

Destination Unkown

**Finding Certainty
for Eternity**

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All quotes from the Qur'an are from THE HOLY QUR'AN by Abdullah Yusuf Ali, 1989.

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Destination Unknown

Every religion has as its focal point the eternal destiny of man. What happens when we die? Where will we go? What is it going to be like there? How can we determine our destiny? Is there any sure knowledge about this? These and many more urgent and burning questions are put to religious teachers - and are answered in varying ways!

The tragedy is that institutionalized religion begins to teach religion to people who, as yet, have not asked these questions. A little later, when the "mind is programmed", the given information is often no longer questioned. Group feeling and loyalty forbid independent thought, and instead of one seeking and searching intelligently, arguments are devised to fortify one's own position at the expense of other views. All possible grounds for one's own convictions are marshaled, and all possible faults are heaped on those with differing views. Instead of looking open-mindedly, soberly and intelligently at all the evidence and then reaching a conclusion, conviction frequently comes first!

Such pre-conceived conviction is detrimental when it comes to determining one's eternal destiny, for no adjustments can be made after one has left this life. Therefore, an open mind is of extreme importance. In that spirit, then, let us examine a most interesting subject.

FREE TO CHOOSE OR PRE-ORDERED?

All we can know about God is revealed by Him in His Word. We may perceive His actions. One cannot see the wind, but only what it does, so we can realize His existence by faith. We have also the choice to assume that all there is and happens is by chance.

Those who believe God are confronted with another choice. It sounds a little silly, but let us think about it for a moment. We have to “decide” whether God alone can act, or whether He gave freedom of will and action to man.

If we have the free will to choose what we want to do, we are naturally responsible for our actions. If we have no choice in the matter, if God is the originator of all our actions - well, then He would be responsible. In that case, if He is just, which we must assume Him to be, He will not be able to punish us for any wrong done, said or contemplated.

The well-known, old Islamic theologian Risaleh-i-Barkhavi says of God:

“Not only can He do anything, He actually is the only One Who does anything. When a man writes, it is Allah who has created in his mind the will to write. Allah at the same time gives the power to write, then brings about the motion of the hand and the pen and the appearance upon paper. All other things are passive, Allah alone is active.”

Is this true?

In Arabic the word “*qadar*” (or “*taqdir*” in theological language, meaning “preordering”; (compare also “*qismet*”) is expressed in Sura 9:51:

“Nothing shall ever befall upon us except what Allah has ordained for us.”

In a dispute between Adam and Moses, which is reported in the Hadith (“Sahih Muslim”, pages 1396-1398), Moses argues as follows with Adam:

“You are our father, you did us harm and caused us to get out of Paradise.’ Adam said to him. . . ‘You blame me for an act which Allah had ordained for me 40 years before he created me.’ Allah’s Apostle then said (or added): ‘This is how Adam came the better of Moses.’”

Abu Huraira reported Allah’s Apostle as saying:

“Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit (or “there would be no escape from it”).”
(See also Mishkat, vol. 3, ch. 32:6).

The orthodox Sunni view (Asharian) states that Allah has expressed His will on tablets preserved in heaven. The revealed Qur’an, supported by the Hadith, declares in no uncertain terms, that man is under compulsion to do what Allah decrees. Allah may - or may not - admit to Paradise, or cast into hell:

“If Allah had willed he would have made you one nation (Ummah). But He leads astray whom he will and guides whom he will. But you shall certainly be called to account for all your actions.” (Sura 16:93(95)

This text triggered off an argument between those who believe in preordering (Asharians) and those who believe in the free will of man (Qadriyahs, later Mutazilites). The latter were branded as a sect.

The Messenger of Allah said: “There are two factions among my followers who have got no share in Islam - the Murjiyas and the Qadriyahs.

There shall come to pass sinking down of earth and metamorphosition among my followers, and that will be among those who will disbelieve in pre-decree.

Don't be familiar with the Qadriyahs and don't entrust to them justice." (Mishkat vol. 3, ch. 32:22-25)

The Mutazilite theologians reasoned that if there is preordering, "what is the use of commandments, and prohibitions, rewards, and punishment, threats and promises, prophets or books?"

