



IS ALL WE NEED!

CONTENTS:

1. INTRODUCTION ..... Page 2
2. GOD'S SELF-REVELATION IN BIBLE RESONATES WITH PEOPLE ..... Page 2
A. Human beings are made in image of God ..... Page 2
B. Core needs of humans ..... Page 3
C. Four questions, primarily for Muslims ..... Page 4
3. PICTURE SOMEONE . . . PROOF OF GOD'S SELF - REVELATION IN THE BIBLE ..... Page 4
4. QUESTIONS AND ANSWERS ..... Page 11
A. Has the Bible not been changed? ..... Page 11
a) God is absolutely sovereign ..... Page 11
b) Quran confirms prior Scriptures ..... Page 11
c) Historical timeline of textual corruption cannot be established ..... Page 12
d) Injeel (Gospel) is not just a single book ..... Page 12
B. Christ is so wonderful but why is Christianity so contemptable? ..... Page 12
C. How can God be love in light of his terrible judgements? ..... Page 13
a) Old Testament root of God's unconditional love ..... Page 13
b) Understanding judgment and "the wrath of God" ..... Page 14
D. How can God who is love create hell? ..... Page 14
E. What is the Biblical view point of the cross? ..... Page 17
a) Cross is climax of both Testaments ..... Page 17
b) Multi-dimensional atonement of Christ's blood ..... Page 18
c) Uniqueness of Jesus's blood: life-giving, not just life-ending ..... Page 18
F. How does God's offer of love compare with other world views? ..... Page 19
a) How Scripture identifies this distinction ..... Page 19
G. Why should I believe God exists? ..... Page 20
H. Decision time: Which God do you want to live for? ..... Page 20
a) The individual solution: evaluating the core premise ..... Page 21
b) Core philosophical claim ("problem" and "solution") ..... Page 21
c) Nature of foundational evidence ..... Page 22
d) Suggested framework for an outsider ..... Page 22
Notes ..... Page 22

1. INTRODUCTION

Anyone who talks to other people about their world-view soon realises that one quickly comes up against limits. For example, Christianity and Islam describe God – the foundation of their faith – in different ways. Within their respective faiths, however, these differences can be explained and verified in a way that makes good sense to those who are part of them. The same applies to other belief-systems that lead to different ways of life (e.g. Atheism, Agnosticism, Humanism, Hinduism, Buddhism, etc.)

Therefore, someone outside of a belief-system needs a principle to choose one of them over the other. People in search of the truth, even if they are inside a world view and have questions, need a clear value for choosing or staying with what they consider to be the right one. What could it look like? How about if we begin with the end of the ideology in mind:

Picture someone who desires to give you important work to do that leads to power, dominion and honour. Someone who offers you peace and will help you to reach your full potential.

Picture someone whose very essence is love, inviting you into a personal relationship, to love you selflessly, without you having to do anything to earn this love first. Someone who is committed to protect you and this perfect love at any cost.

Someone who accepts you, in spite of knowing all the shameful things in your life; someone who loves you too much to leave you how you are. Someone who is with you in your suffering and desires for you to belong to a community of like-minded people.

Would you accept someone like that into your life?[1]

If your answer is *"yes"* then the Good News is that Someone like that really does exist!

His name is God, as he has revealed himself in Jesus Christ throughout the pages of the Bible. You may say: “Ah, but has the Bible not been changed?” The short answer is, “no, not according to Jews and Christians. They can explain and prove the reliability of the Bible in a way that makes perfect sense to them.” For a longer answer please scroll down to page 11.

If you are ready to study the Bible with a follower of Jesus, please write to: info@christianityexplained.net

Alternatively, you could also read it on your own. Please pray for guidance and read, for example, the Gospel of John for a starter, to find out more.

2. GOD’S SELF-REVELATION IN BIBLE RESONATES WITH PEOPLE

A. Human beings are made in image of God

Practicing Christians and Muslims have a number of things in common. For example, did you know, that according to both, Islam and Christianity, humans were created in God’s image:

Sahih Bukhari, 6227:

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ،

Narrated … Abu Huraira:

The Prophet (ﷺ) said, "Allah created Adam in His image (adam ealaa suratihi), . . .

https://sunnah.com/bukhari:6227

Sahih Muslim, 2841:

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ،

. . . Abu Huraira reported Allah's Messenger (ﷺ) as saying:

Allah, the Exalted and Glorious, created Adam in His image (adam ealaa suratihi) . . .

https://sunnah.com/muslim:2841

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.
(Torah, Genesis 1:27)

This may be a little confusing at first since both, the Bible and the Quran teach:

The grass withers and the flowers fall,
but the word of our God endures forever."
. . . With whom, then, will you compare God?
(Isaiah 40:8,18; see also Deuteronomy 33:26)

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ . . .

. . . There is nothing like Him, for He ˹alone˺ is the All-Hearing, All-Seeing.
(Surah 42, Ash-Shuraa, 11)

Muslims and Christians harmonise these truths in the same way by agreeing that both, God and men, share some attributes, but not in an identical way.[2]

Our sense of right and wrong, our ability to relate and reason, to speak with God and each other, our love for beauty, our ability to create, are like His, of course to a much lesser degree of perfection.

We are to display, who God is, how great he is, and what he is like. According to the Torah[3] (Isaiah 62:5), the Zabur[4] (Psalm 63:3-4; 136) the Injeel (1 John 4:16) and the Quran (Surah 85: 14; one of the 99 names of Allah is "Al Wadud[5]", the lover), God is love.[6]

B. Core needs of humans

Psychologists[7] generally agree that human beings have four main needs, once their basic requirements for food, water and sleep are met:

- a longing for selfless, loving relationships,
- acceptance in spite of being fully known,
- wanting to be secure and important,
-a desire to belong.

If those needs are not met, the result is devastating. It truly leads to one of the worst experiences any person can go through. Many homeless people, addicts and those in prison, have gone through life, especially during childhood, without being loved. Yet we do not need these things to survive physically. Why do we still crave them?

The best answer is found in Biblical Christianity. Being made in God's image, we are to reflect his love, by having loving relationships with him and our fellow human beings. With God's help we achieve this honourable, ultimate purpose of life and thereby bring glory to God for his praise and worship.

