



IS ALL WE NEED!

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. The same applies to other ways of life.

Therefore, someone outside of those two belief-systems needs a principle to choose between the two and indeed any other worldview. People in search of the truth, even inside a world view, need a clear value for choosing the right one. How about if we begin with the end 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?

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. If you like to study it 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.

GOD'S REVELATION OF HIMSELF IN THE BIBLE RESONATES WITH MOST PEOPLE BECAUSE . . .

. . . Human beings are made in the 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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, Bible and Quran teach that:

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

. . . لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

. . . 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.¹

Our sense of right and wrong, our ability to 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 he is, how great he is, and what he is like. According to the Torah² (Isaiah 62:5), the Zabur³ (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 Wadud⁴”, the lover), God is love.⁵

Human beings are characterized⁶ at their core by:

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

Therefore, we logically conclude that being made in God's image means we were essentially created to bring glory to God, to worship him. We achieve this honourable purpose with His help by reflecting God's love, by having loving relationships with Him and our fellow human beings.

Three questions arise from these exciting facts:

1. Where else do our essential traits come from, if God is not the originator of them?
2. Why is Allah absent from this life⁷ and generally from paradise, without offering a 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 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.⁸ However, God is perfect and good. Since humans are created in his image, is it befitting for him to create something weak? 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.

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

This section is under construction. We aim to finish it by the end of October 2026. Please visit then to get the update. Thank you for your patience!

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¹ “... 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>)

² 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)

³ 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.

⁴ 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>

⁵ 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!

⁶ <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>

⁷ 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.

⁸ 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).