



Did Jesus Die for Muslims?

Romans 5:18: (NASB) *So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*



As Christians, we pin all our hopes on the belief that Jesus was crucified and died for our sins. This is the core reason for our coming to Christ, for it speaks of him doing something for us out of pure love that we in no way could do for ourselves. To us, the sacrifice of Jesus represents the ultimate gift. Those outside of Christianity often look at this belief with disdain and even sarcasm, for to them it is foolishness and evidence of a blood thirsty god. One question that is probably not talked about much is the breadth of Jesus' sacrifice. Whom did it cover and how do we know? In the present conditions of our world, the Muslim faith is often thought about and referenced. What do

Muslims think of Jesus? While they do believe in him, they do not see him as a redeemer. Does this mean they are not covered by his sacrifice?



Disclosure: We firmly believe in the Bible and in Jesus as its centerpiece. We believe Islam and therefore Muhammad, while widely accepted in our day, are in fact *not* representations of God - the Creator of all things and His plan. *Islam and Muhammad actually act in opposition to God's plan.* Having said that, we also believe there are many good principles taught in Islam and will seek to engage our discussion today with care and respect for the closely held beliefs of others. We would ask you to do the same.

As we quote sources from the Islamic faith, we intentionally searched for its most peaceful and inclusive representations. In our conversation, we will not attempt to interpret their scriptures but instead simply accept them as they are used.

Islam has several different factions within the Islamic faith, just as Christianity has different factions. Just as we do not want to be represented by the actions of the Papacy in the Dark Ages, we will not only represent one faction of Islam.

Islamic view of God:

(Source: Islamreligion.com) Muslims believe in one, unique, incomparable God, who has no son nor partner, and that none has the right to be worshipped but Him alone. He is the true God, and every other deity is false. He has the most magnificent names and sublime perfect attributes. No one shares His divinity, nor His attributes. In the Qur'an, God describes Himself: Say: "He is God, the One. God, to Whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him." (Qur'an, 112:1-4) No one has the right to be invoked, supplicated, prayed to, or shown any act of worship, but God alone.



A Muslim view (as well as all Islam) of their god is very lofty and very sacred and they look toward their god with solemnity, honor and respect, which we appreciate. Muslims state their god does not have a son and does not share worship, which are references to the Christian faith and Jesus.

Scriptural view of God’s approach to humanity:

A portion of the curse on Satan:

Genesis 3:15: (NASB) *And I will put enmity between you (Satan) and the woman, and between your seed and her seed (Jesus); he shall bruise you on the head (Satan will be destroyed), and you shall bruise him on the heel.*

Here we have a battle to the death and a veiled promise of a posterity that will reconcile with God. God allowed sin and struggle so we could observe and distinguish between good and evil.

A portion of the curse on Adam:

Genesis 3:19: (NASB) *By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; For you are dust, and to dust you shall return.*



Death is the certain penalty for sin and thus the necessary subject of atonement.

Our theme chapter - the plan of God:

Romans 5:1-5: (NASB) *¹Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ²through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. (The true followers of Jesus who have given up their will to do the will of God through Christ have been justified or made right by faith in Jesus.) ³And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; ⁴and perseverance, proven character; and proven character, hope; ⁵and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. (We often learn the greatest lessons in life through difficulty and tribulation.)*

There is one God who works His plan perfectly through Jesus, His son.

How does the Muslim faith view our Bible Scriptures?

 Just forgive question, *Christian vs. Muslim Debate, Did Jesus Die for Our Sins?*

- (Peggy) *Muslims have a hard time understanding how a loving, merciful God (seems like a contradiction) would crucify His beloved son. It’s a contradiction to them. Can you answer this question: Why would God who is so big, forgiving and loving, not just forgive us all our sins and have to kill the person He loved most in order to forgive us?*

(Source: Wikipedia) The Islamic view of the Christian Bible is based on the belief that the Qur’an says that parts of Bible are a revelation from God, but believe that some of it has become distorted or corrupted (tahrif), and that a lot of text has been added which was not part of the revelation. Muslims believe The Qur’an, which they hold to be a revelation to the

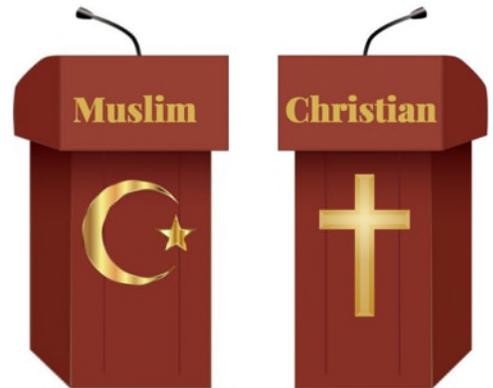


Islamic prophet Muhammad, was given as a remedy and that it identifies three sets of books from the Bible as genuine divine revelation given to trusted messengers: the Tawrat (Torah) given to Musa (Moses), the Zabur (Psalms) given to Daud (David) and the Injil (Gospel) given to Isa (Jesus). They believe that, together, the Qur'an, these books, and the Suhuf Ibrahim ("Scrolls of Abraham," which they believe is currently lost) constitute Islam's scripture.