The Asharians, on the other hand, said that man is necessarily constrained by the force of Allah's eternal and immutable decree to act as he does. Allah can, if he so wills, admit all men to Paradise, or cast all into hell. They refer to the testimony of the Qur'an:

"All things We created under a fixed decree." (Sura 54:49). "... God created you and what you make." (Sura 37:96(94)

"Some of them there were whom God guided and there were others decreed to err." (Sura 6:36(38).

"Allah blots out and establishes what he pleases." (Sura 13:39).

DOES ALLAH CARE?

This teaching has resulted in the "law of cause and effect" to be put aside in the matter of morality. Only Allah causes things to be or be done. Logically then, a man can do neither a good deed, nor a bad deed on his own. A certain Hadith explains it as follows:

"I heard the Messenger of Allah say - Verily the Almighty and Glorious Allah caught one party with His right hand and another with another hand, and said: 'This is for this, and this is for this, and I don't care.' I don't know in which of the two parties I am." (Mishkat vol. 3, ch. 32:32 (455w)

The text undoubtedly speaks of Paradise and Hell.

Another Hadith may cause even greater shock: “Allah created Adam. Then He stroke his right shoulder and took out a white race as if they were seeds, and He stroke his left shoulder and took out a black race as if they were coals. Then He said to those who were in his right side: ‘Towards Paradise and I don’t care.’ He said to those who were on his left shoulder: ‘Towards Hell and I don’t care.’” (Mishkat vol. 3, ch. 32:32 (454w)).

How did this doctrine arise? Another Hadith by Al-Bukhari and Muslim enlightens us:

“Allah created Adam. . . brought forth from him a family and said, ‘I have created this family. . . for hell, and their actions will be like those of the people of hell!’ Then a man said to the Prophet, ‘Of what use will deeds of any kind be?’ He said, ‘When Allah created his servant for Paradise, his actions will be deserving for it until he dies - and when Allah created one for the fire, his actions will be like those of the people of hell till he dies, when he will enter therein.’” (Al-Bukhari 87:6511, Mishkat vol. 3, ch. 32:4 and 14)

This is confirmed by the Qur’an:

“If we had so willed, we could have given every soul this guidance, but now my word is realized: ‘Assuredly I shall fill Gehenna (hell) with jinns (spirits) and men altogether.’” (Sura 32: 13)

Regarding unbelievers, we read in Sura 2:5, 6:

“It is equal to them, whether you warn them or not, they will not believe. Allah has put the seal upon their hearts.”

Speaking of all mankind, it says in Sura 7: 179:

“Whomsoever Allah guides, he is rightly guided, and whom he leads astray, they are the losers! We have created for Gehenna many jinns and men. . .”

“Do ye desire to guide him whom Allah led astray? Whom Allah leads away, you will find no way for him.” (Sura 4:87 (90))

“If Allah willed he would have made mankind one nation, but they continue in their differences, excepting those on whom your Lord has mercy. To that end, he created them and perfectly is fulfilled the word of your Lord: ‘I shall assuredly fill Gehenna with jinns and men altogether.’” (Sura 11:118 (120))

“Allah leads astray whomsoever he will and guides whomsoever he will.” (Sura 14:4)

According to Sura 91:7, 8 “Allah “breathed into it (the soul) wickedness and piety.” (Other translation - “lewdness and god-fearing”)

“With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all.” (Sura 6:149)

DECREEED AND FIXED

The Hadith (“Sahih Muslim”, page 1395) confirms the meaning of this verse:

“Allah’s Messenger, what is your opinion that the people do in the world, and strive for, is something decreed for them, something preordained for them, and will their fate in the Hereafter be determined by the fact that their prophets brought them teachings which they did not act upon, and thus they became DESERVING of punishment?” Thereupon he said: “Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious: ‘Consider the soul and Him who made it perfect, then breathed into it its sin and its piety.’” (My emphases)

Also in Sura 5:20 we read:

“He forgives whom he pleases and punishes whom he pleases.”

