

spears into plowing, and into sowing; and they shall not be afraid of the sword, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. (Micah 4:3-4.) They shall not hurt nor destroy in all thy holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. (Isa. 11:9.)

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. (Ps. 72:7-8.) For the Lord of hosts hath purposed, and who shall disannul it? (Isa. 14:27.)

78. CHRISTIANITY

A. A SKETCH OF CHRISTIANITY

More persons revere the name of Jesus than any other name (about 675,000,000). Nearly every third person is a Christian. Christianity is Christ-centered, Bible-based, and Church-directed. Jesus initiated our era by founding the Kingdom of God. He wrote nothing, and was crucified at thirty-three. His loyal disciples, inspired by a belief in his resurrection, carried on his work, and recorded his teachings and activities.

Paul (died about A.D. 65) spread Jesus' gospel through the eastern Mediterranean world, and in the fourth century Emperor Constantine helped to establish it in the Roman Empire. Through vigorous expansion and many transformations, Christianity has maintained its continuity to the present time. Adolf Harnack called Christianity the fruit of Hebrew prophecy, growing in the soil of Greek philosophy, cultivated by Roman administrative genius.

Jesus emphasized the fatherly character of God and taught two great commandments: Love of God and love of one's neighbor.

Christian scriptures consist of the Jewish Old Testament and of the New Testament, written mostly in the first century by

Paul, Luke, and a few other disciples.* It has been translated, in whole or part, into 1,060 languages (Dec., 1943).

B. JESUS' SERMON ON THE MOUNT AND OTHER BASIC TEACHINGS

A. THE SERMON ON THE MOUNT (Matthew 5-7)

And seeing the multitudes, Jesus went up into a mountain; and when he was set, his disciples came unto him, and he taught them, saying:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.

* Most of the following selections come from the King James or Authorized Version. A few passages, as indicated, are from *The New Testament, An American Translation* by Edgar J. Goodspeed, University of Chicago Press, 1923; reprinted by permission of the publishers.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect. (End of chapter 5.)

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (6:33.)

Judge not, that ye be not judged. (7:1.)

B. SOME OTHER IMPORTANT TEACHINGS

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:34-36.)

Whosoever will be great among you, let him be your minister [or servant]. (Matt. 20:26.) Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:40.)

One of the scribes came, and asked Jesus, Which is the first commandment of all? And Jesus answered him: The first is: . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

The second is this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (Mark 12:28-31.)

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:23-24.)

C. THE PARABLE OF THE GOOD SAMARITAN*

Then an expert in the Law got up to test Jesus and said, "Master, what must I do to make sure of eternal life?"

Jesus said to him, "What does the Law say? How does it read?"

He answered, " 'You must love the Lord your God with your whole heart, your whole soul, your whole strength, and your whole mind,' and 'your neighbor as you do yourself.' "

Jesus said to him, "You are right. Do that, and you will live."

But he, wishing to justify his question, said, "And who is my neighbor?"

Jesus replied, "A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers, and they stripped him and beat him and went off leaving him half dead. Now a priest happened to be going that way, and when he saw him, he went by on the other side of the road. And a Levite [a subordinate or assistant priest] also came to the place, and when he saw him, he went by on the other side.

But a Samaritan who was traveling that way came upon him, and when he saw him he pitied him, and he went up to him, and dressed his wounds with oil and wine and bound them up. And he put him on his own mule and brought him to an inn and took care of him. The next day he took out a dollar and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will refund to you on my way back.' Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?"

* Luke 10:25-37, translated by Goodspeed.

He said, "The man who took pity on him."
Jesus said to him, "Go and do so yourself!"

D. JESUS' PARABLES AND SAYINGS ABOUT THE KINGDOM OF GOD

And Jesus said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. (Mark 4:30-32.)

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:44-46.)

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. (Matt. 13:33.)

Jesus said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:14-15.)

And when he was demanded, when the kingdom of God should come, he answered, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you [or, among you]. (Luke 17:20-21.)

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:3-6.)

*E. THE PARABLE OF THE PRODIGAL SON**

And Jesus said, A man had two sons. The younger of them said to his father, "Father, give me my share of the property." So he divided his property between them. Not many days later, the younger son gathered up all he had, and went away to a distant country, and there he squandered his property by fast living.