Islam's view of the Christian Bible is that the Torah (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) is good. The Psalms, Matthew, Mark, Luke and John are good. However, they believe all the prophets and the Jewish history (outside of Genesis through Deuteronomy) are *not* good. They also state the Christian letters in the New Testament are *not* good. They take a very small portion of Scripture and say Muhammad was given the revelation to correct and complete the message of God. That is a Muslim opinion, which we will address later.

 A Christian answer to the previous sound byte, *Christian vs. Muslim Debate, Did Jesus Die for Our Sins?*

- *(Christian) I think the answer to that is very simple, and that is that we have such a high view of what relationship with God is, and we have such a high view of what sin does to that relationship that it requires - and these are God's parameters, these aren't my parameters and not your parameters Peggy, it's God's parameters and it requires a death. It requires a blood that has to be shed. It seems horrendous to me that God would do that, and the fact that God would do that is all the more appalling to me that He would do it for you and do it for me.*



This Christian minister is saying, “It is appalling to me that God would do that, but those are God’s parameters, so we must accept them.” That is one way to look at it. When we look at the ransom of Jesus, we do not see it that way.

Let’s look for a comprehensive scriptural answer to a difficult question.

First, God’s justice:

Genesis 3:20-22: (NASB) ²⁰Now the man called his wife’s name Eve, because she was the mother of all the living. ²¹The LORD God made garments of skin for Adam and his wife, and clothed them.

There had to be an animal sacrifice made and blood shed to have skins to cover the nakedness of sinful man. Animal blood was shed, perhaps as a symbol to show sin brings shame which leads to death. All need covering with a sacrificed life. In that simple act of clothing Adam and Eve, God gave us a very small profound look at what would unfold over time.



²²Then the LORD God said, Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever.

And finally, there was a banishing from eternal earthly life, which is a major part of what was lost.

The next beginning - Noah, upon leaving the Ark, offers sacrifices to God and receives God's commands:

Genesis 9:3-7: (NRSV) ³Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything. ⁴Only, you shall not eat flesh with its life, that is, its blood. ⁵For your own lifeblood I will surely require a reckoning: from every animal, I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life. ⁶Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind. ⁷And you, be fruitful and multiply, abound on the earth and multiply in it.

Blood is again singled out as a sacred part of all life. The necessity for a life for a life shows the priceless nature of human life. There is a clear basis for justice in Genesis long before the Jewish Law Covenant was established.

Back to our theme chapter:

Romans 5:6-11: (NASB) ⁶For while we were still helpless, at the right time Christ died for the ungodly. ⁷For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. ⁸But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (God required a sacrifice and Jesus volunteered his life.)

God did not “kill His son” as was suggested in the previous debate; He required a sacrifice and Jesus willingly volunteered and said, “Here am I, send me.” He sacrificed himself for the preciousness and value of life. Men and women who are in the military protect us daily and when one of them dies protecting us we do not say, “That is terrible!” We thank them for putting their life on the line and giving it up so we can live.



There is a clear focus on the Christian privilege of receiving the blood of Christ and the just price needed that could only be accomplished by a loving gift:

⁹Much more then, having now been justified by his blood, we shall be saved from the wrath of God through him. ¹⁰For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by his life. ¹¹And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. (The focus here is on the followers of Jesus.)



Reconciliation is the key here and is much more than a mere feeling. Forgiveness from God is an action that changes things. Forgiveness happens through God's justice.



What is the Muslim view of Jesus?

We will attempt to represent the Muslim view by reading Muslim writings.

(Source: Islamreligion.com) **Belief in the Prophets and Messengers of God:** Muslims believe in the prophets and messengers of God, starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus (peace be upon them). But God's final message to man, a reconfirmation of the eternal message, was revealed to the Prophet Muhammad r. Muslims believe that Muhammad r is the last prophet sent by God. (In Islam, each time you mention the prophet Muhammad or Jesus you are always supposed to say "peace be upon him or them." In writing they often abbreviate this to "PBUH" and in this article, they simply put the letter "r" which stands for "repeat.")



A Muslim answer, *Christian vs. Muslim Debate, Did Jesus Die for Our Sins?*



- *You see, Peggy, actually this idea was originated by Paul. He said, "The wages of sins is death." He made the cross the center of his theology, and that's why he put so much on it and that's why he said, "If Christ is not raised then you're still in your sins." But it makes no sense because if God wants, He can forgive us just like Jesus taught about the Parable of the Prodigal Son in Luke, chapter 15. The son comes back to his father, the father welcomes him with open arms and has a celebration. Nobody has to die for somebody to be forgiven, because if somebody dies there is no forgiveness. It means I just took my full price, I'm a cruel judge, I just exact the full punishment - somebody goes and dies and then I'm happy. But if God was loving and kind, then He should be loving and kind to his son as well and save his son by some other means.*

The wages of sin is death, not according to Paul but according to God in Genesis, which he was quoting:

Genesis 2:17: (NASB) *but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.*

We must look at the Scriptures as an inclusive unit that complement one another.