A Hadith reports:

“The Holy Prophet said: When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man that he has changed his nature, don’t believe it as it will return to what it was created upon.” (Mishkat vol. 3, ch. 32:32 (458w))

“O Prophet of Allah! I believe in you and in what you have come with. Do you still fear for us? ‘Yes’ said he, ‘the hearts are between the two fingers of Allah. He changes them as He likes.” (Mishkat vol. 3, ch. 32:20)

“Allah created His creations in darkness, and then cast His light upon them, so whoso got anything from that light found guidance, and whoso missed it became misguided.” (Mishkat vol. 3, ch. 32:19)

“O Apostle of Allah! Inform about what the people do and labor therein. It is a thing which has been preordained over them and which has gone among them from measurement that has been pre-ordained, or about what will occur in future out of what their Prophets gave them and so proof has been established among them? He said: No, rather a thing which has been pre-decreed for them and which has passed among them; and the corroboration of that is in the Book of Allah, the Glorious and Almighty: And by the soul and by Him who made it perfect. Then He intimated to it by inspiration its deviating from truth and its piety.” (Mishkat vol. 3, ch. 32: 7)

“Verily the Almighty and Glorious Allah finished five

things for every man of His creation: his fixed term, his ACTION, his resting place, his movement and his provision.” (Mishkat vol. 3, ch. 32:32 (452w))

TOTAL INJUSTICE?

We judge this to be total determinism. Man is judged and condemned for what he cannot help doing. This is, in fact, total injustice. We dare not overlook all these statements.

To be a Muslim presupposes the acceptance of predestination. A true Muslim ought to be ready to endure judgment, and should Allah be pleased, for unspecified reasons, to condemn him, he should suffer condemnation willingly. Perhaps we ought to be reminded that the word used for predestination in Islam does not indicate pre-knowledge but preordering!

Consequently, the great Islamic theologian, al-Ghazzali rightly observes:

“Allah’s justice is not to be compared with the justice of man. . . There is nothing He can be tied to, to perform, nor can any injustice be supposed of him, nor can he be under obligation to any person whatever.”

Ibn-Hazm felt similarly when he wrote:

“While the Qur’an uses the name of Allah, which means ‘the most merciful of those who show mercy’, this cannot mean that he is merciful in the way we understand the word, for Allah is evidently not merciful. He tortures his children with all manners of sickness, warfare and sorrow. What then does the Qur’an mean? Simply that “merciful” is one of Allah’s names. A name that is not in any way descriptive of Allah or meant to throw light on his nature. We must use it because the

Qur'an uses it, but not pretend to understand what is meant by it.

The word originally used in the Qur'an must have had a different meaning in that day, which we cannot really understand today.

Nevertheless, we must continue to use the word, because we cannot change the words of the Qur'an."

The problem that arises is simple and clear. If Allah in the Qur'an manifests himself as the arbitrary God who acts as he pleases, without any ties even to his own sayings, he adds **a thought totally foreign to the former revelations**, which Mohammed claimed to confirm, and in which we are encouraged to take God at His word.

We should like to suggest that God is consistent, righteous and holy. In the case of contradictions or any flaws of any kind in any record supposed to have come from Him, man must be blamed, and not God. It is intolerable to cover these up to protect the image of a book or prophet, or possibly a religion and its leaders.

NO ACCESS TO GOD?

If what has been quoted in these pages is new to you, dear reader, then either you have no knowledge of the Qur'an whatever (and, consequently, entrust your eternal welfare to other ignorant men); or you are in the hands of leaders who are aware of this knowledge, but have kept it from you.

I think we all agree that man has a choice. But as much as we may resent the idea of it, we seem to have only a choice downward, if one can put it this way. We are all painfully aware that the proverbial New Year

resolution, or for that matter all resolutions, are not kept. Let us be honest. We wish to be pure - but we are not. We strive to do right - but constantly do wrong. We can be nice, do our religious duties and “be good”. God views us differently. We have, in fact, no access to God, except He draws us. We cannot do right, except He works this in us. It is part of God’s grace. It must be said, however, that when using the words ‘pure’ and ‘right’, we must not use human standards, but God’s.

Acknowledging that we have transgressed God’s laws, ordinances and expectations daily, we will have to face our responsibility and the consequences for it. Our weak nature makes it impossible for us to be righteous before God. Is there no answer, no rescue possible?

HOW CAN WE MEET A HOLY GOD?

That depends on our ‘view’ of God. Is He just, righteous and holy - or is He merciful, forgiving, pardoning? At first sight, we will say that He is both. That is true! But justice, righteousness and holiness cannot dwell together with sin. We cannot enter into God’s holy presence as we are! Fire and water do not mix, neither does His holiness mix with our depravity. Let us not fool ourselves on this point!

