful palaces, and all other kinds of physical delights.
- ✓ At the higher grades is spiritual happiness in looking upon the glorious face of God. (Tradition, Muslim, Shahih, Iman 297)

#### SL. 29c. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: ACCESS TO HEAVEN

Between Paradise and Hell is a place called A'raf where there will be neither reward nor punishment. Here are people consigned who neither obeyed nor disobeyed God's law.

(surah 7:46: Sahih International: And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they long intensely.)

#### SI. 30 SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION DEFINED

- From this account it can be seen that salvation in the Qur'anic sense is attainable by obedience now and also in the life to come and any decision on it will also be made in that life; therefore, it is impossible to say anything categorically about a believer's fate though indications can be found.
- In Christianity by contrast salvation is achieved in this world through the redemption by Christ and the faith of the individual. It has two meanings, first man is guaranteed eternal life and secondly man is guaranteed 'abundant life' in this present existence.

## SI. 31 SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- The meaning of Salvation in Christianity.
- Salvation is being saved from something-the condemnation and punishment of sin.
- ✓ From sins: Matt. 1:21 "He will save His people from their sins"
- ✓ To life abundant: Jesus said: "I have come that they might have life abundantly" (Jn. 10:10)
- ✓ To life eternal: Jesus said: Assuredly I say, today you will be with me in paradise" (Lk. 23:39-43)

SL 32. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- In Christianity salvation is received by faith in Christ in this life alone. It is not a process but a once for all action by which God redeems man through Christ's atoning work on the Cross.
- In Christianity salvation results in a moral transformation from:
- ➤The pleasure of sin
- ➤The penalty of sin
- ≻The power of sin
- >And the presence of sin

## SL. 33a SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- In the Bible salvation is described as:
- Justification (past tense, in which a sinner is made right in a once for all experience. Romans 4:22-24).
- > On man's part turning from sin to God through Jesus
- > On God's part seeing us in the righteousness of Jesus

SL. 33b SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- Sanctification (present tense, being made holy).
  The believer is set apart for God
- >This is mentioned in the present tense.

SL. 33c SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

#### Glorification (future tense)

- Glorification is when salvation is completed and the believer is delivered from all sin and conforms to the image of Christ.
- ("For we shall see him as He is And everyone who has this hope in Him purifies himself, just as He is pure." (I John 3:2,3)

## SI. 34. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- In Christianity the underlying idea is that sin is destructive to man's spiritual life, his true life, in as much as it destroys his communion with God in righteousness and love; therefore, he must be delivered from sin first of all. Such deliverance is possible here and now by placing one's faith in Christ as Saviour.
- When this happens, a new spiritual life is granted by God through which the interrupted communion or fellowship with God is restored. Thus, salvation is primarily deliverance from sin.

## SI. 35. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- Islamic teaching is that sin stands between man and God no doubt, but man is not dead in it; so, no new birth of the spirit is needed.
- In Islamic teaching, man must repent. Man is not by nature in a position from which he needs to be redeemed. He commits sin from which he must repent and keep God's law.
- He commits sin from which he must repent; his repentance is not salvation, but only a means to it.

### SI. 36. SALVATION OF THE SOUL IN ISLAM AND CHRISTIANITY: SALVATION COMPARED

- The Qur'an teaches that the means to salvation in the Hereafter on the human side are faith (iman) and works (amal). (Surahs 2:25, 4:57, 122, 173, 5:9)
- Orthodox Sunni Islam emphasizes obedience to the law
- ≻Sufi Islam emphasizes the inward meaning of mystical worship.
- ➢In Christianity justification or being made right with God is by faith in God through Christ's substitutionary and finished work on the Cross. (Romans 5:1)
- ➢In Islam being made right with God is through faith in God and keeping the law of Islam.

#### SI. 37. SALVATION: THE CHRISTIAN EXPERIENCE

- Nicodemus Story
- Nicodemus was a respected teacher who came to Jesus to learn about salvation. Jesus told him: "Truly, truly, I say to you unless one is born anew, he cannot see the Kingdom of heaven".
- Nicodemus replied, "How can a man be born when he is old: Can he enter a second time into his mother's womb and be born?"
- Jesus said: "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit.
- ≻Nicodemus asked, "How can this be?"
- ➢And Jesus continued: "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

#### SI. 38 WHAT DOES "JESUS, 'GOD'S ONLY BEGOTTEN" MEAN?

- ONE MEANING IS "ONLY BEGOTTEN FROM THE DEAD"
- Rev. 1:4: "Jesus Christ who is the faithful witness and the only begotten from the dead."
- Acts 13:33: "God raised up Jesus again; as it also written in the second psalm, 'This day have I begotten thee.'"
- ➢Psalms 2:7: "Thou art my son, this day have I begotten thee".
- ➢Heb. 1:5: "For unto which of the angels did he say at any time. Thou art my Son this day have I begotten thee…vs. 9. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

#### SL 39a: GOD SENT JESUS

First, the life of creation, the new Adam. (I Cor. 15:45-50)

Second, the crucifixion and death of Jesus the Messiah reveals the love of God and the inner mystery of the Kingdom of God.