C. Four questions, primarily for Muslims

1. Where else do our essential traits come from, if God is not the originator of them?

2. Why is Allah physically absent from this life[8] and generally from paradise[9], without offering an ongoing personal relationship to most of the people he made in his image? The description of paradise found in the Quran is focusing on his gifts (e.g. 72 virgins, wine that does not intoxicate, etc) rather than the Giver. This is in sharp contrast with the description of heaven found in the Injeel, where the focus for every believer is on the Giver, rather than his gifts:

And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away." (Injeel, Revelation 21:3-4)

3. In Islam, mankind was created weak.[10] However, God is perfect and good. Since humans are created in his image, is it befitting for him to create something weak instead of good? This would be similarly true for Ibn Muqla (886–940) who is widely regarded as the "father of Arabic calligraphy, had he made weak foundational proportions for scripts like Naskh. Or think of Michelangelo's famous fresco on the ceiling of the Sistine Chapel in Rome. It is unthinkable that he would have done in less than good quality.

4. God is love. Selfless love needs an object. Whom did the self-sufficient God love before the beginning of creation and angels?

The Tri-unity of God answers this question: One, unique God has a mutual, eternal loving relationship with His Spirit and His Word, (Father, Son and Holy Spirit). All the other attributes of God, such as justice and mercy, originate from his love, his essential characteristic, and were used after creation.

Since nothing is like Him, the "how" is not for us to know and falls under the "Bila Kayf" concept:

Refusing to ask "how." The true Tri-unity of God is also guarded be the concept of "Tanzih": Believing that God is utterly transcendent and incomparable to anything in the created universe.

This avoids us falling into:

Literalism/Anthropomorphism (Tashbih): Falsely assigning human or physical forms to God.
Rationalism/Metaphorical Interpretation (Ta'wil): Attempting to alter the literal words to fit human reasoning.

3. PICTURE SOMEONE . . . PROOF OF GOD'S SELF - REVELATION IN THE BIBLE

The "picture someone . . ." paragraphs are indeed beautiful and attractive! They are fulfilling our deepest longings. However, can they be backed up by teachings from the Bible? Please judge for yourself as we go through those phrases:

“Picture someone who desires to give you important work to do that leads to power, dominion and honour.”

Theme	Key Concept	Scripture Reference & Text
Important Work & Responsibility	God assigns meaningful tasks to fulfill His purpose.	*Ephesians 2:10* *"For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."*
	Faithfulness in work leads to greater responsibility.	*Matthew 25:21* *"His master said to whom, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’"*
Power & Spiritual Authority	God empowers believers to carry out His work.	*Acts 1:8* *"But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses..."*
	Divine backing provides overcoming power.	*Luke 10:19* *"Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy..."*
Dominion & Stewardship	Humanity's original mandate is to rule over creation.	*Genesis 1:26* *"Then God said, 'Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens...'"*
	Believers are positioned to reign through Christ.	*Romans 5:17* *"...much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ."*
Honour & Eternal Reward	Aligning actions with God brings elevation.	*John 12:26* *"If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honour him."*
	Serving God leads to elevated status and legacy.	*Psalm 8:5-6* *"Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour. You have given him dominion over the works of your hands..."*

"Someone who offers you peace and will help you to reach your full potential."

Theme	Key Concept	Scripture Reference & Text
The Gift of God's Peace	God provides a peace that transcends human understanding.	*Philippians 4:6-7* *"Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."*
	Christ gives a unique, lasting peace distinct from the world.	*John 14:27* *"Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."*
	Perfect peace is found by keeping your focus on Him.	*Isaiah 26:3* *"You keep him in perfect peace whose mind is stayed on you, because he trusts in you."*
Reaching Your Full Potential	God has a specific, flourishing purpose for your life.	*Jeremiah 29:11* *"For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope."*
	God is the one actively working in you to achieve His best.	*Philippians 1:6* *"And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ."*
	Divine power provides everything needed for a godly, impactful life.	*2 Peter 1:3* *"His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence."*
	God's power allows you to accomplish far more than you can imagine.	*Ephesians 3:20* *"Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us..."*

"Picture someone whose very essence is love, inviting you into a personal relationship, to love you selflessly, without you having to do anything to earn this love first."

Theme	Key Concept	Scripture Reference & Text
God's Very Essence is Love	Love is not just an attribute of God; it is who He is. All attributes flow from love.	*1 John 4:8 & 16* *"Anyone who does not love does not know God, because God is love... So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him."*

An Invitation into Personal Relationship	God actively knocks and invites individuals into intimate fellowship.	*Revelation 3:20* *"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."*
	True eternal life is defined by a deep, personal knowledge of God.	*John 17:3* *"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."*
Selfless, Sacrificial Love	God demonstrated the ultimate act of selfless love while we were still undeserving.	*Romans 5:8* *"But God shows his love for us in that while we were still sinners, Christ died for us."*
	God's love is so expansive that He gave His only Son[11] (spiritually speaking) to rescue humanity.	*John 3:16* *"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."*
Unearned & Unconditional Grace	Salvation and love are free gifts of grace, completely detached from human works.	*Ephesians 2:8-9* *"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."*
	God loved us first, completely independent of our actions or choices.	*1 John 4:19* *"We love because he first loved us."*
	God's choice to love and save us is rooted in His mercy, not our righteousness.	*Titus 3:4-5* *"But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy..."*

"Someone who is committed to protect you and this perfect love at any cost."

Theme	Key Concept	Scripture Reference & Text
Protection at All Costs	Christ laid down His life willingly as the ultimate price to protect us from destruction.	*John 10:11-15* *"I am the good shepherd. The good shepherd lays down his life for the sheep... I lay down my life for the sheep."*
	God spared nothing, not even His own Son, to secure our rescue and future.	*Romans 8:32* *"He who did not spare his own Son but gave him up*

		for us all, how will he not also with him graciously give us all things?"
The Security of His Love	Absolutely nothing in creation has the power to break or separate you from His love.	*Romans 8:38-39* *"For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come... will be able to separate us from the love of God in Christ Jesus our Lord."*
	Once you are in His hands, He fiercely guards you so that no one can snatch you away.	*John 10:28* *"I give them eternal life, and they will never perish, and no one will snatch them out of my hand."*
An Unshakable Defender	God acts as a powerful, protective shield for those who trust Him.	*Psalm 18:2* *"The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold."*
	His commitment is backed by fierce, protective jealousy for His people's well-being.	*Zechariah 1:14* *"Thus says the Lord of hosts: I am exceedingly jealous for Jerusalem and for Zion."*

"Someone who accepts you, in spite of knowing all the shameful things in your life; someone who loves you too much to leave you how you are."

