

English



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LESSON – 1

KORBANI GOSPEL

In the beginning, Allah tala created the heavens and the earth. He made everything that we see in the world. Last, He made Hazrat Adam (alayhi salaam) and his wife Howa (alayhi salaam). He placed them in a beautiful garden and gave them authority over everything in the garden. But He gave them one command. He said, “Do not eat from the tree of the knowledge of good and evil” (Gen 2:17).

But what did Hazrat Adam (alayhi salaam) and his wife do? They ate from the tree and broke God’s command. Because of this one act of disobedience, this one sin, their relationship with God was broken. If we have even one sin inside of us, we cannot go into the presence of God. Just like Hazrat Adam (alayhi salaam), we are also sinners. This includes each one of us. Every person has the same problem - they are sinners and cannot go into God’s presence because of their sin.

For example, look at a bottle of water, can we drink it? Yes, this water is clean. However, imagine that someone comes and puts in just one drop of alcohol. Can we drink it then? No! Why not? One drop of alcohol makes the whole impure. The water was pure, but just one drop of the impure makes the entire thing impure. In the same way, if we are pure, just one sin makes us impure. Can that which is impure enter heaven? Of course not! Can that which is impure enter the presence of the pure God?

Since we are sinners, how can we enter God’s presence? A good idea is to look at the example of the man called the friend of God, Hazrat Ibrahim (alayhi salaam). What is Hazrat Ibrahim (alayhi salaam) famous for? God called him to give his son as a sacrifice. Hazrat Ibrahim (alayhi salaam) heard God’s command and, obediently, was about to sacrifice his son when God stopped him. God provided an animal for Hazrat Ibrahim (alayhi salaam) to sacrifice in place of his son.

Why did Hazrat Ibrahim (alayhi salaam) make a sacrifice? What is the purpose of sacrifice? Many people do not have a satisfactory answer to these questions. However, when we look at the examples of the prophets, many of them made sacrifice. Hazrat Nuh (alayhi salaam) made sacrifice. Hazrat Musa (alayhi salaam) made sacrifice. Hazrat Dawood (alayhi salaam) made sacrifice. Therefore, we need to know the purpose of sacrifice. To understand the meaning of sacrifice, we should look to the writings of Hazrat Musa (alayhi salaam) in the Taurat Sharif. In that book, we are shown that if we sin, we must make sacrifice for our sins. In one place, God’s word says, “without the shedding of blood, there is no forgiveness of sins” (Heb 9:22). That is why Hazrat Ibrahim (alayhi salaam) made sacrifice. This is the reason Hazrat Musa (alayhi salaam) made sacrifice. All the prophets made sacrifice for the forgiveness of sins.

But this teaching about sacrifice creates a problem for our lives. When we look at society around us, we see that sin is common. When we look at our own lives, we see that we are also sinners and that we often break God’s commands. One sacrifice per year is not sufficient for our daily sins. For this reason, God sent other prophets who spoke about a Masih who would come and offer one perfect sacrifice. The prophets taught that the Masih’s sacrifice would be sufficient for the forgiveness of the sins of the whole world.

One day Hazrat Jibril (alayhi salaam) came from heaven with an announcement to Hazrat Miriam (alayhi salaam), saying, “Behold, you will conceive in your womb, and bring forth a son, and will call his name Isa” (Luke 1:31). When she heard this, Hazrat Miriam (alayhi salaam) was amazed and said, “How can this be, seeing I am a virgin?” (Luke 1:34) Hazrat Jibril (alayhi salaam) responded, “The Holy Spirit will come on you, and the power of the Most High will overshadow you” (Luke 1:35). And it happened just as Hazrat Jibril (alayhi salaam) announced. Is the birth of any other prophet this special? Did angels announce the birth of any other prophet? Was any other prophet born without a father?

Hazrat Isa al-Masih is also famous for His miraculous works. He healed the sick. He gave life to the dead. Once, He walked on water. Another time, Hazrat Isa al-Masih fed 5,000 people with five pieces of bread and two fish. The power of Hazrat Isa al-Masih was great. Was any other prophet able to do such powerful works?