Forgiveness does not work by a magic formula. It is not just that God forgets about it. Sin is so abominable to God that He has to deal with it by righteous judgment! But how can the righteousness of God and the love of God toward us meet? An incident from history may illustrate this point:

Shamuel was a Caucasian prince living a couple of hundred years ago. His people were at constant war with the Turks. Once he besieged a Turkish city with his army. As usual his mother was with him in his camp. One

night he planned a surprise assault, but the enemy was lying in wait. His secret plans had been betrayed. The battle was lost. In anger Shamuel announced that the traitor would be punished with 100 lashes of a whip, if found out. Again in great secrecy another surprise attack was planned. With the same result. But the traitor was discovered. It was Shamuel's mother.

For three days and nights he withdrew to his tent. What should he do? If he were to spare his mother, all would rightly say that he was unjust. Were he to punish her, however, all would say: 'Look at Shamuel! He has not even pity for his own mother!' At long last he appeared. His army gathered expectantly. In a solemn way he addressed his people: 'We lost two battles because of treason. Our men have been killed. There is no excuse. The crime was committed, and so punishment shall be executed according to my law - with 100 lashes! Righteousness and judgment must be maintained.'

His mother was led into the circle. She was pale and shivering with fear. The executioner lifted his whip - but before the first lash came down, Shamuel cried: 'Wait - This is my mother. I am of her flesh and blood. I will take the punishment for her!' He went into the circle, took off his garment and commanded: 'Executioner, dare not strike more lightly than with the last victim. Do your duty. Hit on!' Lash after lash went down, until he broke down unconscious. He did survive though, against all expectation.

The event, perhaps more than any other in history, fits the picture of Jesus. He was God in bodily form. He had and has to execute righteous judgment. But in His perfect love, He took on Himself our - my own, your own - sin, and suffered the cruel but just consequences of it on the cross.

We are aware though that it was not only the physical suffering, bad as it was, that was so cruel, but that the absolutely pure and holy God took on Himself all the ugly filth of our sin.

Righteousness and love met at the cross of Jesus. "For God was in Christ reconciling the world to himself, no longer counting people's sins against them." (2Corinthians 5:19)

This happened once and for all. This sacrifice for sin is good enough for all men at all times. It is God's grace, God's gift to us, which we did not deserve. A gift is, however, only mine when I accept it; and keep it!

When in sincerity I bring all my sin to Him in a prayer of confession, I will be cleansed: "I will forgive their iniquity and will remember their sin no more." (Jeremiah 31:34) "You will cast all our sins into the depth of the sea." (Micah 7:19) "As far as the East is from the West, so far does He remove our transgressions from us." (Psalms 103:12) "If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness." (1John 1:9)

I am quite convinced that no man, after realizing who Jesus really is and what He has done, can ask God for forgiveness lightly, without real remorse over what we actually affected by our self-will; nailing Jesus to the cross. After all, how CAN a person after this realization consider more sin in his heart? Yes, we may be tripped. We may fall. But we will not contemplate and plan actions that will hurt God.

GOD'S ARMS ARE WIDE OPEN

This is the attitude on which we can base our prayer of forgiveness. In the parable of the 'Prodigal Son' (Luke

15:11 ff), Jesus speaks of a man who has two sons. One went away with his part of the heritage and wasted it in far places, until he had spent all. Working in a pig farm “he finally came to his senses”. He seriously and honestly assessed his situation. He had an ‘after-thought’. The Bible has this word translated as ‘repentance’. It went like this: The young man made a resolution. “I will (a) rise and (b) go to my Father and (c) say to Him, ‘Father, I have sinned against both heaven and you, and I am no longer worthy of being called your son.’” All he wished was to be a servant to his Father, instead of serving a stranger in a pigsty, which had led to his near starvation. This resolution was very good indeed. (Perhaps we have made such a resolution before.) But it was not enough. The young man in our parable did not stop short of actually fulfilling his resolution: “He (d) returned (e) home to his Father.” Much to his surprise the Father was looking out for him. More surprising, he still recognized him. Earlier on, he rode away confidently, but his high expectations of a successful, truly happy and fulfilled life did not come true. He returned as a filthy, stinking, scanty beggar. But, most surprisingly, his Father ran to meet him, embraced him and kissed him! The son could hardly stammer out his confession, before his Father (1) had clothed him (covered his dirt. In Hebrew the word is from the same root as ‘atonement’= to reconcile by way of a sacrifice) with ‘the best robe’, (2) put a ring on his finger (i.e. signet ring to indicate his acceptance as son again), (3) and put shoes on his feet (only free men were allowed to wear them). Then (4) he ordered a feast to be prepared, for “your brother was dead and has come back to life! He was lost, but now he is found.”