Theme	Key Concept	Scripture Reference & Text
Complete Acceptance In Our Shame	God knows our secret flaws and sins completely, yet He chooses not to reject us.	*Psalm 139:1-2 & Romans 5:8* *"O Lord, you have searched me and known me!... But God shows his love for us in that while we were still sinners, Christ died for us."*
	Jesus actively removes condemnation, offering a clean slate to those carrying heavy shame.	*John 8:10-11* *"Jesus stood up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, Lord.' And Jesus said, 'Neither do I condemn you; go, and from now on sin no more.'"*
	No matter how stained our past is, God invites us to step into complete cleansing.	*Isaiah 1:18* *"Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as*

		white as snow; though they are red like crimson, they shall become like wool."
Too Loving to Leave You Unchanged	God's love initiates a process of total internal renewal, making you a brand-new creation.	*2 Corinthians 5:17* *"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come."*
	He commits to a lifelong remodeling of your character until it matches His excellence.	*Philippians 1:6* *"And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ."*
	His grace does not just forgive past choices; it actively trains us to live a better, transformed life.	*Titus 2:11-12* *"For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives..."*

"Someone who is with you in your suffering."

Theme	Key Concept	Scripture Reference & Text
Close to the Brokenhearted	God draws closest to us when we are at our lowest and most crushed points.	*Psalm 34:18* *"The Lord is near to the broken-hearted and saves the crushed in spirit."*
	He personally tracks and validates our emotional pain and tears.	*Psalm 56:8* *"You have kept count of my tossings; put my tears in your bottle. Are they not in your book?"*
Walking Through the Darkness	God doesn't necessarily bypass the difficult valleys, but He promises to walk right beside you in them.	*Psalm 23:4* *"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me."*
	In moments of deep crisis, His personal presence is a guarantee.	*Isaiah 43:2* *"When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned..."*

A Savior Who Shares Our Grief	Jesus experienced human suffering firsthand, making Him deeply empathetic to our pain.	*Isaiah 53:3-4* *"He was despised and rejected by men, a man of sorrows and acquainted with grief... Surely he has borne our griefs and carried our sorrows..."*
	The shortest verse in the Bible shows Jesus physically weeping alongside those who are grieving.	*John 11:35* *"Jesus wept."*
The God of All Comfort	God identity is to act as an anchor of comfort right inside our afflictions.	*2 Corinthians 1:3-4* *"...the Father of mercies and God of all comfort, who comforts us in all our affliction..."*

". . . and desires for you to belong to a community of like-minded people."

Theme	Key Concept	Scripture Reference & Text
The Core Design for Connection	From the creation of humanity, God declared that isolation is not healthy or optimal.	*Genesis 2:18* *"Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.'"*
	Companionship provides strength, mutual support, and protection against life's hardships.	*Ecclesiastes 4:9-10* *"Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up!"*
The Command to Stay Connected	Believers are strictly instructed to prioritize gathering regularly and stirring each other up toward love.	*Hebrews 10:24-25* *"And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another..."*
Unity and Like-Mindedness	The New Testament church is directly called to complete harmony, shared vision, and deep mutual love.	*1 Corinthians 1:10* *"I appeal to you, brothers... that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment."*

	Living in harmony and agreement brings joy to God and fulfills the purpose of the church body.	*Philippians 2:2* *"...complete my joy by being of the same mind, having the same love, being in full accord and of one mind."*
The Imagery of One Body	Just like human anatomy, every individual believer belongs to a larger interconnected structure where everyone needs each other.	*Romans 12:4-5* *"For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, . . ."*
The Practice of the Early Church	The earliest Christians modelled this perfectly by living in intense, daily community and shared devotion.	*Acts 2:42* *"And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers."*

4. QUESTIONS AND ANSWERS

A. Has the Bible not been changed?

That is a common question. When I first set out to investigate this matter, I used to wonder about that too. As mentioned in the beginning of this article, within the Christian worldview the reliability of the Bible can be explained and verified in a way that is internally consistent and makes good sense. However, from a logical and objective standpoint, perfect preservation and divine authorship are two entirely separate concepts. A text can be flawlessly maintained over centuries due to human effort, political control, or strict cultural practices without requiring supernatural intervention.

Both, Biblical Christianity and orthodox Islam, are internally logical and consistent, but they are built on completely opposite historical and theological foundations. One cannot stand if the other is true. Therefore, you could move on with confidence to compare the two different ways of life with God, described by the Bible and the Quran and ultimately, prayerfully choose one.

Alternatively, here are compelling reasons why both, Muslims and Christians can come to the same conclusion that the text of the Bible is unchanged:

a) God is absolutely sovereign

Surely, the Almighty God is powerful enough to protect his own revelations, the Torah, Zabur and Injeel, from being permanently corrupted by human beings! Otherwise, human beings would be more powerful than God's ability to preserve His word. If God did not want to protect his previous Scriptures, does that mean he did not care that they had no guidance?

b) Quran confirms prior Scriptures

Surah 5:46-47 states that God sent Jesus, "confirming that which was before it of the Torah, and We gave him the Gospel, in which was guidance and light. So let the people of the Gospel judge by what Allah has revealed in it. And those who do not judge by what Allah has revealed are ˹truly˺ the rebellious."

Surah 10:94 tells the Prophet Muhammad, “So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you.” If those Scriptures had been completely corrupted and changed by the 7th century, God would not have told the Prophet Muhammad or early Muslims to look to the Bible for confirmation or guidance.

Other verses speak of “oral corruption” (certain Jews in the 7th century claimed that what they said, or wrote down on a piece of paper was part of the Torah). Early Islamic commentators held that the interpretation of the text was corrupted, not the text itself.[12]

c) Historical timeline of textual corruption cannot be established

The text cannot have been already corrupted before Islam, since the Quran tells the Christians of Muhammad’s day to “judge by what Allah has revealed therein” (Surah 5:47). God would not command Christians to judge by a corrupted, false book.

Surah 5:48 states: “We have revealed to you ˹O Prophet˺ this Book with the truth, as a confirmation of previous Scriptures and a supreme authority (Arabic: Muhaymin: overseer, witness) on them. So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law (Arabic: Shir’ah) and a way of life (Minhaj). If Allah had willed, He would have made you one community, but His Will is to test you with what He has given ˹each of˺ you. So compete with one another in doing good. To Allah you will all return, then He will inform you ˹of the truth˺ regarding your differences.”