(Source: www.islam-guide.com/jesus) **What Do Muslims Believe About Jesus?** Muslims respect and revere Jesus (peace be upon him). They consider him one of the greatest of God's messengers to mankind. The Qur'an confirms his virgin birth...Jesus was born miraculously by the command of God which had brought Adam into being without a father...During his prophetic mission, Jesus performed many miracles...Muslims believe that Jesus was not crucified. It was the plan of Jesus' enemies to crucify him, but God saved him and raised him up to Him. And the likeness of Jesus was put over another man. Jesus' enemies took this man and crucified him, thinking that he was Jesus.

They are describing Jesus as just a great prophet and saying it was a set-up and he was not crucified. Obviously as Christians, we do not believe that.



Chat: I wanna debate with this dude now. The Bible is a lie. No disrespect but the Bible has changed overtime.



We need to study the Bible to find its meaning. The interpretation of the Bible has changed over time, but the Bible itself has not. There is a harmony from beginning to end if you are willing to look.



))) Story revised, *Christian vs. Muslim Debate, Did Jesus Die for Our Sins?*

- *And Jay said the son was willing, but notice that's the representation in the last of the four gospels, but Mathew, Mark, and Luke show that the son was all the willing. He was submitting but not offering himself. In the gospel, according to John, the story is revised so that Jesus actually offers himself because that just looks better. But even if the son offers himself it doesn't really solve the problem because if the son loves the people so much that he wants to die for them, doesn't the Father love the people more than the son loves?*

The Muslim perspective says it is only recorded in the book of John that the son was offering himself. When they state the first three Gospels do not show Jesus offering himself as a sacrifice yet they are trying to represent the Scriptures, they are doing everyone a disservice. Let's check.

One

This first revealing of his death was general and puts the coming events into the hands of the Pharisees and chief priests. Also, it was after the revealing by Peter that Jesus is the Messiah - as if to say this is the cost of being the Messiah:

Matthew 16:21-23: (NASB) (Also in [Mark 8:31-33](#), [Luke 9:22](#)) ²¹From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. ²²Peter took him aside and began to rebuke him, saying, God forbid it, Lord! This shall never happen to You. ²³But he turned and said to Peter, Get behind me, Satan! You are a stumbling block to me; for you are not setting your mind on God's interests, but man's. (This sure sounds like he is offering himself.)

Two

The second revealing focuses on “the hands of men” - the Gentiles, and was after Jesus released the boy from demon possession, a possession that was more difficult than others. Perhaps this was again a reminder of the cost of being the chosen one:

Mark 9:30-32: (NASB) (Also in [Matthew 17:22-23](#), [Luke 9:43-45](#)) ³⁰From there they went out and began to go through Galilee, and he did not want anyone to know about it. ³¹For he was teaching his disciples and telling them, The Son of Man is to be delivered into the hands of men, and they will kill him; and when he has been killed, he will rise three days later. ³²But they did not understand this statement, and they were afraid to ask him.

Jesus tells them he had to die to fulfill the ransom price and buy back the life of Adam. Adam's life was forfeited because of sin, and another man had to die to bring him back.

Three

The third revealing was the most detailed and dramatic and was after the most dramatic of all the miracles Jesus would perform - the raising of Lazarus:

Luke 18:31-34: (NASB) (Also in [Matthew 20:17-19](#), [Mark 10:32-34](#)) ³¹Then he took the twelve aside and said to them, Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. (Jesus is referring to the prophets' writings about the crucifixion.) ³²For he will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, ³³and after they have scourged him, they will kill him; and the third day he will rise again. ³⁴But the disciples understood none of these things, and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.



Note all the main elements through the three revealing statements and see the high level of cost and privilege by the attachment to the surrounding events. The point? Jesus’ crucifixion was the centerpiece for him living and *the key to salvation*.

Why not forgive, Christian vs. Muslim Debate, Did Jesus Die For Our Sins?

- (Woman) Dr. Craig, if Jesus died for our sins, why and what incentive or reason is there for humanity to be good and to do good if we know at the end of the day, regardless of what we do, we are saved?
- (Dr. Craig) I really appreciate this question because I don’t want to give the impression that I’m a Universalist, that I think just because Christ died for the sins of all people that therefore all people are automatically saved. That’s not the Christian view. Christians believe in the reality of hell and of judgment, and we believe man can separate himself from God’s love forever by rejecting the love and the grace of God.



There are many views of Christianity and many views of Islam. *All Christians do not believe in a hell of torment and we are amongst those who do not.* We are convinced the Scriptures do not teach hell nor the idea that you can do whatever you want and everyone is going to be saved. Both of those views are extreme.

Please see the CQ programs from 2015, “Do the Fires of Hell Come from God?” (Parts I, II and III)

Some direct answers to the stated question. Back to our theme chapter:

Romans 5:12-14: (NASB) ¹²Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— ¹³for until the Law sin was in the world, but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of him who was to come.

