

Is the repentance insufficient for the forgiveness?

&other challenges

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This series

The books of the Islamic proselytiser Ahmed Didat had been widely dispersed in the market, as he met with some of the church pastors in United States & Europe ,he had argued with them on the Christianity & Islam, these arguments had been published in books, audio & video tapes & had been on a global international propaganda, these materials had been used by extremities & bigots in embarrassing the simple Christians who has no knowledge of the theological thinking or religious argument, a lot of our believers came to us inquiring about these utterances that are attacking our Christian beliefs & asking to give replies to them, this matter pushed me to write these books to answer him, clarifying the truth which he didn't know

Before going through the replies I want first to clarify our motives to publish these books & also our goals we aim at, then our style in the discussion

First: our motives

Our motives are:

- 1- Our heartily love to God: as the holy bible said: "you love the Lord your God with all your heart, and with all your soul, and with your entire mind, and with all your strength." (Mark 12:30)
- 2- Our love to all the people:" You love your neighbour as yourself" (Matthew 22:39)

Second: our goals:

- 1- glorifying the holy name of God as written", whether you eat or drink, or whatever you do, do everything to the glory of God" (1 Corinthians 10:31)
- 2- The benefit of all the selves: "let's do what is good toward all men" (Galatians 6:10)

Third: our style:

- 1- The respect of the freedom of creed, freedom of viewpoint & the individual right of thinking and embracing whatever he believes
- 2- We are ready to answer whoever asks us, as the holy bible said: "always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you, with humility and fear" (1Peter 3:15)

3- We are careful about the foolish and ignorant arguments as the holy bible warns us from that saying: “refuse foolish and ignorant questionings, knowing that they generate strife..... And the Lord's servant must not strive” (2Timothy 2:23, 24)

4- When we answer any accusation and explain our faith, this doesn't mean at all that we are humiliating the creeds of others, or hurt their feelings, but we are very careful on the ethics of discussion & argument with all respectability

5- With the spirit of friendliness & understanding, we look for a common ground & points of agreement between us, we are not hunters of what we think from our point of view as mistakes, as we know that there are explanations from the other partner's point of view, which are convincing to him & not necessary convincing to us & visa versa

6- So we answer & express ourselves with the logic in which we believe, so if the reader agrees with it well & good & if he doesn't agree he can through it away after knowing our point of view, therefore we all will end in the friendliness which we never bargain, as the value of every human being for us is immense, as he is God's creature, whom he loved & as we love God we love all those beloved by God

7- We are careful not to say offensive, hurting words or insults as we are totally away from that & we never accept this, therefore we quietly & logically speak to let the peace & friendliness dominate

8- To achieve this goal & to avoid clashes let us disregard completely the idea of a winner & looser in the discussion as if we are in an honour battle &, so we have to differentiate between the personal subjective & objective battles, let us have objective discussion

9- We are careful not to have superficial replies, but a reply which is out of comprehensive deep study, to induce satisfaction to present the full truth; we hope to give satisfactory answers for the honest person who asks to know the truth

The author

Introduction **Answering Sheikh Didat**

With whom Sheikh Didat had conduct his arguments?

Sadly the sheikh went to people from America & Europe, he had chosen people who know nothing about Islamic religion so they know nothing about the religion dialogue especially between Islam & Christianity, so all his arguments came one sided Exactly like a professional gladiator who fights with an innocent person who know nothing about fighting, so the game is one sided, shall the gladiator after the battle be proud of defeating this innocent person?

Why the sheikh didn't think of arguing one of the Christians specialised in the comparisons between religions from middle east especially Egypt?

Answering the issues provoked by Sheikh Didat

Sheikh Didat provoked several subjects regarding our faith in:

- 1- God is one in the holy trinity**
- 2- The incarnation of the Christ son of God**
- 3- Crucifixion of the Christ & inevitability of the redemption**
- 4- The errorless holy bible & its non distortion**

- 5- The book of Ezekiel chapter 23 about Oholah and Oholibah
- 6- The book of Song of the Songs.
- 7- The permission of drinking booze
- 8- The discrepancy in the number of the people of Israel
- 9- The discrepancy in the number of the people of Jude
- 10- The discrepancy of the number of the years of famine between first Samuel & first Chronicles books
- 11- The challenging of: they didn't crucify him, but it appeared to them, they didn't kill him, but was raised by God

We published books answering these issues

You will find in this book the answer for:

- 1) The challenge of: Was the repentance insufficient for forgiveness instead of the crucifixion?
- 2) The challenge of: What was the Christ's guilt to be crucified for the people?