The context of this verse shows that each community was given a different text. It cannot have been corrupted, otherwise the test could not be valid.

The corruption cannot have happened after the 7th century, since we possess, physical Bible manuscripts—like the Codex Sinaiticus and Codex Vaticanus—that date back to the 300s AD, roughly 300 years before the birth of Islam. The Bibles we read today match those ancient manuscripts in all teachings.

d) Injeel (Gospel) is not just a single book

"The Gospel" means "The Good News" of who Jesus is, what He taught, and His sacrificial death and resurrection. The four Gospels (Matthew, Mark, Luke, and John) are four ancient, eyewitness-backed, inspired biographies recording that same Good News.

Various historical documents clearly show that the early church used the word “Gospel” as a title for all or part of the New Testament before Islam arrived.[13] Similarly, Surah 2:2 speaks about the Quran as a book, while only parts of it existed in the form of Surahs, long before it was actually written down as such.

B. Christ is so wonderful but why is Christianity so contemptable?

Most historians agree that the beginning of Europe and its development cannot be understood apart from Christianity.[14] The arrival of the Gospel united the separated northern part of Europe. Until then the nature worship of the Germans, the mythology of the Scandinavians and the fertility cult of the Etruscans held the different tribes in a state of animosity towards each other. Aided by the political development of the Roman empire, the message of Jesus created a rich, unequalled heritage, producing a unique oneness that allowed for diversity in language, living and housing.

But how do we explain the coalition between church and state for selfish gains, the crusades, religious wars, slavery, colonialism and the two world wars? The answer lies in the fact that only secondary

Christian values, such as brotherhood and liberty, justice and equality were accepted by the Roman empire and later by the nations of Europe.

People have always been in danger of chasing those beautiful values but not the one they are a reflection of: Jesus Christ! The cross of Christ and its personal application was and continues to be sadly rejected by many. They want the kingdom life without following the king. We are in danger of chasing success, good marriages, kids, businesses, etc., forgetting that the most important thing of a kingdom is submission to God, the king of kings. We are not the main character of the story.

C. How can God be love in light of his terrible judgements?

God's standard of unearned love, grace, and relational initiation is consistently woven across *both* the Old and New Testaments.

To reconcile this with the complex, difficult passages concerning the judgment of nations—which at times included infants—it helps to look at the overall architecture of scripture. The Bible presents God's cosmic plan as a progression, demonstrating that judgment is His temporary, necessary response to human rebellion (sin), while love is His eternal, unchanging essence.

a) Old Testament root of God's unconditional love

A common misconception is that grace began in the New Testament. However, the foundational theme of the Old Testament is God choosing a people out of his love, entirely independent of their goodness, merit, or strength.

OT Concept	Biblical Evidence	Meaning & Context
Chosen Without Merit	*Deuteronomy 7:7-8* *"It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you..."*	God explicitly tells Israel that He did not choose them because they were great, powerful, or righteous. He chose them simply because He loved them.
His Name & Core Identity	*Exodus 34:6-7* *"The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness..."*	When God reveals His personal character to Moses, the very first attributes He proclaims are mercy, grace, and an abundance of unearned, covenant love (*Hesed*).
Love Destoys Guilt	*Isaiah 43:25* *"I, I am he who blots out your transgressions for my own sake, and I will not remember your sins."*	God initiates forgiveness not because humans did something to balance the scales, but purely out of His own character and choice.

b) Understanding judgment and "the wrath of God"

When the Old Testament details severe judgment, it is vital to view these events through the lens of God's overarching nature:

- Holiness Prohibits Permissive Evil: If God is entirely good, He cannot accept systemic human wickedness, human trafficking, child sacrifice (which was rampant among the Canaanites), and oppression. His wrath is not a volatile temper tantrum; when evil is caused by humans, his anger is defined as withdrawal. It allows for evil to reign.
- We see this clearly in Romans 1, which describes how God responds to a society that continuously rejects Him.
- Romans 1:24: "Therefore God gave them up in the lusts of their hearts..."
- Romans 1:26: "For this reason God gave them up to dishonourable passions..."
- Romans 1:28: "And since they did not see fit to acknowledge God, God gave them up to a debased mind..."
- This is the ultimate intersection of love and justice. A loving parent will warn, plead, and provide every avenue of rescue. But a just and loving parent eventually recognizes that completely overriding a child's free will breaks the boundary of love and turns into tyranny. Hell, in a judicial sense, is God saying to the rebel: "Your choice stands. I will honour your autonomy."
- When evil is caused directly by Satan and his fallen angels, as an exception God judges directly as was the case with the flood and with Sodom and Gomorrah.

  God is holy, “set apart” from humans. If God is loving then that means he separates himself from us because he is not cold, selfish, vicious, full of darkness and dirtiness like us. He shows wrath and anger because of his love.
- The problem of corporate solidarity: In the ancient Near East, life was viewed corporately rather than individualistically. When a society completely corrupted itself, the judgment fell upon the entire nation.
- The eternal status of children: While physical death in a fallen world is tragic, Scripture strongly implies that infants who die are instantly received into the presence of God's perfect love and care, spared from growing up in brutal, abusive cultures (see 2 Samuel 12:23, where David takes comfort knowing he will see his deceased infant child again in the afterlife).
- The visual relationship between God’s ultimate character of love and his temporary, protective responses of judgment can be understood as an absolute foundation vs. a boundary wall.

D. How can God who is love create hell?

Properly understood, the reality of hell highlights just how radical, selfless, and truly unearned God’s love is. If he forced people into a relationship with Him, it would not be love—it would be coercion. Hell is the tragic dynamic of God who is infinitely greater than us, ultimately respecting human free will.

Love, by definition, cannot be forced. For God to offer a genuine, personal relationship, humanity must have the freedom to say "No."

Concept	The Theological Reality	Scripture Proof
God Desires Rescue, not Ruin	God's baseline desire is never the destruction of people; He explicitly states that He wants everyone to be saved.	*2 Peter 3:9* *"The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance."* *Ezekiel 33:11* *"Say to them, As I live, declares the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live..."*
Hell is the Absence of God	Hell is not a place where God actively tortures people who do not want to be with Him. It is the final, permanent granting of a person's desire to exist completely apart from God.	*2 Thessalonians 1:9* *"They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might."*
Human Choice is Respected	God initiates the invite, but honours the individual's choice to reject it.	*Matthew 23:37* *"O Jerusalem, Jerusalem... How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"*

If human effort, good deeds, or moral performance could save us, then hell would be an unfair punishment for people who just "didn't try hard enough." But Scripture says the exact opposite: no one can earn their way out of judgment.