No doubt the way home was a very hard one. Repentance, however, is most marvelous, when it is

done with. Our Father will remember our sins no more! There will be no embarrassing questions on the Day of Judgment. It has already been passed.

But the Father had two sons, remember. When the other one came home from the field and heard the feasting and was told it was for his brother, he became angry. He could not be persuaded to join the feast with 'this son of yours'. He had always been at home, had always done his work. There was never any feast for him! He had never feasted, although he could have! His sonship was a burden. He represents the religious activist, who does his duties, but in his innermost heart is not content.

Honestly, which of the two represents your very personal situation?

It needs a new kind of life to be able to walk with God. He knows this and makes provision for it too. Jesus said: "I tell you the truth, unless you are born again, you cannot see the Kingdom of God" (John 3:3). The New Birth is the beginning of the New Life, and is followed by a process of growth. Repentance, the New Birth and conversion may happen within one hour. The Christian life should grow until he leaves this world.

This change in a person is actually the 'conversion' (conversion = change). It begins when we see the folly of our former self-centered life and desire to live in a way pleasing to God. When the wedge of sin, which separated us from God, is gone, He begins to communicate with man, who was dead and is alive again. "Once you were dead because of your disobedience and your many sins." (Ephesians 2:1). The process of 'making alive again' is called 'the New Birth.' (John 3:3-5). This, of course, cannot be brought about by man. It is a divine interaction.

A religion may produce all kinds of moral and ritual forms which can be enforced by fear of punishment or social pressure. But abiding by these laws, good though they may be to suppress evil, brings bondage and frustrates love. Moral quality is not improved by suppression of the evil act as such. Moral quality is found in the resentment of evil for what it is.

Outwardly a society under religious laws appears to be morally cleaner, but the nature of the heart of man remains unchanged, and it is the pure heart that God seeks.

God wants to change the mind, intent and purpose (we may call this the 'heart') of man. He seeks in us a pure heart - because He wants to live in us!

Those individuals that respond to the love of Jesus form the true Church. It is not greatly organized, but present, though in minority, all over the world. In and from it we ought to find this principle of love directed on the horizontal level from person to person. The process will never be complete, because the self-willed, through fear of losing something they may get or enjoy, will always exclude themselves from God's Kingdom. This is the sad side of man's God-given freedom. Without this freedom, however, man can be no more than a programmed robot.

Perhaps you would like to ask why there are so many drunkards among the Christians, why there is such a lot of immodesty and immorality and exploitation. The answer is very obvious. "Not everyone who calls out to me, 'Lord, Lord!' will enter the Kingdom of Heaven. Only those who actually do the will of my Father in heaven will enter." (Matthew 7:21). These are words of Jesus.

A PERSON WHO HAS RECEIVED FORGIVENESS

Not every bottle which is labeled 'Coca Cola' is filled with it. There are empty bottles, and those which are alienated in use, may be filled with brandy - or even kerosene. A Christian, by biblical standards, can only be a person who has received, with a broken but grateful heart, the gift of forgiveness as described above, and who then lives in vital communion with his Lord in total surrender.

All this may sound strange to you, if you are a Muslim. But we should be quite clear on this: without a sacrifice there can be no means of reconciling righteousness with mercy. And Islam rejects any possibility of forgiveness of our sin by way of a sacrifice.

In contrast to the "former revealed Books" the 'heart' of Allah is not involved in Islamic theology. Al-Barkhavi comments:

"If all infidels became believers, He (Allah) would gain no advantage. If all believers became infidels, He would suffer no loss."

Al-Ghazzali confirms this:

"Love is to sense a need of the beloved and since Allah cannot be said to have a need or an experience of a need, it is therefore impossible that Allah should love."

Compare this with the message of Jesus who said about Himself:

"I am the good shepherd; I know my sheep, and they know me; just as my Father knows me and I know the Father. So I sacrifice my life for the sheep. I have other sheep too, that are not of this sheepfold. I must bring them also. They will listen to my voice, and there will be one flock with one shepherd."