I am asking the lord to let the answers of these challenges a cause of blessing & opening the eyes of many & affirming the faith of those in doubt

First Chapter

The challenge of:

Was the repentance insufficient for forgiveness instead of the crucifixion?

The challenger may say: was not enough for the man to show repentance to get the forgiveness from God without the need of the crucifixion?

As the following quran verse says:

The cow chapter (Surat Al-Baqarah) 37:

"Then Adam received from his lord words. And his lord pardoned him. He is the one who forgives the most merciful."

The answer: Actually the forgiveness of the sin has many aspects

The first aspect: the Repentance & the Remorse

Actually the sinner must repent & show remorse for his sins or he will get no forgiveness, the holy bible declares this clearly as the Christ said "unless you repent, you will all perish" Luke 13:3

& the quran agreed on that by the previous verse (Then Adam received from his lord words. And his lord pardoned him. He is the one who forgives the most merciful.) The cow chapter (Surat Al-Baqarah) 37

Is the repentance enough for the redemption?

Actually although repentance is important for the forgiveness but it represents the remorse & determination not to do it again in the future, but remains an important part which is the cure of what man has done in the past to get the forgiveness,

Let me explain this by an example from the daily life, then will apply this to our subject. For example, if someone crushed your car, then he told you I repent & promised you not to do this again in the future, is it enough to forgive him? Does this apology will compensate you for your loss?

Or he should give you the name of his insurance company to repair your car or to compensate you to buy another car if the damage is grave?

Now let me apply this on our subject, so when a man sins, it is not enough to repent or apologize for his sin to be forgiven but there must be an expiation, redemption, or a sacrifice for the sins of the past to be forgiven, that's what we will talk about .

The second aspect: The expiation or redemption, or sacrifice

The issue of expiation or redemption is mandatory for the forgiveness & this is obvious in both the Christianity& Islam

In the Christianity the bible says clearly in:

1 john 2:1, 2 (My little children, I'm writing these things to you so that you might not sin. Yet if anyone does sin, we have an advocate with the Father-Jesus Christ, one who is righteous. And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world)

But what are the types of sacrifice in Islam?

Actually there are several types of sacrifice in Islam; some of them will be mentioned in the following verse:

The table chapter (Surat Al-Ma'idh) 89 :{Allah will not punish you for what is unintentional in your oath he will punish you for your deliberate oath, for its expiation feed ten poor persons on a scale of the average of that with which you feed your families or cloth them or manumit a slave, but whoever can't afford, then he should fast for three days}

In this verse it is clear that there is expiation for the deliberate oaths which is feeding of ten poor persons or clothing them or manumitting a slave, or fasting for three days But if the sin is one of the grave sins so God himself should expiate for this sin, As stated in the following verse:

Mutual fraud chapter (Surat Al-Taghabun) 9: {and whoever believe in Allah & perform righteous good deeds .He will expiate from him his sins, and will admit him to gardens under which rivers flow}

In this verse it is clear that God himself expiates from the sins, till he abolish them Actually the real expiation in Islam is what we mentioned before on the sacrifice, so let me remind you again about it.

2) The sacrifices of the Adhaa feast (the sacrifice feast):

It is called also the redemption & sacrifice feast (Al-Akhbar newspaper 24/4/1964) & the sacrifices slaughtered in it are for the purpose of redemption or expiation

In Sahih Al-Bukhari: each son of Adam is stabbed by Satan's finger when he is born except Isa (Jesus) son of Maryam, when he (Satan) tried to stab him he stabbed in the curtain (i.e. he did not cause him any harm)

From this, it is clear that the Christ is the only innocent & pure person who if anyone killed it would be as if he killed all mankind

The second issue: the revival of this innocent & pure self is explained from the saying of:

"If anyone saved a life, it would be as if he saved the life of all mankind." From that we have to think of this innocent & pure person that has been killed then revived? Is not he the Christ according to the testimony of the quran? As in:

Mary chapter (Surat Maryam) 33: "And peace be upon me, the day I was born, and the day I die, and the day I shall be raised alive!"

The Islamic annotators testified for that:

- 1) Narrated Ibn hamid, narrated Ibn-Ishak narrated wahb ibn Monabeh: the Christ died for three hours then was raised (Gamee El-Bayan)**
- 2) Mohammed ibn Ishak said: he died for seven hours then was revived & raised by God to heaven"**
- 3) Imam Al-Bydawy said: it was said that he was amortised by God for seven hours then was revived & raised to heaven"**

& from the great islamic annotators utterances what was mentioned in Ibn Kathir narrated from Idris as he said: the Christ died for three days then he was raised

So it is cleat that the Christ is the same innocent & pure person who has been killed then revived

The third issue: directing this speech to the people of Israel

Why he is directing this speech to the people of Israel specifically? Why it is not directed to the whole mankind?