Because the standard of a perfect God is absolute perfection, everyone has failed (Romans 3:23). Therefore, if God left us to our own performance, *everyone* would experience hell.

The fact that God stepped in to provide a completely free escape route—at massive cost to Himself—is the ultimate proof of selfless love.

As C.S. Lewis famously summarized in *The Great Divorce*: *"There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, 'Thy will be done.'"*

The entire tension between hell, unearned love, and divine justice is perfectly captured in one concise text:

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."
Romans 6:23

- "Wages" (What we earn): What human performance actually earns us is "death" (eternal separation/hell). We earned the punishment.
- "Free Gift" (What He offers): What God offers is completely unearned. A gift cannot be bought, worked for, or demanded. It can only be received with open hands.

Hell exists because God is just and will not force His presence on those who reject Him. Heaven exists because God is love, and has made a way for anyone—completely independent of their past performance—to be completely forgiven and brought into a personal relationship with Him.

To fully appreciate how Jesus approached this heavy topic, we have to look closely at both the metaphors He used to describe hell and the sheer frequency with which He warned people about it.

When you look at the raw data of the New Testament, a striking reality emerges: Jesus spoke about hell more than anyone else in the Bible. However, He did not do this to condemn people, but because His core identity of love drove Him to passionately rescue them from it.

Jesus used vivid, culturally intense imagery to describe hell. The primary word He used was *Gehenna*, which referred to the Hinnom Valley outside Jerusalem—a smouldering, toxic city dump where trash and refuse were continuously burned.

When we look at the specific imagery Jesus attached to this concept, we see that they all point to the spiritual agony of being completely separated from God, who is the source of all light, life, and community.

The Metaphor	Biblical Reference	The Spiritual Reality
"Outer Darkness"	*Matthew 22:13* *"Then the king said to the attendants, 'Bind him hand and foot and cast him into the outer darkness...'"*	God is light (1 John 1:5). To choose an existence completely apart from God means choosing absolute spiritual darkness, isolation, and the absence of truth.
"Unquenchable Fire"	*Mark 9:43* *"...it is better for you to enter life crippled than with two hands to go to Gehenna, to the unquenchable fire."*	In the ancient world, fire was the ultimate symbol of consumption, disintegration, and intense thirst. It represents the internal agony of an unchecked human soul burning with unsatisfied desires, pride, and regret, completely cut off from the living water of God.
"Weeping and Gnashing of Teeth"	*Luke 13:28* *"In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out."*	This is not the sound of people being tortured against their will; it is the expression of deep remorse ("weeping") combined with bitter anger and rebellion ("gnashing of teeth") by those who realize they rejected the very love they were made for.

Because God's core identity is love, a loving saviour cannot stay silent when people are walking toward destruction. If a bridge is washed out ahead, the most loving thing a person can do is scream frantically at oncoming cars to stop. Jesus's frequent warnings about hell were the ultimate act of love.

Consider the balance of His ministry:

- He named the danger: Jesus explicitly warned that our choices carry eternal weight. In the Sermon on the Mount alone, He warns about the danger of hell multiple times (e.g., Matthew 5:22, 29-30).

- He offered the Ultimate Rescue: Jesus did not just stand at a distance and shout warnings. The ultimate proof of His selfless love is that He stepped into the path of destruction to take the hit for us.

On the cross, Jesus experienced the exact realities of hell's metaphors on our behalf: He was cast into supernatural darkness (Matthew 27:45), He cried out in agonizing thirst (John 19:28), and He experienced the ultimate terror of hell—total separation from the Father—when He cried out, *"My God, my God, why have you forsaken me?"* (Matthew 27:46).

Jesus spoke intensely about hell because He knew exactly what it would cost Him to save us from it. He validated the terrible reality of eternal separation so that we would understand the true value of the free, unearned gift of grace He was offering. Hell shows us the gravity of our situation; the Cross shows us the immense, selfless lengths to which God's love went to make sure we never have to go there.

If there were no eternal consequences for rejecting God, it would mean that human choices do not actually matter. If everyone ended up in the exact same relational status with God regardless of what they chose, believed, or did, then human free will would be an illusion—a cosmic game with no real stakes. God's justice guarantees that your choices possess ultimate value and eternal significance.

By maintaining the reality of hell, God's justice protects the dignity of human choice. It proves that God takes us seriously. He treats us not as biological puppets or animals driven purely by instinct, but as moral agents capable of choosing or rejecting a personal relationship with the Creator of the universe.
The cross is the ultimate monument to this truth: it shows that God loved us enough to give us the freedom to reject Him, and then He paid the ultimate price under His own justice system so that our freedom wouldn't have to destroy us.

E. What is the Biblical view point of the cross?

a) Cross is climax of both Testaments

The definitive proof that God's core identity is selfless, unearned love is the cross of Jesus Christ. The cross is the exact moment where the Old Testament demand for absolute justice (wrath against evil) and the New Testament offer of absolute love collided.

- God carried His own Judgment: God did not simply waive the consequences of evil, death (Genesis 2:17). Instead, out of pure, selfless love, he stepped into human history in Christ Jesus to take the result of sin upon Himself. In Leviticus 17:11 we read:

  ". . . for the life of the body is in its blood. I have given you the blood on the altar to purify you, making you right with the Lord. It is the blood, given in exchange for a life, that makes purification possible."

  By his death Jesus shed his blood so that everyone who trusts in him will receive life.