Adam was entirely responsible for inherited human sin. Death reigned even before the Law was given, therefore the death penalty was clearly upon all humanity.

A New Testament view helps us to see the process that God’s plan of salvation had in place:

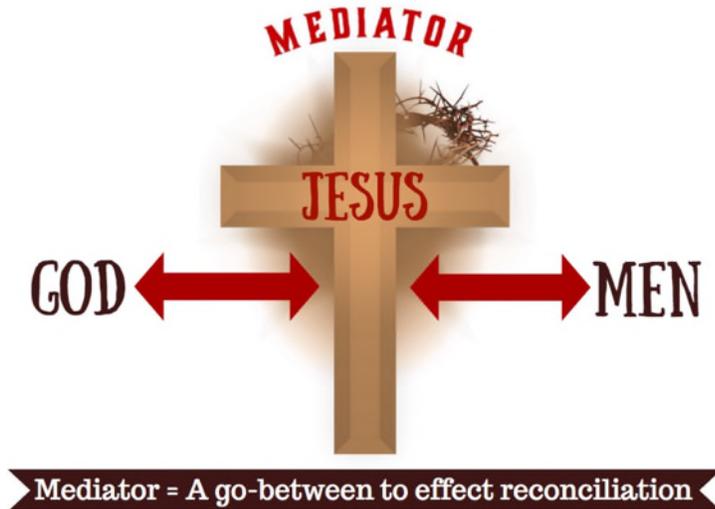
Galatians 3:19-22: (NASB) ¹⁹Why the Law then? It was added because of transgressions, having been ordained through angels **by the agency of a mediator**, until the seed would come to whom the promise had been made. ²⁰Now a mediator is not for one party only; whereas God is only one. ²¹Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. (The Law was the first of several steps to be able to put sin away forever.) ²²But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. (Aha! Given to “those who believe.”)



What does a mediator do?

1 Timothy 2:5-6: (NASB) ⁵For there is one God, and one mediator also between God and men, the man Christ Jesus, ⁶who gave himself as a ransom for all, the testimony given at the proper time.

This “mediator” relationship is describing the role of Jesus with the entire world before God.



A caller from Connecticut suggests: 1 Timothy 2:3-4: *This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.* John 3:16 says there must be obedience and belief. The opportunity is there for everyone. Matthew 11 refers to the wicked of the past, as in Sodom and Gomorrah. They will also have an opportunity for life.

The followers of Jesus have a different relationship with God than those who do not follow Jesus. Jesus is their advocate and not their mediator. (We will discuss this point later.)

The mediator of the Law for Israel was Moses; the mediator of grace for the world is Jesus:

Romans 3:19-21: (NASB) ¹⁹Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and **all the world may become accountable to God**; ²⁰because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. ²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets...

By the way, what was the promise given to those who believe?

Genesis 22:17-18: (KJV) ¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.



Galatians 3:29: (NASB) *And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise. (Jesus and his followers are that seed.)*

There are two general classes of people in this world. Some will be a part of giving the blessing and some in receiving the blessing.

Who does get the benefit of Jesus’ ransom applied to them?

God’s plan is written in the Scriptures from beginning to end and Jesus is the centerpiece for the world to have an opportunity for life.

All the world may become accountable to God - there will be a judgment. We will look at the Muslim perspective first and then explain the scriptural Christian perspective on judgment. There are several different views, and we will explain our scriptural reasoning.

(Source: www.islam-guide.com) Islam on Judgment: Like Christians, Muslims believe that the present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. (Not all Christians see this life as the ultimate test for the masses of the people.) A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by God. This day will be the beginning of a life that will never end. This day is the Day of Judgment. On that day, all people will be rewarded by God according to their beliefs and deeds. Those who die while believing that “There is no true god but God, and Muhammad is the Messenger (Prophet) of God” and are Muslim will be rewarded on that day and will be admitted to Paradise forever. But those who die while not believing that “There is no true god but God, and Muhammad is the Messenger (Prophet) of God” or are not Muslim will lose Paradise forever and will be sent to Hellfire, as God has said.

The Muslim perspective of the Day of Judgment is that everyone will appear before God. If you hold the views, deeds and beliefs of Islam you are saved. If not, you are doomed to eternal fire and torment. Many Christians have a similar view that if you do not hold their beliefs you will burn forever. *We do not see it in this way!*



Save or do not save, Christian vs. Muslim Debate, Christian vs. Muslim Debate, Did Jesus Die for Our Sins?

As we listen to each other, we realize similar things we are saying. In the end, both Muslims and Christians will do good deeds anyhow. Muslims because they think they are obligated, Christians because they think they have to live out of love. In fact, in the Islamic view also, Muslims should be doing deeds out of the love for God, so in fact we are similar there. Where we are different is on the understanding of how that love is extended. If Jesus, by dying for us, has thrown us that lifesaver, then it is up to us to grab onto it. Now, notice that Dr. Craig is not saying that by Jesus dying not everyone is saved; in fact, he denies that. In fact, if God really wanted to extend His mercy to everyone, He should have automatically saved everyone.