Hazrat Isa al-Masih had the most unique birth of any prophet. He also did the greatest miracles. The teaching of Hazrat Isa al-Masih was also unique. Every other prophet said, this is the way of God, walk on this path. However, Hazrat Isa al-Masih said, "I am the way, and the truth, and the life, no one comes to the Father except through me" (John 14:6). Hazrat Isa al-Masih's teaching was different. since He Himself is the path for us to gain access to God. All the other prophets merely taught about a path, while Hazrat Isa al-Masih became our path.

So, Hazrat Isa al-Masih's birth was special. His miracles were special. His word was special. But that is not the most special thing about His life. The most special thing that He did was give a sacrifice for our sins. Hazrat Isa al-Masih gave the sacrifice of His own life. A perfect sacrifice. A blameless sacrifice. He gave his life upon a cross for our sins. And, do you know what happened three days later? He came back from the dead! Have you ever met anyone who was in the grave for three days and came back from the dead?

Know this. Hazrat Isa al-Masih's birth was special. His miracles were special. His word was special. His death was special. And His resurrection was special. Where is Hazrat Isa al-Masih today? He went to heaven. He remains in heaven today in the presence of God. Every other prophet, every other teacher or spiritual leader remains in a grave. We know where many of these graves are today, and people still visit them. However, one grave is empty because Hazrat Isa al-Masih was great enough to walk out of His grave and ascend to heaven.

A day is fixed when, one day, Hazrat Isa al-Masih will return on the day of judgment. He will give judgment to all people everywhere. We must be ready for this day of judgment by walking on the path of Hazrat Isa al-Masih. We do this by repenting of our sins, believing on Hazrat Isa al-Masih, and becoming His disciples. If we do this, we will be ready for the day of judgment. If we do not, we will end up in the fires of hell. This is the choice that we have today when we hear the message of Hazrat Isa al-Masih.

LESSION – 2

THE SPECIAL BIRTH OF HAZRAT ISA AL-MASIH

In our previous teaching, I shared with you the story of Hazrat Isa al-Masih. Remember, the birth of Hazrat Isa al-Masih was special. He was born of a virgin. Angels came and announced His birth. Did any other prophet have a birth as special as this? Hazrat Isa al-Masih's miracles were also extraordinary. He healed the sick and raised the dead. Hazrat Isa al-Masih once fed 5,000 people with just five loaves of bread and two fish! Did any other prophet work so many miracles? Hazrat Isa al-Masih's teaching was exceptional. He said, "I am the way and the truth and the life. No one comes to God the Father except through me."

So, Hazrat Isa al-Masih had a special birth, performed great miracles, and delivered excellent teachings. However, these are not the most remarkable aspects of His life. The most special thing is that Hazrat Isa al-Masih gave His life on the cross for the forgiveness of our sins. He was buried, and three days later, He came back to life. He came out of His grave and ascended to heaven! Now Hazrat Isa al-Masih sits in heaven, waiting until the day of judgment.

Today, I would like to share more about the special birth of Hazrat Isa al-Masih by presenting a passage from the Injeel Shareef. In Matthew, the first part of the Injeel Shareef, we read about His miraculous birth.

This is how the birth of Hazrat Isa al-Masih came about: His mother, Hazrat Miriam (alayhi salaam), was pledged to be married to Yusuf, but before they came together, she was found to be pregnant through the Holy Spirit.

19 Because Yusuf, her husband, was faithful to the law and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly.

20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Yusuf son of Dawood, do not be afraid to take Hazrat Miriam (alayhi salaam) home as your wife, because what is conceived in her is from the Holy Spirit.

21 She will give birth to a son, and you are to give him the name Isa because he will save his people from their sins."

22 All this took place to fulfill what the Lord had said through the prophet:

23 "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us").

24 When Yusuf woke up, he did what the angel of the Lord had commanded him and took Hazrat Miriam (alayhi salaam) home as his wife.

25 But he did not consummate their marriage until she gave birth to a son. And he gave him the name Isa.

Let me share with you four amazing things that this story teaches us about Hazrat Isa al-Masih.