- Proof of absolute intention: Isaiah 53:5 (Old Testament prophecy) says, *"But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace."*

Therefore, the Old Testament narratives of judgment do not contradict God's core identity of love. Rather, they highlight the devastating weight of human brokenness, showcasing just how radical and completely unearned his final, rescuing love truly is.

b) Multi-dimensional atonement of Christ's blood

When Jesus went to the cross, His sacrifice fulfilled the ancient concept of *the life is in the blood* in three distinct ways, blending the legal, victorious, and relational aspects of atonement:

Dimension of Atonement	What the Blood Accomplished	Scripture Proof
Expiation *(Cleansing)*	The life in Jesus's blood acts as a spiritual detergent, completely washing away the stains and shame of human sin.	*1 John 1:7* *"...and the blood of Jesus his Son cleanses us from all sin."* *Revelation 1:5* *"...To him who loves us and has freed us from our sins by his blood."*
Propitiation *(Legal Satisfaction)*	Because Jesus possessed a sinless, infinite life, pouring out His blood fully satisfied the sentence of death required by divine justice.	*Romans 3:25* *"...whom God put forward as a propitiation by his blood, to be received by faith."*
New Covenant *(Relational Bond)*	In the ancient world, covenants were sealed in blood to show that the bond was unbreakable. Jesus's blood binds believers eternally to God.	*Matthew 26:28* *"For this is my blood of the covenant, which is poured out for many for the forgiveness of sins."*

c) Uniqueness of Jesus's blood: life-giving, not just life-ending

In the Old Testament system, animal blood could only *cover* (*kaphar*, the Hebrew root for atonement) sin temporarily. Animals are not equal to humans, so the sacrifices had to be repeated day after day, year after year.

Jesus's sacrifice reversed this entirely. Because He is the eternal God who also took on human flesh, the life contained in His blood was infinite, uncorrupted, and indestructible.

The New Testament frames this as a monumental shift in how we approach God:

"He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption." — Hebrews 9:12

When viewed through the lens of *"the life is in the blood,"* the cross is the ultimate display of a life-for-life transaction.

God did not just waive the penalty of sin out of thin air. Instead, Jesus took our sentence, stepped up to the altar of the cross, and poured out His own infinite, perfect life-blood. By doing so, He legally satisfied justice and relationally bought us back—proving once again that His love initiates a rescue at maximum cost to Himself.

F. How does God's offer of love compare with other world views?

The concept of unearned love—theology defined as grace—is the core defining characteristic that separates the Christian gospel from virtually all other world religions and philosophical systems.

While most of the world's spiritual paths operate on a performance-based paradigm, the biblical narrative operates on a rescue-and-relationship paradigm.

Aspect	Other World Religions (The Performance Paradigm)	Biblical Christianity (The Grace Paradigm)
Human Condition	Humans are fundamentally good or neutral but ignorant or untrained, needing a system, law, or path to achieve enlightenment or righteousness.	Humans are spiritually broken and incapable of saving themselves, completely dependent on divine intervention.
Direction of Effort	Ascending: Humanity works its way upward toward God, gods, or higher consciousness through rituals, karma, or moral perfection.	Descending: God comes down to humanity out of love, initiating the relationship and doing the work of rescue Himself in Christ.
The Basis of Acceptance	Earned Merit: You are accepted based on *what you do* (e.g., following the Five Pillars, accumulating good karma, obeying dietary laws).	Imputed Righteousness: You are accepted based on *what Christ did*, received purely as a free gift.
Assurance of Salvation	Uncertainty: One can rarely be certain of their ultimate standing until death, as it depends entirely on whether they did "enough."	Assurance: Secure and finished, because the love and acceptance were never based on human performance to begin with.

a) How Scripture identifies this distinction

The Bible explicitly contrasts this unearned love with human-made religious effort, highlighting that trying to earn God's love actually nullifies the gift entirely.

- Love Independent of Karma or Law: In traditional systems like Hinduism or Buddhism, the law of *karma* dictates that you get exactly what you earn. Romans directly opposes this concept: *"Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness" (Romans 4:4-5).*
- The Inadequacy of Rituals: Many ancient and modern religions rely on complex ritual laws to appease the divine. The Apostle Paul addressed this, noting that if human effort could bridge the gap, Christ's sacrificial love would be pointless*: "I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose" (Galatians 2:21).*

- The Shock of "While We Were Enemies": Most religious systems suggest that God rewards the holy, the pure, or the seeker. The Bible presents a radical reversal: God's love was demonstrated when humanity was at its worst. *"For if while we were enemies, we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" (Romans 5:10).*

In essence, while other systems say, "If you change and obey, you will be loved," the message of the Bible says, "You are loved and accepted, therefore you can change and obey by the power of the Holy Spirit."

G. Why should I believe God exists?

Dr Peter Kreeft lists twenty arguments for God's existence, including answering objections on his website.[15] Here is a summary of two of them:

Ontological argument by St. Anselm of Canterbury. It proves God's existence purely through logic. (“Onto”: “being” or “that which exists.” - “Logos”: "study," "theory," or "logic"). He defines God as the greatest possible being that can be imagined or conceived. Because existing in reality is greater than existing only in the mind, a truly supreme being must exist in reality, or it would not be the greatest possible being.

The Argument from Aesthetic Experience.[16] It extends the traditional teleology argument (telos: "end," "goal," or "purpose") by suggesting the universe's order reflects not just a rational engineer, but a divine artist. By treating beauty as an objective reality that should be trusted until proven false, this framework completely flips the traditional burden of proof onto the unbeliever.[17] It strongly critiques materialist reductionism, arguing that scientific breakdowns of brain chemistry or musical notes fail to capture the true essence of why art moves us. Because a strictly material world cannot account for the deep emotional resonance of art, these encounters serve as intuitive signals pointing beyond physical reality.

When we see beauty, (e.g. music, creation), our hearts are arrested. We are compelled to love it and know it. Why is this the case? There must be something about music that goes beyond the notes on the page, that touches the edges of the transcendent.

There’s no proving beauty, only acknowledging it, experiencing it, and giving yourself over to it. It is similar with the existence of God. Kreeft says our “sense experience does not demand reasons to believe it, and we usually think it should be believed until proved untrue.”

Ultimately, our profound experience of beauty and the longing it provokes function as a psychological proof that we are not alone in the universe.

H. Decision time: Which God do you want to live for?

There is only one true God. Religions and world views present many false gods. Here are a few tips to make the right decision whom to invite into your life, besides sincerely praying for guidance:

The reality that these different systems are built on completely opposite coordinates is precisely what makes resolving the deadlock seemingly impossible. Because both frameworks, Islam and Christianity, and indeed most world views, are internally consistent, a person cannot "prove" one to the other without first assuming their own foundation is the correct one.

In philosophy and inter-religious dialogue, this problem is solved not by forcing one side to surrender its logic, but by applying different methods of evaluation:

a) The individual solution: evaluating the core premise

For an individual trying to choose which system is true, the problem is solved by recognizing that you cannot debate the "branches" (like the Biblical crucifixion vs. the Quranic illusion) until you settle the "root" (God and what kind of life he offers you).