You know why? Because the people of Israel & only them had killed the innocent & pure person!! They had killed the Christ, who was raised by God from the death

So the death of the Christ is death for all the people & his revival is the revival of all the people!!

You have seen my beloved brother how the Christ with all the love came & withstood this death for all the people & this doesn't clash with the love of God, but it is the sacrificing exerting love, which endures the redemption of mankind pushed by his love for the forgiveness, this is what we believe & the Christianity believes in the issue of the redemption & the forgiveness

So the philosopher Dr: Negm Abd-Elkreem, the broadcaster was conducting the dialogue with me & asked me this question he said: fine, fine (a tape record is available for this dialogue can be requested)

I think this is a complete answer to this challenging

Third Chapter

Do you worship a crucified God?

A challenger may say: who was ruling the universe when God was on the cross (God forbids), as you say?

The answer:

This question is showing the misunderstanding for the Christ nature. As the Christ as we explained before has a special nature: he has two natures human & divine

We as Christians believe that the Christ as regards his human nature is a complete human carrying all the human characters: eats, drinks, feels tired & sleeps exactly like human but he is pure from the sin. This is the first part of our Christian creed in the Christ as regards his human nature, or what we call the humanity of the Christ (his human nature)

But we believe also that the divinity of God revealed or appeared in this pure human body without any mixing or change of either of the human or the divine nature, this is the other part of our Christian creed in the Christ as regards his divine nature, or what we call the divinity of the Christ (his divine nature)

So the Christ is a complete human in whom the divinity revealed or appeared & that what the holy bible said in 1timothy 3:16 (By common confession, the mystery of godliness is great: God was revealed in the flesh)

The question here how can Almighty God appear in a human body or a substance?

We have answered this before when we spoke about the Christ nature

We have approved before the fact of God revelation in a material by clear logic proofs, from the holy bible, from the noble quran & also by the great Islamic scholars utterances, we are reminding you by the followings:

First: Logically

There is a very simple & wonderful similitude explaining this: when a piece of iron is put on fire, the fire will unite with the iron without being mixed with it or change to be an iron, or the iron change to be a fire, so the fire united with the iron can burn (i.e. has the fire properties) & in the same time the iron will not loose its nature & can be hammered & remodelled (i.e. will keep its characters)

On this scale the revelation of God in the body of the Christ is similar to the fire united with the iron, as the divine nature united with human nature without a mixing or mingling between them & without a change therefore neither the divine nature became a human nor the nature became divine.

Second: From the holy bible

The holy bible points to the possibility of God's revelation in a material substance: that's in the story of God's revelation to prophet Moses in a flame of fire out of the midst of a bush & his speaking to him through it; this story was mentioned in the holy bible in:

Exodus 3:1-6 (Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. the angel of the lord appeared to him in a flame of fire out of the midst of a bush. he looked, and behold, the bush burned with fire, and the bush was not consumed. Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt." When God saw that he turned aside to see, God called to him out of the midst of the bush, and said, "Moses! Moses!" he said, "Here I Am." he said, "Don't come close. Take your sandals off of your feet; for the place you are standing on is holy ground." moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God...)

In this chapter of the holy bible, God appeared to Moses in a bush turned in fire & he told him frankly I am the God of Abraham, Isaac & Jacob and Moses hid his face; for he was afraid to look upon God

Does this contradict the Islamic thinking? I say No, this will bring us to the third part of our subject which are the proofs:

Third: from the noble Quran

The same story was mentioned in the **Quran in:**

1-The Story Chapter (Surat al-Qasas) 29-30

“Then, when Moses had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Al-Tûr (Al-Tûr Mountain). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning fire-brand that you may warm yourselves." So when he reached it, he was called from the right side of the valley, in the blessed place from the tree: "O Moses! Verily! I am Allah, the Lord of the all Being)”

As you see here the voice came from the blessed place from the tree

this was confirmed also in

2- Ta Ha Chapter (Surat Ta Ha) 9-14:

“ you received the story of Moses? When he saw a fire, and said to his family, 'Wait verify; I have seen a fire. Perhaps I can bring you some burning brand thereform, or find some guidance at the fire.& When he came to it ,he was called by name,O 'Moses, Verify I am your Lord; so take off your shoes;you are in the sacred valley,Tuwa (this is the name of the valley). ...Verify I am Allah (God) ; there is no God but I” this issue was more confirmed as mentioned in:

3- The Ants Chapter (Surat An-Naml)7-9 :