After he had spent it all, a severe famine arose in that country, and he began to be in want. And he went and hired himself out to a resident of the country, and he sent him into his fields to tend pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him anything.

When he came to himself, he said, "How many hired men my father has, who have more than enough to eat, and here I am, dying of hunger! I will get up, and go to my father, and say to him, 'Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men.'" And he got up and went to his father.

But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck, and kissed him. His son said to him, "Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!"

But his father said to his slaves, "Make haste and get out the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and get the calf we are fattening, and kill it, and let us feast and celebrate, for my son here was dead, and he has come to life; he was lost, and he is found!" So they began to celebrate.

But his elder son was in the field. When he came in and approached the house, he heard music and dancing, and he called one of the servants to him and asked him what it meant. He said to him, "Your brother has come, and your father has killed the calf he has been fattening, because he has gotten him back alive and well."

* Luke 15:11-32, translated by Goodspeed.

But he was angry, and would not go into the house. And he said to his father, "Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that I could entertain my friends. But when your son here came, who has eaten up your property with women of the street, for him you killed the calf you have been fattening!"

But he said to him, "My child, you have been with me all the time, and everything I have is yours. But we had to celebrate and be glad, because your brother was dead, and has come to life, and was lost and is found!"

*F. THE CONVERSION OF ST. PAUL (about 35 A.D.)**

Now Saul, still breathing murderous threats against the Lord's disciples, went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any men or women there who belonged to the Way, he might bring them in chains to Jerusalem. But on his journey, as he was approaching Damascus, a sudden light flashed around him from heaven, and he fell to the ground. Then he heard a voice saying to him,

"Saul! Saul! Why do you persecute me?"

"Who are you, sir?" he asked.

"I am Jesus, whom you are persecuting," said the voice. "But get up and go into the city, and there you will be told what you ought to do."

Saul's fellow-travelers stood speechless, for they heard the voice but could not see anyone. When he got up from the ground and opened his eyes, he could see nothing. They had to take him by the hand and lead him into Damascus, and for three days he could not see, and neither ate nor drank.

There was at Damascus a disciple named Ananias, and the Lord said to him in a vision, [abridged] "Ananias! Get up and go to Straight Street, and ask at the house of Judas for a man named Saul, from Tarsus, for he is there praying. This man is the means I have chosen for carrying my name among the

* Acts 9:1-30, translated by Goodspeed.

heathen and their kings, and among the descendants of Israel."

Ananias set out and went to the house, and there he laid his hands upon Saul, and said to him, "Saul, my brother, I have been sent by the Lord Jesus, who appeared to you on your journey, so that you may regain your sight and be filled with the holy Spirit." Something like scales immediately dropped from his eyes, and his sight was restored, and he got up and was baptized, and, after taking some food, regained his strength.

Saul stayed for some time with the disciples at Damascus, and began at once to declare in the synagogues that Jesus was the Son of God. Everyone was astonished. Saul grew more and more powerful, and bewildered the Jews who lived in Damascus by his proofs that Jesus was the Christ. After that, he associated with the disciples freely in Jerusalem, and spoke boldly for the Lord's cause, talking and debating with the Greek-speaking Jews. But they tried to kill him. When the brothers found this out, they took him down to Caesarea, and sent him away to Tarsus.

G. THE DIVINE PRESENCE IN THE NEW TESTAMENT

Jesus answered, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (John 14:23.)

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows. (Matt. 10:29-31.)

[St. Paul]: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The temple of God is holy, which temple ye are. (I Cor. 3:16-17.) [John:] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (I John 4:13.)

[St. Paul]: God giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth; . . . that they should seek the Lord, if haply they might feel after him and find him, though he be

not far from every one of us: for in him we live, and move, and have our being. (Acts 17:25-28.)

H. ST. PAUL IN PRAISE OF LOVE
(I Corinthians 13 in full)

Though I speak with the tongues of men and of angels, and have not charity [or, love], I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity [or, love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly [in a riddle]; but then face to face; now I know in part: but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*I. CONCERNING EARTHLY AND SPIRITUAL BODIES**

But someone will say, "How can the dead rise? What kind of a body will they have when they come back?" You foolish man, the very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have, but is a naked kernel, perhaps of wheat or something else; and God gives it just such a form as he pleases, so that each kind of seed has a form of its own.