The entire deadlock evaporates into a single, pivotal choice. You must ask yourself: *Which foundational premise carries the most weight?*

- The Biblical revelation of God: He offers a personal relationship of real honour and real love.
- The Quranic revelation of Allah: He offers to give you laws for living a good live but is not much interested in a personal relationship.
- The Christian/Historical Foundation: An all-powerful, loving God reveals Himself primarily through historical events, human relationships, and a preserved covenant. The historical reality of the Cross stands firm.
- The Islamic/Textual Foundation: The ultimate proof of God is a linguistically unrepeatable, preserved book (the Quran) whose authority overrides all humanly recorded history. The historical data of the 1st century is subverted by a higher divine truth.

b) Core philosophical claim ("problem" and "solution")

An outsider must decide which religion's diagnosis of the human condition—and its proposed cure—makes more sense of reality. Here is Christianity and Islam as an example:

Feature	Christianity	Islam
The Human Problem	Sin and Separation: Humans are inherently broken/fallen and cannot bridge the gap to a perfect God on their own.	Forgetfulness and Ignorance: Humans are weak and easily led astray, but they are born pure and are capable of earning paradise to a certain extent through obedience.[18]
The Divine Solution	Substitution: God humbles Himself, takes on a human nature alongside his God nature, and pays the penalty for human sin, on the cross out of love. This leads to new life.	Guidance: God sends clear laws, commands, and a final textbook (the Quran) to show humans exactly how to live.
God's Primary Attribute	Focuses heavily on Relational Love besides Absolute Sovereignty and Holiness (God as a Father who sacrifices for His children).	Focuses heavily on Absolute Sovereignty and Transcendence (God as the Ultimate Master, King, and Judge).

- The Decision Point: Ask yourself: *Is human nature fundamentally broken, requiring a Savior to rescue us? Or is human nature just weak, requiring a perfect Law and Guide to follow? Has history changed for better or for worse?*

c) Nature of foundational evidence

Because both faiths claim to be the final truth, they point to completely different types of evidence to prove their validity. An outsider must decide which form of evidence they find more compelling.

Christianity stakes its major validity on a single, testable historical claim: The physical death and resurrection of Jesus Christ. As the Apostle Paul wrote, if Jesus did not rise from the dead, Christian faith is completely useless.

- How to investigate it: You evaluate it like a historian. You look at the written records of the New Testament, the rapid spread of the early church, the willingness of the disciples to die for what they claimed to see, and empty-tomb theories.
- The Appeal: It relies on historical, eyewitness testimony of an event that happened in plain sight.

Islam stakes its validity on the Quran itself. Muslims believe the Quran is an inimitable literary masterpiece, revealed to an illiterate prophet, containing linguistic perfection and historical/scientific insights.

- How to investigate it: You evaluate the text itself. You look at its internal consistency, its preservation history, its impact on society, and the life of Prophet Muhammad to determine if the book could have a human origin.
- The Appeal: The miracle is not a past event you have to read about; the miracle is a physical book you can hold and test today.

d) Suggested framework for an outsider

To systematically approach this, many seekers use a two-step intellectual filter:

1. Empirical Adequacy: Does the religion match what we observe in the real world regarding human nature and history?
2. Experiential Relevance: If you look at the lives of those who deeply practice it, which faith produces the fruit (real relationships, honour, love, peace, justice, purpose) that matches what you believe a true God would want?

Please let us know your decision and the reasons that led you to it by writing to info@christianityexplained.net May God guide you as you ask him for directions in your search for him.

(This article has been written partly with the help of critically using AI.)

Notes:

[1] Here is a shorter version:
Imagine a relationship with someone who loves you completely and unconditionally, accepting all your flaws while helping you grow into your full potential. This person promises to protect you, offer you true peace, and give you an important purpose that brings lasting honour. If someone offered you this kind of selfless love, deep belonging, and constant support through tough times, would you welcome them into your life?
A version for a young person:
Picture finding someone who loves you completely for exactly who you are, flaws and all, while pushing you to reach your biggest potential. This person has your back no matter what, offers you real peace, and wants to give you a major purpose in

life. If someone came along offering that kind of ultimate loyalty, support through your struggles, and a true place to belong, would you let them in?

[2] ". . . The fact that one thing is likened to another does not mean that it is identical to it in all aspects, rather they are likened to one another because they share some attributes, but that does not mean every attribute is identical. This is indicated by the words of the Prophet (peace and blessings of Allah be upon him): "The first group to be admitted to Paradise will be in the image of the moon on the night when it is full." Narrated by al-Bukhari, 3327; Muslim, 2834. This hadith does not mean that they will enter Paradise in a form that is exactly like the moon in all regards, otherwise that would mean that they will enter Paradise with no eyes or mouths, or as rocks. Rather what the hadith means is that they will be like the moon in beauty and brightness, with shining faces, and so on . . . (Source: https://islamqa.info/en/answers/21949/meaning-of-the-hadeeth-which-says-that-allah-created-adam-in-his-image, all links were correct at the time of publication: October 2026)

[3] The Old Testament teaches God's love primarily through depictions of His actions and character rather than through explicit theological statements. God's love is often described using chesed (חֶסֶד), a loyal, covenant-keeping love that moved God to act on behalf of the nation of Israel. (Gary Derickson, An Exegetical Theology of 1–3 John, Bellingham, WA: Lexham Press, 2017)

God's self-revelation to Moses emphasizes His nature as "the compassionate and gracious God, slow to anger, abounding in love and faithfulness," (Exod 34:6–7) The prophets most vividly articulate divine love. Hosea presents God as a father loving Israel as His child and depicts Israel as the unfaithful wife of Yahweh, establishing that "the only sure foundation on which a covenant between God and Israel can stand is the love of God towards Israel." (T. W. Manson, On Paul and John: Some Selected Theological Themes, ed. Matthew Black et al., Studies in Biblical Theology, London: SCM Press Ltd, 1963, 98.)