(When Moses said to his household verify 'I have seen a fire, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves.' But when, he came to it, he was called: 'Blessed is whosoever is in the fire, and

whosoever is around it & Glorified be God, the Lord of all Being! Moses, verify, it is I, Allah (God), the All-mighty, the All-wise.)

from these verses it is obvious that God revealed himself to Moses in a tree & spoke to him saying I am God, the Lord of all Being (in The Story chapter) & ordered him to take off his shoes for he is in the holy valley, Towa (the valley which became sared by the revelation of God in it), then he confirmed the same thing to him saying I am God; there is no God but I (Ta Ha chapter) & in The Ants chapter he said 'Blessed is he who is in the fire, and he who is about it & it is I, God, the All-mighty, the All-wise

Let me ask you a simple question who is the speaker in these verses ?

we can answer this question by knowing the confirmation patterns used in the arabic language as the confirmation patterns as we know are;

1)The confirmation pattern by using (I am & it is I) which was mentioned in the three chapters mentioned before: In The Story chapter: “ I am , Allah (God)”, In Ta Ha chapter :’ I am the Lord “& in The Ants chapter : “it is I ,Allah (God)”

2)The second confirmation pattern by repeating the word wheather it is a noun or pronoun & that pattern was also used in these three verses, as he repeats the speaking pronoun to confirm that he is God himself: In The Story chapter:’ I am , Allah (God), the Lord of all Being”, In Ta Ha chapter :I am the Lord & I am Allah (God) &In The Ants chapter: “it is I, Allah (God), the All-mighty, the All-wise”.

3)The third confirmation pattern is by exclusion : By excluding the meaning on one person & no one else this pattern was used to clarify that who revealed to Moses was God himself & no one else, as he says in Ta Ha chapter: I am , Allah (God),; there is no god but I, i.e no god exists butt me

So it is very obvious by all avialable confirmation patterns that the one who was speaking to Moses was God himself

So drear, if God revealed himself in a tree Is it a disbelieving to say that God embodied in human body & spoke through it & it is well known that human is superior to the plant kingdom in the order of the living creatures

These quran verses about God’s revelation of in the tree answers the question which has been always offered to us which is: During the incarnation of God in the Christ was the sky empty from God?

This is the same question by which we answer those challenging: During God’s revelation to Moses in a tree was the sky empty from God?

We have seen from the noble quran that Almighty God revealed or appeared in a substance material which is the tree, here is the fourth point which is:

The testimony of the Islamic Scholars

We have seen from the previous issue how Quran declared the revelation of almighty God in a tree & now we will mention some of the utterances of islamic scholars about the possibility of God’s revelation in a material

1)The Nasirian & Ishakian rites:

These are two approved islamic rites they are saying : the incarnation of a spiritual essence in a material body can't be denied by any reasonable person & they gave examples :

The revelation of angel Gabriel in a human form,

(Almelal Walahoa Welnehal (The denominations & Rites) part 2 page 25)

They mean by this what was mentioned in:

Mary Chapter (Surat Mar'yam) 16-17:

(And mention in the Book Maryam when she withdrew in seclusion from her people to a place facing east, she places a screen from them; We sent to her our Spirit (i.e angel) & he appeared (revealed) before her in the form of a man in all aspects (with the exact resemblance)

From here it is clear that the angel who is a spiritual essence revealed in a human form, is it difficult for almighty God to reveal in a human form also? & he said in Mary chapter 9, 21 (Lord has said: "it is easy for me)

So the The Nasirian & Ishakian people concluded this wonderful conclusion as they said : Almighty God revealed in human form

(Almelal Walahoa Welnehal (The denominations &Rites) part 2 page 25)

2) Sheikh Abu El -Fadl Alkorashi:

He said the Divinity revealed in the Christ & this not against the faith of No God but Allah (The margin of Sheikh Alkorashi book on the exegesis of Imam El- Baydawy exegesis (Tafsir El- Baydawy) part 2 page 143)

From all mentioned dear reader it's obvious that the revelation of God in a human body is not strange or a misbelieving & this is clear by the testimony of the quran & the Islamic Scholars & leaders

4)Al-Haieteah: (it is another islamic rite)

Imam Ahmed bin Haiete the Imam of the Al-Haieteah rite said about the christ : "the christ was shielded by a human body(means he wore the body as a shield) , he is the old timeless incarnated word as the christian said"

Almelal Walahoa Welnehal (The denominations & Rites) part 1 page 77)

This was concerning our faith in the Christ as regards his human nature is a complete human without a sin, has all the human characters & deeds as eating, drinking & getting tired etc

We clarified also our faith in the Christ as regards the divine nature which revealed in him & appeared through him declaring the divine love for us the mankind

From that we realize that the one who was crucified, killed & died was the human nature in the Christ & not the divine nature, as the divine nature is not affected by the act death, so the saying that we worship a crucified God is not correct

On that scale the question of who was ruling the universe during the crucifixion of God. Is a silly question as it is based on misunderstanding of the nature of the Christ as the divine nature was neither crucified, nor killed nor died but was ruling the universe & existing in the whole existence

Fourth Chapter

During the incarnation was the sky empty from God?