We believe everyone has an *opportunity* for eternal life, although it is not a free ride. There is work involved.



Who is saved and how? Romans 5 clearly shows all (every human being) but especially a few:

Romans 5:15-17: (NASB) ¹⁵*But the free gift is not like the transgression. For if by the transgression of the one the many died, (“the many” must mean all humanity according to the previous context which said death reigned over all) much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound to the many. (This must mean the same “the many” - all humanity.)* ¹⁶*The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.* ¹⁷*For if by the transgression of the one, death reigned through the one, (again, who did death reign over? Everyone - the many) much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (Aha! There IS a qualifier here applying to the called-out ones. This shows a reign for them - they are given an authority.)*

The followers of Jesus must prove themselves faithful now. They do not get a chance later since their judgment is here and now in this life.

1 Timothy 4:10: (KJV) *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe (they have a special calling and difficult responsibility to that calling now.)*

We who believe we have been called by Jesus to follow in his footsteps have a different level of responsibility to the word of God than our Muslim friends. We believe the reward will be different if we are faithful.

There are two different classes of people with positive effects from the ransom - some under a mediator and others under the advocate concept:

1 John 2:1-2: (NASB) ¹*My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;* ²*and he himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

A mediator sits between two parties who are at odds to help bring them together. An advocate does not go between; he sits with you and represents you.





Jesus is a mediator and an advocate. This *advocate* relationship describes those for whom Jesus stands (his footstep followers) vs. those for whom he mediates (“everybody else”). These are two different classes of people with positive effects from his dying and resurrection.

1 Peter 2:7-10: (NASB) *⁷but for those who disbelieve...a stone of stumbling and a rock of offense; for they stumble because they are disobedient to the word, and to this doom they were also appointed. (Unbelievers are here separated out as disobedient and spoken of in a prophesied position.) ⁹But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; ¹⁰for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.*

The chosen are elevated to several titles, referred to as the “sons of God,” the “bride,” the “little flock,” “more than overcomers,” the “body of Christ,” the “church,” the “144,000” and the “elect.” These titles describe job descriptions. Jesus earned the right to both mediate and advocate, and he now can give everyone an opportunity to life. Those who follow him will be working with him in the rehabilitation of the rest of the world.

Did Jesus really die for Muslims?

Even though we have incredible differences, Jesus still died for them.

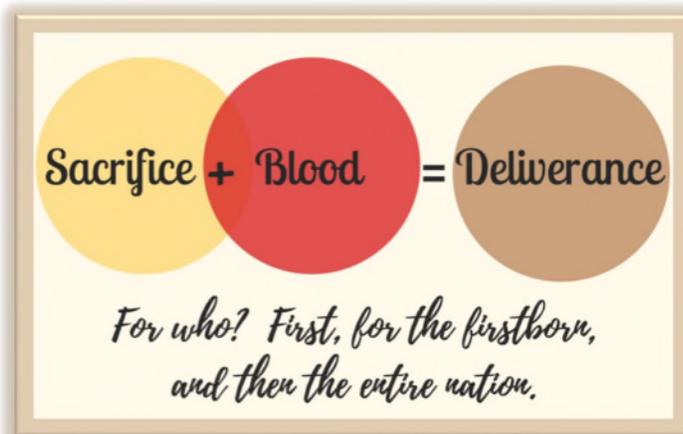
One more title that helps to answer this question:

Hebrews 12:23: (KJV) *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.*

When we think of the firstborn, what do we think of?

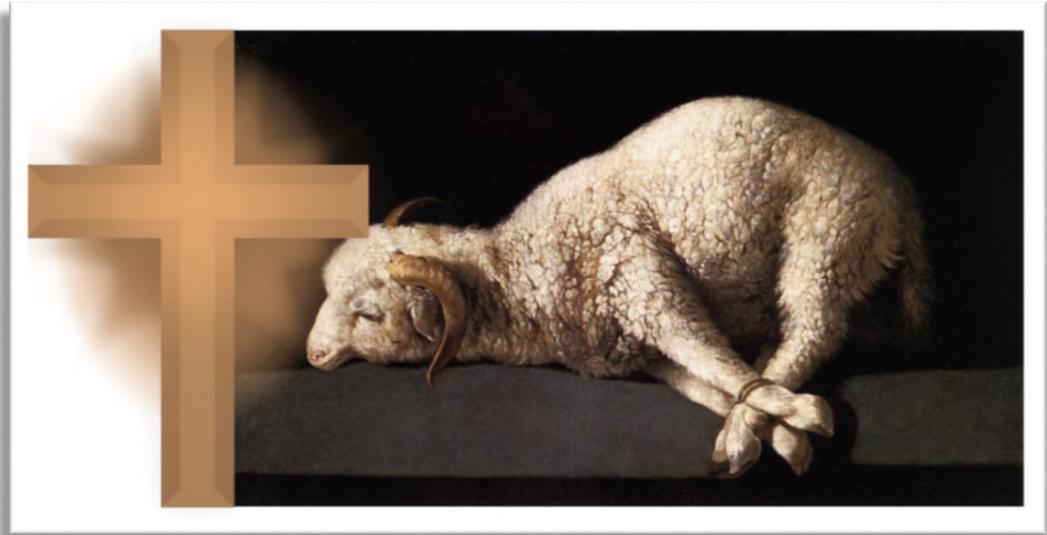
Exodus 12:13: (NASB) *The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

The deliverance of the entire nation of Israel came through the deliverance of the firstborn of Israel. That is why true Christians are called the *church of the firstborn*.