Jeremiah records God's declaration: "I have loved you with an everlasting love; I have drawn you with unfailing kindness." (Jer 31:3) Isaiah assures that God's "unfailing love for you will not be shaken nor my covenant of peace be removed." (Isa 54:10) God's love manifests in concrete historical acts. God "loved" Israel and "kept the oath he swore to your ancestors," bringing them "out with a mighty hand and redeemed you from the land of slavery." (Deut 7:7–8) Through Hosea, God describes teaching Ephraim to walk, healing them, and leading them "with cords of human kindness, with ties of love," like one who "lifts a little child to the cheek" and bends down to feed them. (Hos 11:1–4)

Lamentations declares that "because of the LORD's great love we are not consumed, for his compassions never fail" and "they are new every morning." (Lam 3:22–23)

[4] The Psalms establish the truth that "God is love," through the pervasive language of hesed, presenting a God whose very character is defined by covenantal faithfulness and steadfast devotion to His people. "Loving faithfulness, steadfast love" (hesed) is the central aspect of God's character. The Psalms describe the LORD as "compassionate and gracious, slow to anger, abounding in love," (Ps 103:8–13) and characterize Him as "gracious and compassionate, slow to anger and rich in love" who "is good to all" and "has compassion on all he has made." (Ps 145:8–9) Psalm 136 repeatedly affirms that God "is good" and "His love endures forever," anchoring this truth in creation, redemption, and ongoing provision.

[5] Wudd is visible. You can love (hubb) someone in secret, but wudd requires a visible manifestation, such as a smile, a gift, or an act of protection. Therefore, Allah is Al-Wadud because His love is constantly felt through His tangible blessings [1]. Wudd is unconditional and pure. Some scholars note that wudd represents a stable, constant level of affection that remains gentle, comforting, and unwavering. See also:
https://www.islamquery.com/docadmin/query/uploads/God%20is%20loving%20God%202.pdf
https://sunnah.com/riyadussalihin:420

[6] Allah is not loving in the sense that the God of the Bible is. Allah's love is conditional. It is his sympathy for them (rida). He is satisfied with them and they are satisfied with him (Surah 5:119; 9:100; 58:22, 98:8). Allah does not love the unrighteous (transgressors) according to Surah 2:190, 205, 276). Therefore, according to the Bible, Allah does not really love anyone since all have become unrighteous (Genesis 6:5,11-12; Romans 3:10-18). Furthermore, God forbid, his love is inferior to the unconditional love parents have for their children!

[7] https://www.simplypsychology.org/maslow.html - https://pmc.ncbi.nlm.nih.gov/articles/PMC5429736/ - https://pmc.ncbi.nlm.nih.gov/articles/PMC5917043/ - https://www.amesaspire.com/blogs/the-hidden-needs-behind-every-conversation - https://www.sciencedirect.com/science/article/abs/pii/S0260691706000645

[8] The verse "We are closer to him than his jugular vein" (Surah Qaf, 50:16) does not mean Allah has physical or material closeness, according to the broad consensus of mainstream Islamic scholars. Allah is exalted above His creation, but His divine attributes completely encompass it. It means that he has knowledge, power, and awareness over everything a human being thinks, feels, and does. To illustrate, Allah is with humans via a one-sided video call, not with his real presence as taught in the Bible.

[9] Ru'yat Allah (the Vision of Allah): Contrary to the (Neo) Mu'tazilites (Rationalist School) and the Twelver Shiahs (Imami School), Sunni Muslims believe that Allah will be literally but non-physically seen on some of the 100 different levels of Paradise, similarly like the moon and the sun can be seen in the sky according to hadith Sahih Muslim 182a (https://sunnah.com/muslim:182a). There will also be a special meeting with Allah, where people in relation to their speed and early arrival to the earthly Friday prayer are seated and can talk to him, but only on Fridays (At-Tabaraani narrated in al-Mu'jam al-Kabeer (6717) Ibn Taymiyyah in Majmu' al-Fatawa (volume 6, pages 405–406). https://www.facebook.com/groups/3006410129505277/posts/4167197420093203/. Muslims may feel devotion to Allah, but it remains a Master-servant dynamic rather than a Father-child relationship (Surah Al-Ma'idah 5:18)

[10] Surah 4:28. Context: Therefore, you are allowed to marry slaves, even if they are married, or believing slaves Surah 4:24-25, and because of their weakness, they are lost and forgetful (Surah 30:29; 20:115).

[11] For more details how the word "Son" has to be understood in a spiritual, metaphorical way see: https://christianityexplained.net/to/muslims/jesus-son-god-explanation-muslims/

[12] https://christianityexplained.net/to/muslims/muslims-read-tawrat-zabur-injeel/

[13] Ibid.

[14] https://christopherdawson.org.uk/ - https://www.google.co.uk/books/edition/The_History_of_Christian_Europe/RVB-EAAAQBAJ?hl=en&gbpv=1&printsec=frontcover - https://christianityexplained.net/to/atheists/crime-millennium-year-2000-robbed-ad/ https://www.google.co.uk/books/edition/Dominion/0Tg0DwAAQBAJ?hl=en&gbpv=1&printsec=frontcover - https://politicalscience.stanford.edu/people/anna-grzymala-busse

[15] https://www.peterkreeft.com/topics-more/20_arguments-gods-existence.htm#17

[16] For more details see: https://www.thegospelcoalition.org/blogs/trevin-wax/arguments-faith-days-doubt/ https://www.thegospelcoalition.org/blogs/trevin-wax/bach-music-prove-god/ https://www.youtube.com/watch?v=NyzTQOBAzI4&list=RDNyzTQOBAzI4 https://imagejournal.org/article/a-conversation-with-jeremy-begbie/

[17] Evolutionary arguments are countered by pointing out that basic survival mechanisms cannot account for the massive "overkill" of deep existential awe humans experience through complex art. Reducing beauty to brain chemistry is like confusing the ink of a love letter with its message, mistaking the physical mechanism for the meaning behind it. Furthermore, the argument is not a "God of the Gaps" fallacy but a defence of direct human consciousness, which experiences beauty as an immediate reality rather than a missing puzzle piece. By treating beauty as an objective truth, the sceptic carries a heavy burden to explain why we should view our deepest, most universal instincts as mere chemical illusions. If beauty is dismissed as a trick, then core human values like love and justice must also be rejected as meaningless byproducts.

[18] If it was not for the mercy of Allah, nobody would have a chance to earn Paradise, especially not in light of this Sahih hadith: It was narrated from Thawban that the Prophet (ﷺ) said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah." https://sunnah.com/ibnmajah:4245
it was classed as such by al-Buwaysari in Misbaah al-Zujaajah (4/246) and al-Albaani in al-Saheehah. Al-Mundhiri said in al-Targheeb wa'l-Tarheeb (3/170): Its narrators are thiqaat (trustworthy).