First, the birth of Hazrat Isa al-Masih was prophesied by many prophets. For example, in this story, we read, "22 All this took place to fulfill what the Lord had said through the prophet: 23 "The virgin will conceive and give birth to a son, and they will call him Immanuel" (which means "God with us")." In fact, there were hundreds of prophecies about the coming Masih in the Taurat Shareef, the Zabur Shareef, and the writings of other prophets. Over 700 years before the birth of Hazrat Isa al-Masih, Hazrat Yasayah (alayhi salaam) prophesied, "The virgin will conceive and give

birth to a son, and they will call him Immanuel (which means “God with us”).” This prophecy was precise, saying that Hazrat Isa al-Masih would be born of a virgin. It also declares that when Hazrat Isa al-Masih was in the world, it would be as if God were with us.

Second, the birth of Hazrat Isa al-Masih was announced by angels. We know that it is Hazrat Jibril (alayhi salaam) who came and told Hazrat Miriam (alayhi salaam) about the birth of Hazrat Isa al-Masih. In this story, we see that an angel also appeared to Yusuf in a dream and told him to marry Hazrat Miriam (alayhi salaam). The Injeel Shareef tells another story about an army of angels announcing the birth of Hazrat Isa al-Masih to a group of shepherds. So, the birth of Hazrat Isa al-Masih was so special that both prophets and angels rejoiced in it and announced it to the world.

Third, Hazrat Isa al-Masih’s birth was unique in that he was born of a virgin. From the time of Hazrat Adam (alayhi salaam) until the birth of Hazrat Isa al-Masih, every person was born with a father. However, Hazrat Isa al-Masih had a spiritual birth. Because of this spiritual birth, Hazrat Isa al-Masih was without sin, being purer than any other person who had ever been born from a woman.

Last, this story tells us that Hazrat Isa al-Masih was born with a purpose. The angel told Yusuf, “She will give birth to a son, and you are to give him the name Isa because he will save his people from their sins.” Forgiving our sins is the purpose for which Hazrat Isa al-Masih was born. According to the Injeel Shareef, “All have sinned and fall short of the glory of God.” Only Hazrat Isa al-Masih was without sin because of his spiritual birth. Because He was without sin, He could save us from our sins. He accomplished this by giving His life on the cross for our sins.

I hope that you have seen the power of the Injeel Shareef today. Hazrat Isa al-Masih truly had a more special birth than anyone else who has ever lived. Today, He is calling you to be His disciple. Are you ready to follow Him?

LESSON - 3

THE SPECIAL MIRACLE OF HAZRAT ISA AL-MASIH

In our previous lesson, I shared the story of the birth of Hazrat Isa al-Masih from the Injeel Shareef. Many prophets prophesied the birth of Hazrat Isa al-Masih. Angels also came and told Hazrat Miriam (alayhi salaam) and others about His birth. Hazrat Isa al-Masih was born of a virgin. He came into the world to save us from our sins through His death on the cross. Did any other prophet have a birth as special as this? Today, we will focus on the miracles of Hazrat Isa al-Masih. He healed the sick and raised the dead. Once, He stopped a storm. Another time, He walked on water. Did any other prophet work so many miracles? Hazrat Isa al-Masih's teachings were special. He said, "I am the way and the truth and the life. No one comes to God the Father except through me."

So, Hazrat Isa al-Masih had a special birth, performed great miracles, and delivered excellent teachings. However, these are not the most remarkable aspects of His life. The most special thing is that Hazrat Isa al-Masih gave His life on the cross for the forgiveness of our sins. He was buried, and three days later, He came back to life. He came out of His grave and ascended to heaven! Now Hazrat Isa al-Masih sits in heaven until the day of judgment.

Today, I would like to share more about the miracles of Hazrat Isa al-Masih by presenting a passage from the Injeel Shareef. Before we read the passage today, I have a question. "Who can forgive sins?" I hope your answer is that only God can forgive our sins.