1 Corinthians 5:7: (NASB) *Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ, our Passover also has been sacrificed.*



There are two different classes shown in the incredible picture of Israel as a nation delivered by the firstborn. Israel is a metaphor for the world of mankind while the firstborn pictures the church, the followers of Jesus.

God's plan is for all to be delivered, (including Muslims) because Jesus earned the right to buy back the sinful race of humanity. He gave a perfect life for Adam's perfect life - *a ransom for all, to be testified in due time*. Humankind was put on this earth to be able to live eternally, but that opportunity went away with the sin of Adam and comes back through the sacrifice of Jesus.

The path IS different, but both paths lead to freedom. For the Christian, it is freedom from sin in heaven and for the world it is freedom from sin on earth.

Back to Romans:

Romans 5:18-21: (NASB) ¹⁸*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (No qualifier; all humanity is clearly included, referred to as "all.")* ¹⁹*For as through the one man's disobedience the many were made sinners, even so through the obedience of the one the many will be made righteous. (Again, this is about ALL humanity; they are here referred to as "the many.")* ²⁰*The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, (The more clearly sin was defined, the more powerfully grace would apply.)* ²¹*so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord. (Grace replaces sin on a wholesale scale!)*

Sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus - this is a picture of what is going to happen as a result of the sacrifice of Jesus.

We needed to be bought with blood and the reward is incredible!



1 Timothy 2:3-4: (KJV) ³*For this is good and acceptable in the sight of God our Savior;* ⁴*Who will have all men to be saved, and to come unto the **knowledge <1922>** of the truth.*

Knowledge: Strongs #1922 epignwsiv epignosis ep-ig'-no-sis; recognition, i.e. (by implication) full discernment, acknowledgement



How is what you're saying different than Universalism?



Universalism says it does not matter who you are or what you do, God loves you. Everyone is good. The Scriptures teach you must be accountable.

This is backwards from what we understand as the Christian approach:

Romans 10:13: (NASB) *...for whoever will call on the name of the Lord will be saved. (That is the normal Christian approach.)*

Who will have all men to be saved, and to (then) come unto the knowledge of the truth - to be saved is to have the sacrifice of Jesus applied to every human being who ever lived. After they are resurrected, they must learn and decide to follow righteousness. The job of the church of the firstborn is to be there to help them as a minister of reconciliation.

The true footstep followers of Christ now must give up their will and do the will of God. In God's future kingdom, the world will not be asked to walk in the steps of sacrifice; they will be instructed to walk in steps of obedience. They will be given a day of judgment, which is a day of opportunity to learn and bring their hearts in alignment with the righteousness of God without the influence of Satan. There may be some who after being given a full and fair opportunity to come to a full discernment of God's truth, will not choose it. They will die what the Bible calls the **second death**, where there is no resurrection. They will sleep forever.

Seeing there are two paths to salvation, this next verse, the previous context of Romans 5 above makes more sense:

Romans 5:9-10: (NASB) ⁹*Much more then, having now been justified by his blood, we shall be saved from the wrath of God through him.* ¹⁰*For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by his life.*

- *We shall be saved from the wrath of God through him - the path of the unbeliever must pass through wrath - the great day of judgment is an opportunity to do the work to earn life.*
- *Having been reconciled, we shall be saved by his life - the path of the true Christian must pass through belief, faith and sacrifice - the work necessary to inherit heavenly life.*

Jesus died for EVERYONE. God's plan is magnificent!



**So, did Jesus die for Muslims?
For Jonathan and Rick and Christian Questions...
Think about it...!**



**And now even more to think about...
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The Bible does use the words *all* and *the world* and sometimes does not really mean “everyone.”

Here is proof:

Genesis 41:57: (NASB) *The people of all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.*

John 15:18: (KJV) *If the world hate you, ye know that it hated me before it hated you.*

Luke 2:1: (KJV) *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.*

How do you tell if *all* really is “all”? The context clarifies the meaning.

Example: “You look blue,” or “Look at that blue sky.” The context clarifies the meaning. Context!