The Father loves me because I sacrifice my life so I may take it back again. No one can take my life from me, I sacrifice it voluntarily. For I have the authority to lay it down when I want to and also to take it again. For this is what my Father has commanded.” (John 10:14-18)

ONLY YOU CAN MAKE THAT DECISION

In the Bible we are commanded to choose whom we will serve (Joshua 24:15). This demands a decision after intelligent and comprehensive consideration. To choose God means also to choose His Way and His Word as a basis for information and trust. Taking God at His Word means trusting His promises and executing His Will. This trust with its resultant action is called faith.

The Bible clearly teaches that it was the faith of Abraham, Moses and all the other men of renown that made them acceptable to God. And it was and is this faith alone that was and is reckoned to them and us as righteousness (Hebrews 11, Romans 4: 18-25, Genesis 15:6).

So the righteousness needed to enter the presence of God is not the result of an effort by man to repair somehow the damage done, by offering to God good works as payment.

There is no merit in doing what is our duty! Righteousness is ours when God declares us righteous!

Faith accepts God’s way of reconciliation alone. He has decreed that no person can be saved from the judgment to come except by accepting His offer: Pardon through Jesus. He said of Himself:

“For even the Son of Man (for meaning see Daniel 7: 13) came not to be served but to serve others and to give his life as a ransom (= price paid to free a slave) for many.” (Mark 10:45)

He also said:

“. . . this is my blood which confirms the covenant between God and his people. It is poured out as a sacrifice for many.” (Mark 14:24)

A short time later the Apostle Peter had this to say about Jesus:

“There is salvation in no one else! God has given no other name under heaven by which we must be saved.” (Acts 4:12)- This explains the name Jesus (Hebrew - Yeshuah = salvation).

He reconfirmed what Jesus had assured his disciples:

“I am the way, the truth and the life. No one can come to the Father except through me!” (John 14:6)

Of course we might want to reason: “Why did God do it this way and not another?”, or, “How can God die for unworthy sinners?” But who are we to reason with our Maker? God has spoken! And so it stands. And His Word is supported with enough evidence to be proved divine. **(Please write for our booklet DARE TO COMPARE for more on this subject).**

That leaves you, dear reader, with a decision that no one can make for you and which you cannot escape: Whether or not you will investigate in an honest and open way the statements made in this book. You should consider both points of view, of course. Consider all the facts and supporting evidence, making use of more comprehensive literature, which we gladly make available free of charge to any genuine seeker. We also urge you to read the New Testament earnestly praying for clarity on the Truth of God.

This is your holy responsibility before God, “who wants everyone to be saved and to understand the truth”. (1Timothy 2:4, 2Peter 3:9).

It is actually quite foolish to reason that one's way of thinking and believing is correct, without having tested and measured it along reality and truth. It is bordering on insanity to depend on hearsay when it comes to whether or not eternity will be spent in the presence of God Almighty or in hell.

Don't let "Maybe" become your final decision!

Dear Reader,

We are told that “delay is the most subtle form of denial.” We would encourage you to take time NOW to answer these questions:

1. Why is it of extreme importance to have an “open-minded approach” to the question of man’s destiny?
2. Why is the matter of “Free Will” of such crucial significance to us?
3. Do you agree with the author’s conclusion that the Qur’an holds the teaching of total determinism? Or could you suggest another explanation?
4. What position do you take towards the Hadith and the Quotations given in the early section of the booklet?
5. Explain the statement on page 7: “We have, in fact, no access to God, except He draws us.”
6. Why can forgiveness not work by a magic formula?
7. And why will our perception of who Jesus is and what he has done have an effect on our attitude to sin?
8. What steps did the young man in the parable of the ‘Prodigal Son’ take in order to restore the relationship with his father?
9. What do we learn from this parable?
10. Why is religion as such not good enough to bring man back into fellowship with God?
11. How does the author explain the fact that there is drunkenness, immorality and other evils among many who call themselves Christians?
12. What should govern our decision as to whom we will serve with our lives?

Send your answers and any comments to us. Thank you. And remember our offer: We still have more for you to read!

**Booklets recommended
for our readers:**

1. Made for a Purpose
2. Dare to compare
3. Destination unknown
4. Dear Abdallah
5. Why trust the Bible
6. Man with a message
7. Qur'an and Bible
8. Follow your heart

Al-Kitab (Bible Course for Muslims)

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