• At the moment that Jesus died the curtain in the temple in Jerusalem was miraculously torn in two from the top to the bottom (Luke 23:44-45). This curtain was the barrier within the temple which separated the Holy Place from the Holy of Holies. Only the high priest was pemitted into the presence of the glory of God, and that only once a year. But when Jesus was crucified, the curtain hiding the glory of God from human view was torn in two. The barrier between God and man was removed forever.

#### SL 39b: GOD SENT JESUS

By giving His life on the cross, Jesus the Messiah gave Himself as the perfect sacrifice for our sins (Hebrews 8, 9, 10).

In the Old Testament the people offered sacrifices that prefigured God's perfect sacrifice (Rom. 6:23 and Isa. 53:5)

#### SI. 40. SALVATION: GOD SENT JESUS

- In the third place, we experience salvation through the resurrection of Jesus the Messiah. When we separate ourselves from God, we experience death. Satan is the prince of the powers of death. God raised Jesus Chrsit from the dead.
- He has become the "only begotten from the dead" as we saw in Scripture. The resurrection of the Messiah is the defeat of death.
- Just as the resurrection of Jesus Christ represents the defeat of Satan and the evil spirits so we also experience victory over all the evil spiritual powers of death when we open our lives to the power of the glorified Messiah. (Eph. 1:15-23)

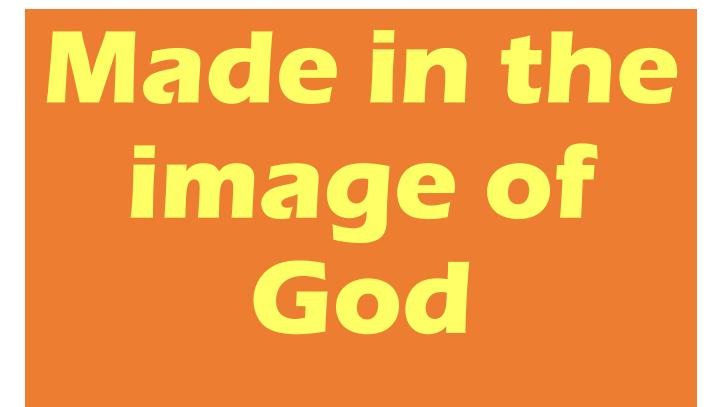
#### SI. 41. A MUSLIM RESPONSE TO CHRISTIAN SALVATION

- According to Islam, Jesus Christ, the son of Mary was a great Apostle of God. He was made to follow the footsteps of the prophets and to confirm the Law which was sent down before him.
- He was given the Gospel (Injil) as the light and guidance for mankind. The Qur'an states: "And we will make him a Messenger unto the children of Israel, saying: 'Lo I come unto you with a sign from your Lord. And I come confirming that which was before me from the Torah." Surah 3:49-50.
- We agree that that the Prophet Isa, performed miracles that others had not performed like curing the insane and blind and even raising the dead. He did these miracles by the power of Allah.
- The important role bestowed on the Prophet Ida did not make the 'Son of God' or single him out as the Saviour of the mankind. The Quran says he was a 'servant of Allah' Surah 19:33.

#### SI. 42. A MUSLIM RESPONSE TO CHRISTIAN SALVATION

- The Christian witness that man is forgiven because of the crucifixion of Jesus is not in line with the Muslim belief. The end of the Prophet Isa on earth is blanked in mystery, and many Muslims prefer not to go beyond the explanation given in the Quran in Surah 4:156, 157.
- According to the true belief of Islam, it would seem most inappropriate for the Messiah to die through a shameful crucifixion. God who is just, would not permit the righteous Messiah to suffer in that manner.
- Muslims believe that Allah saved the Messiah from the shame of the crucifixion.
- Finally Islam does not identify with the Christian conviction that man needs to be redeemed. The Christian belief in the redemptive sacrifical death of Christ does not fit the Islamic view that man has always been fundamentally good, and that God loves and forgives those who obey His will as revealed in the Sharia.

# SI. 43. Fundamental difference 1



# SI. 44. Fundamental difference 2



# SI. 45. Crucial difference

# Who does God love?



## SI. 46. God loves those who do good Surah 3: 134

يَنفِقُونَ فِي ٱلسَّرَآءِ وَٱلضَّرَآءِ كافين عَن ٱلنَّاءِ