Please read with me from the Injeel Shareef, Matthew 9:1-8,

1 Hazrat Isa al-Masih stepped into a boat, crossed over, and came to his own town.

2 Some men brought to him a paralyzed man, lying on a mat. When Hazrat Isa al-Masih saw their faith, he said to the man, "Take heart, son; your sins are forgiven."

3 At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!"

4 Knowing their thoughts, Hazrat Isa al-Masih said, "Why do you entertain evil thoughts in your hearts?"

5 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

6 But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "Get up, take your mat and go home."

7 Then the man got up and went home.

8 When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to man.

This passage teaches us four things about Hazrat Isa al-Masih.

First, Hazrat Isa al-Masih healed the paralyzed man. Throughout His life, Hazrat Isa al-Masih was known for healing the sick. The friends of the paralyzed man knew that their friend had a significant problem. They knew that Hazrat Isa al-Masih alone could solve his problem. So, they carried their friend to the house of Hazrat Isa al-Masih on a mat. Hazrat Isa al-Masih commanded this man, "Get up, take your mat and go home." Then the man got up and went home." We all face significant challenges in our lives. Hazrat Isa al-Masih is the one we should go to when we face these difficulties.

Second, Hazrat Isa al-Masih loves sinners. Hazrat Isa al-Masih recognized that the paralyzed man was a sinner but still called him "son." Hazrat Isa al-Masih was known to be a friend to sinners and people who were far from God. If you are far away from God today, please know that Hazrat Isa al-Masih welcomes you to bring you close to

God. The Injeel Shareef says, “But Allah proves his own love for us in that while we were still sinners, Masih died for us” (Rom 5:8). Hazrat Isa al-Masih welcomes us even when we have sin in our lives so that He can bring us to God.

Third, the greatest miracle of this story is that Hazrat Isa al-Masih forgave the sins of the paralyzed man. Before healing him, Hazrat Isa al-Masih said, “Have courage, son, your sins are forgiven.” If Hazrat Isa al-Masih had said that his sins were forgiven, those watching would not have known if they were really forgiven or not. However, Hazrat Isa al-Masih showed that He had the power to forgive sins by physically healing the paralytic. Hazrat Isa al-Masih said that the purpose of this healing was to show that He had the authority to forgive sins. What does it mean about Hazrat Isa al-Masih that He has the authority to forgive sins?

Know today that Hazrat Isa al-Masih can forgive your sins just like he forgave the paralytic man.

Lastly, Hazrat Isa al-Masih was aware of the thoughts of others. In this story, Hazrat Isa al-Masih saw the faith of the paralyzed man and his friends. Having seen their faith, He declared the paralyzed man’s sins forgiven. When the religious leaders heard Hazrat Isa al-Masih saying these things, they believed He was blaspheming. Why did they think this? Because only God can forgive sins. The religious leaders could not understand who Hazrat Isa al-Masih was! Hazrat Isa al-Masih was powerful enough to understand their thoughts. What does it mean about Hazrat Isa al-Masih that He can see the secret thoughts of others?

He can also see your secret thoughts. In this story, Hazrat Isa al-Masih demonstrated forgiveness and kindness to those who sought closeness to God. However, He opposed those who had hypocrisy in their hearts. Which are you today?

The life of Hazrat Isa al-Masih is powerful. Truly, He had a more special birth than anyone else who has ever lived. His miracles were greater than those of any other. Today, He is calling you to repent and believe in Him. He wants you to become His disciple. Are you ready?

LESSON - 4

THE SPECIAL TEACHING OF HAZRAT ISA AL-MASIH

In our previous teachings, I shared the story of the birth and miracles of Hazrat Isa al-Masih. Many prophets prophesied the birth of Hazrat Isa al-Masih. Angels also came and told Hazrat Miriam (alayhi salaam) and others about His birth. Hazrat Isa al-Masih was born of a virgin. He came into the world to save us from our sins through His death on the cross. Did any other prophet have a birth as special as this? Hazrat Isa al-Masih healed the sick and raised the dead. Through His miracles, Hazrat Isa al-Masih demonstrated His love for sinners. He has such great authority and power that He can forgive sins and perceive our secret thoughts. Can any other prophet work so many miracles? Today, we will focus on the exceptional teaching of Hazrat Isa al-Masih. He said, “I am the way and the truth and the life. No one comes to God the Father except through me.”