Here is the message of the Bible:

Acts 3:19-21: (NASB) *¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰and that He may send Jesus, the Christ appointed for you, ²¹whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

It is verified in Romans again that those who do not believe have a future opportunity:

Romans 8:19-23: (NASB) *¹⁹For the anxious longing of the creation waits eagerly for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²²For we know that the whole creation groans and suffers the pains of childbirth together until now. ²³And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

Again, there are two paths Jesus opened:

2 Peter 2:9: (NASB) *Then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment.*

Matthew 10:15: (NASB) *¹⁵Truly I say to you; it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.*

More tolerable implies a better chance, which in turn implies hope.

Finally, two prophecies:



Micah 4:1-5: (NASB) ¹And it will come about in the last days that the mountain of the house of the LORD will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. (Where - heaven or earth?) ²Many nations will come and say, Come and let us go up to the mountain of the LORD and to the house of the God of Jacob, that He may teach us about His ways and that we may walk in His paths. (Who seeks God - Christians?) For from Zion will go forth the law, even the word of the LORD from Jerusalem. ³And He will judge between many peoples and render decisions for mighty, distant nations. (Who reaps the benefit of righteous judgment?) Then they will hammer their swords into plowshares and their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war. ⁴Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the LORD of hosts has spoken. ⁵Though all the peoples walk each in the name of his god, as for us, we will walk in the name of the LORD our God forever and ever.

All of this is what Jesus paid for on earth by dying a willing sacrifice.

Isaiah 42:1-4: (NASB) ¹Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon him; He will bring forth justice to the nations. ²He will not cry out or raise his voice, nor make his voice heard in the street. ³A bruised reed he will not break and a dimly burning wick he will not extinguish; He will faithfully bring forth justice. ⁴He will not be disheartened or crushed until he has established justice in the earth; And the coastlands will wait expectantly for his law.

Additional information on Islam:

(Source: Islamreligion.com) Muslims believe in one, unique, incomparable God, who has no son nor partner, and that none has the right to be worshipped but Him alone. He is the true God, and every other deity is false. He has the most magnificent names and sublime perfect attributes. No one shares His divinity, nor His attributes. In the Qur'an, God describes Himself: Say: "He is God, the One. God, to Whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him." (Qur'an, 112:1-4) No one has the right to be invoked, supplicated, prayed to, or shown any act of worship, but God alone.

Belief in God's Revealed Books: Muslims believe that God revealed books to His messengers as proof for mankind and as guidance for them. Among these books is the Qur'an, which God revealed to the Prophet Muham - mad r. God has guaranteed the Qur'an's protection from any corruption or distortion. God has said: Indeed, we have sent down the Qur'an, and surely We will guard it (from corruption). (Qur'an, 15:9)

Belief in the Prophets and Messengers of God: Muslims believe in the prophets and messengers of God, starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus (peace be upon them). But God's final message to man, a reconfirmation of the eternal message, was revealed to the Prophet Muhammad r. Muslims believe that Muhammad r is the last prophet sent by God, as God has said: Muhammad is not the father of any one of your men, but he is the Messenger of God and the last of the prophets. (Qur'an, 33:40) Muslims believe that all the prophets and messengers were created human beings who had none of the divine qualities of God.

Belief in the Day of Judgment: Muslims believe in the Day of Judgment (the Day of Resurrection) when all people will be resurrected for God's judgment according to their beliefs and deeds. What Does Islam Say about the Day of Judgment? Like Christians, Muslims believe that the present life is only a trial preparation for the next realm of existence. This life is a test for each individual for the life after death. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by God. This day will be the beginning of a life that will never end. This day is the Day of Judgment. On that day, all people will be rewarded by God according to their beliefs and deeds. Those who die while believing that "There is no true god but God, and Muhammad is the Messenger (Prophet) of



God” and are Muslim will be rewarded on that day and will be admitted to Paradise forever, as God has said: And those who believe and do good deeds, they are dwellers of Paradise, they dwell therein forever. (Qur’an, 2:82)

But those who die while not believing that “There is no true god but God, and Muhammad is the Messenger (Prophet) of God” or are not Muslim will lose Paradise forever and will be sent to Hellfire, as God has said: And whoever seeks a religion other than Islam, it will not be accepted from him and he will be one of the losers in the Hereafter. (Qur’an, 3:85)

And as He has said: Those who have disbelieved and died in disbelief, the earth full of gold would not be accepted from any of them if it were offered as a ransom. They will have a painful punishment, and they will have no helpers. (Qur’an, 3:91)

One may ask, “I think Islam is a good religion, but if I were to convert to Islam, my family, friends, and other people would persecute me and make fun of me. So if I don’t convert to Islam, will I enter Paradise and be saved from Hellfire?” The answer is what God has said in the preceding verse: “And whoever seeks a religion other than Islam, it will not be accepted from him and he will be one of the losers in the Hereafter.”