Some are asking: during the incarnation were the sky & the whole universe empty from God? The revelation of God in human body doesn't mean that he is confined or limited to this body, as God is soul, in spite of being embodied in human body, yet he was filling the whole universe

To explain this we will mention the following proofs:

The light chapter (Surat An-Nur) 35:

"Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star ... (to his saying) whose oil would almost glow forth of itself, though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything."

Here the quran resembles God by a light & the parable of his light is as a niche (dip in the wall) & within it a lamp in a glaze

So does this glaze confine or limits the light of the lamp?

Of course not, as the light by its radiation character diffuse through the glaze to reach everywhere

as this glaze doesn't impair the diffusion of the light of the lamp on the contrary it makes the light more brilliant as the quran verse says "Light upon Light"

On that scale we say that the human body that God took for his incarnation didn't conceal the divinity & didn't confine it. On the contrary it made the divinity more evident & clearer for the viewers (i.e. the whole world), so we say in the holy mass about the Christ (who revealed the light of the father)

Another proof also from the quran:

2) The story chapter (Surat Al-Qasas)

(he was called from the tree: O Moses, Verify I am Allah (God), the Lord of all Being)

From that it is obvious that God revealed in a tree & called Moses from it so were the sky & the earth empty from God during his revelation in the tree? Of course not, as the unlimited God was filling the whole universe at the time of his revelation in the tree

On that scale, when the divinity appeared in the human body that body didn't limit the divinity, so he was filling the whole universe at the same time, this applies also to the incident of crucifixion of the human nature, with the divinity united with him.

We have a third proof also from the prophetic converses mentioned in:

3) Sahih Al- Al-Bukhari part 4 page 68:

Al-Bukhari mentioned a famous converse said by Prophet Mohammed:” Almighty God comes down every night in the lower sky & stays the last third of the night saying whoever invokes me I will answer him “

So does the Prophet mean here that the sky & the earth will be emptied from god when he comes down in the lower sky?

Of course not, as God is present everywhere in the higher & the lower sky at the same time

So when we say that the God appeared in the Christ body, he is still present everywhere in the higher & the lower sky & everywhere on earth & this applies also to the incident of the crucifixion

Hopefully I was successful in clarifying the common ground on which stand both Islam & Christianity concerning the crucifixion of the Christ through these great logic incidents, I thank our muslim brothers for asking us these questions to be ready to give an answer concerning the hope that is in us, with humility and fear as the holy bible demands from us

A Real story

Before I conclude this book, I want to end my talking by a real story I heard from an eye witness

The story begins when a father was sleeping in his house after a long tiring day, in the middle of the night he heard the door of the house open loudly then shut down swiftly to make a great noise in opening & shutting down, therefore he jumped from his bed scarily & rushed outside his bedroom to figure up what is the matter, he was shocked to see his only son with his clothes soaked with blood , he was right in his guess, as his son had committed a murder, the father asked his son to take off his clothes quickly and to wear his father's clothes , after he took it out of his body, as they exchanged their clothes, the police men rushed to the house & arrested the father wearing the clothes soaked with blood as a proof for the murder crime

The father was tried in front of the court he was accused of murder, he remained silent all through the trial in spite of the efforts done by the judges & lawyers, and finally he was convicted & had the death sentence depending on the material evidence which is the clothes soaked in blood

In the day of execution by hanging he requested to speak to his son, he whispered in his ears saying: today I will be hanged for you to redeem you, to give you a chance to repent & correct your life

Have you seen my brother how was the paternal love, he sacrificed by himself to redeem whom he loved, with a great difference I am telling you this is just a faint similitude for what the Christ have done to us, as our redemption required from him to give his pure self as a sacrifice for us & as expiation for our sins

My dear doesn't this lead you to accept his redemption & his salvation that he gave us pushed by his immense love for us his children

God is ready to accept you & forgive all your sins if you accept him & return to him in repentance

Finally

My beloved dear reader, after this long research, I hope that I didn't exhaust you by the long details & the inferences from the books & utterances;

I hope you enjoyed this tour in the gardens of the common ground between the Islam & Christianity concerning this extremely important subject

God will be with you & let you enjoy his wonderful salvation Amen.