Flesh is not all alike; men have one kind, animals another, birds another, and fish another. There are heavenly bodies, and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another. The sun has one kind of beauty, and the moon another, and the stars another.

It is so with the resurrection of the dead. The body is sown in decay, it is raised free from decay. It is sown in humiliation, it is raised in splendor. It is sown in weakness, it is raised in strength. It is a physical body that is sown, it is a spiritual body that is raised. If there is a physical body, there is a spiritual body also. It is not the spiritual that comes first, but the physical, and then the spiritual. The first man is of the dust of the earth; the second man is from heaven. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

J. "ALL THINGS NEW"

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither

* St. Paul, I Corinthians 15:35-53, translated by Goodspeed.

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Behold, I make all things new. (Revelation 21:1-5.)

79. ISLAM

A. INTRODUCTION TO ISLAM, THE MOHAMMEDAN FAITH

Islam, or Mohammedanism, founded by Mohammed (570-632 A.D.), is a universal religion which emphasizes submission to the one almighty and just God, Allah. The word *Islam* means submission or resignation; its Arabic participle, *Muslim* (commonly Moslem), signifies "one who has submitted" or "resigned" to Allah.

Islam, with about 250,000,000 followers, ranks third among the world's religions, and is the most serious rival of Christianity. The "Moslem World" consists of the great belt of Mohammedan peoples who dwell between Gibraltar and the Philippines. The three largest groups, in millions, are: about seventy in India; thirty-six in the Dutch East Indies, and twenty-five in French Africa.

Moslems esteem their sacred book, the Koran (Qur'an), as a revelation of absolute authority from God to Mohammed. The speaker is usually Allah.*

B. MOHAMMED AND THE KORAN: THE PROPHET AND THE BOOK

O ye people of the Book! our Apostle has come to you to explain much. There has come to you from God a light, and a perspicuous [clear] Book; God guides thereby those who follow His pleasure to the way of peace, and brings them to a right way. (5:18.) The Holy Spirit brought it down from thy Lord in truth, to establish those who believe, and for a guidance and glad tidings to those who are resigned [Moslems, the usual name

in the Koran for followers of Mohammed; 16:104]; a revelation from the merciful, the compassionate; a book whose signs are detailed; an Arabic Qur'an [Koran] for a people who do know; a herald of glad tidings and a warning. (41:1-4.) Verily, those who have the Book know that it is the truth from their Lord. (2:139.) We have omitted nothing from the Book. (6:38.)

That is the Book! There is no doubt therein; a guide to the pious, who believe in the unseen, who believe in what is revealed to thee (2:1-3); the glorious Qur'an. (50:1.)

Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that God is mighty over all? (2:100.) God blots out what He will, or He confirms; and with Him is the Mother of the Book [or: source of revelation; 13:39].

(The Prophet speaks:) I am but a mortal like yourselves; I am inspired that your God is one God; then go straight to Him, and ask forgiveness of Him. (41:5.)

(God speaks:) Thus have we sent among you an Apostle of yourselves, to recite to you our signs, to purify you and teach you the Book and wisdom. (2:146.) O ye people of the Book! there has come to you now a herald of glad tidings and a warner, and God is mighty over all! (5:22.) God it is who sent His Apostle with guidance and the religion of truth, to make it prevail over every other religion, averse although idolaters may believe. (9:33.)

We have sent in every nation an apostle [to say], "Serve ye God, and avoid *Taghut* [idolatry]" (16:38.) We gave Moses the Book and we followed him up with other apostles, and we gave Jesus, the son of Mary, manifest signs and aided him with the Holy Spirit. (2:81.)

C. THE CHARACTER OF GOD (ALLAH)

A. THE OPENING CHAPTER OF THE KORAN

In the name of the merciful and compassionate God! Praise belongs to God, the Lord of the worlds, the merciful,

* All our selections come from The Koran as translated by E. H. Palmer, London, Oxford University Press, 1900, and are reprinted by permission of the publishers. Numbers refer to chapters (*Suras*) and verses.