After having sent the Prophet Muhammad to call people to Islam, God does not accept adherence to any religion other than Islam. God is our Creator and Sustainer. He created for us whatever is in the earth. All the blessings and good things we have are from Him. So after all this, when someone rejects belief in God, His Prophet Muhammad r, or His religion of Islam, it is just that he or she be punished in the Hereafter. Actually, the main purpose of our creation is to worship God alone and to obey Him, as God has said in the Holy Qur’an (51:56). This life we live today is a very short life. The unbelievers on the Day of Judgment will think that the life they lived on earth was only a day or part of a day, as God has said: He (God) will say: “How many years did you stay on the earth?” They will say: “We stayed a day or part of a day.” (Qur’an, 23:112-113)

And He has said: Did you then think that We had created you in jest (without any purpose), and that you would not be returned to Us (in the Hereafter)? So, God is exalted, the True King. None has the right to be worshipped but Him. (Qur’an, 23:115-116)

The life in the Hereafter is a real life. It is not only spiritual, but physical as well. We will live there with our souls and bodies. In comparing this world with the Hereafter, Muhammad said: The value of this world compared to that of the Hereafter is like what your finger brings from the sea when you put it in and then take it out. That is the value of this world compared to that of the Hereafter is like a few drops of water compared to the sea.

What Do Muslims Believe about Jesus? Muslims respect and revere Jesus (peace be upon him). They consider him one of the greatest of God’s messengers to mankind. The Qur’an confirms his virgin birth, and a chapter of the Qur’an is entitled ‘Maryam’ (Mary). The Qur’an describes the birth of Jesus as follows: (Remember) when the angels said: “O Mary, God gives you good news of a word from Him (God), whose name is the Messiah Jesus, son of Mary, revered in this world and the Hereafter, and one of those brought near (to God). He will speak to the people from his cradle and as a man, and he is of the righteous.” She said: “My Lord, how can I have a child when no mortal has touched me?” He said: “So (it will be). God creates what He wills. If He decrees a thing, He says to it only, ‘Be!’ and it is.” (Qur’an, 3:45-47)

Jesus was born miraculously by the command of God which had brought Adam into being without a father. God has said: The case of Jesus with God is like the case of Adam. He created him from dust, and then He said to him, “Be!” and he came into being. (Qur’an, 3:59)

During his prophetic mission, Jesus performed many miracles. God tells us that Jesus said: “I have come to you with a sign from your Lord. I make for you the shape of a bird out of clay, I breathe into it, and it becomes a bird by God’s permission. I heal the blind from birth and the



leper. And I bring the dead to life by God’s permission. And I tell you what you eat and what you store in your houses.” (Qur’an, 3:49)

Muslims believe that Jesus was not crucified. It was the plan of Jesus’ enemies to crucify him, but God saved him and raised him up to Him. And the likeness of Jesus was put over another man. Jesus’ enemies took this man and crucified him, thinking that he was Jesus. God has said: They said: “We killed the Messiah Jesus, son of Mary, the messenger of God.” They did not kill him, nor did they crucify him, but the likeness of him was put on another man (and they killed that man). (Qur’an, 4:157)

Neither Muhammad nor Jesus came to change the basic doctrine of the belief in one God, brought by earlier prophets, but rather to confirm and renew it.

(Source: Wikipedia) The Islamic view of the Christian Bible is based on the belief that the Quran says that parts of Bible are a revelation from God, but believe that some of it has become distorted or corrupted (tahrif), and that a lot of text has been added which was not part of the revelation.[citation needed] Muslims believe The Qur’an, which they hold to be a revelation to the Islamic prophet Muhammad, was given as a remedy and that it identifies three sets of books from the Bible as genuine divine revelation given to trusted messengers: the Tawrat (Torah) given to Musa (Moses), the Zabur (Psalms) given to Daud (David) and the Injil (Gospel) given to Isa (Jesus). They believe that, together, the Qur’an, these books, and the Suhuf Ibrahim (“Scrolls of Abraham,” which they believe is currently lost) constitute Islam’s scripture. Belief that this scripture is divinely inspired is one of Islam’s fundamental tenets, traditional Muslim teaching stresses those passages in the Koran which affirm the Christian Gospel and the Hebrew Torah as valid revelations of God and paths to salvation.

Islamic view of the Torah (Tawrat): The Qur’an mentions the word Torah eighteen times and confirms that it was The Word Of God. However, they believe that there have been additions and subtractions made to the Torah.

Islamic view of the Book of Psalms (Zabur): Sura An-Nisa 4:163 of the Qur’an states "and to David We gave the Psalms". Therefore, Islam confirms the Psalms as being inspired of God. The Qur’an mentions the word Zabur three times.

Islamic view of the Gospel (Injil): When the Qur’an speaks of the Gospel, it is believed to refer to an original divinely revealed Book that came to Jesus Christ. It does not refer to any Gospel written by any of Jesus's disciples, such as the Gospels of Matthew, Mark, Luke and John and other lost Gospels such as that of Peter. Some Muslims believe that the book titled the Gospel of Barnabas is a true gospel, but Christian and non-Christian scholars dispute its authenticity.

Although Muslims believe that Jesus' original Gospel has been corrupted and lost, they believe that hints of the message of the original Gospel are still evident in the traditional Gospels of Christianity. However, they believe that there have been additions and subtractions made to the real story in these Gospels, much like they do the Torah.