So, Hazrat Isa al-Masih had a special birth, performed great miracles, and delivered excellent teachings. However, these are not the most remarkable aspects of His life. The most special thing is that Hazrat Isa al-Masih gave His life on the cross for the forgiveness of our sins. He was buried, and three days later, He came back to life. He came out of His grave and ascended to heaven! Now Hazrat Isa al-Masih sits in heaven, waiting until the day of judgment.

Today, I would like to share more about the teachings of Hazrat Isa al-Masih by presenting a passage from the Injeel Shareef. This teaching is from the Sermon on the Mount, which is found in Matthew, chapters 5, 6, and 7. The Sermon on the Mount is perhaps the most famous teaching of Hazrat Isa al-Masih.

Please read with me from the Injeel Shareef, Matthew 7:24-27.

24 “Therefore, everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock.

25 The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn’t collapse, because its foundation was on the rock.

26 But everyone who hears these words of mine and doesn’t act on them will be like a foolish man who built his house on the sand.

27 The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash.”

This passage teaches us that there are two kinds of responses to the teachings of Hazrat Isa al-Masih.

First, we read about the wise man. The wise man heard the words of Hazrat Isa al-Masih and acted upon them. In contrast, the foolish man listened to the words of Hazrat Isa al-Masih and did not act on them. Both the wise man and foolish man heard the words of Hazrat Isa al-Masih. The only difference was whether they acted on His teachings. Today, you also have a choice when you hear the teachings of Hazrat Isa al-Masih. Will you build your life on His teachings? Or, will you be like the foolish man?

Hazrat Isa al-Masih described the life of the wise man as strong. No matter what difficulties or storms came against the wise man, he could stand because he built his life on Hazrat Isa al-Masih. However, the foolish man could not stand in the difficulties of life. Hazrat Isa al-Masih described the foolish man’s life as a house that fell in a storm. No doubt, storms will come against us in this life. Those storms might be caused by illness, financial difficulties, or family problems. If we choose to stand upon the teachings of Hazrat Isa al-Masih, then we can stand in these storms. If we decide not to obey the teachings of Hazrat Isa al-Masih, then we cannot stand.

The Sermon on the Mount shows the great authority of Hazrat Isa al-Masih. Please let me share one more verse from the Injeel Shareef, John 14:6, about His authority. Hazrat Isa al-Masih said, “I am the way, the truth, and the life. No one comes to God the Father except through me.”

Today, if you are looking for a path to God, Hazrat Isa al-Masih is that path. Hazrat Isa al-Masih said that He is the way to God. This means that if we follow Hazrat Isa al-Masih, He will be our guide and provide us access to God. But we must choose to follow Him by hearing His words and obeying them.

Hazrat Isa al-Masih said that He is the truth. If you want to know the truth, then come to Hazrat Isa al-Masih and hear His teaching. As you follow Him, He will show you the truth.

Hazrat Isa al-Masih said that He is the life. By “life,” He means “eternal life.” Today, the grave of Hazrat Isa al-Masih is empty because He was so powerful that He came out of His grave and ascended to heaven. If you want eternal life with God, then hear and obey the teachings of Hazrat Isa al-Masih.

I hope you have now seen the greatness of Hazrat Isa al-Masih. His birth was more unique than anyone else who has ever lived. His miracles were greater than those of any other. He is the way, the truth, and the life. No one comes to God except through Him. Today, you have a chance again to follow Hazrat Isa al-Masih. Are you ready to turn from your sins and become His disciple?

LESSON - 5

THE SPECIAL KORBANI (QURBANI) OF HAZRAT ISA AL-MASIH

Today's lesson is about the death of Hazrat Isa al-Masih, as described in the Injeel Sharif, as found in Matthew 27. In this story, we will read how Hazrat Isa al-Masih died on a cross for our sins. Since this story is long, we will read part of the story, stop to comment, then read more, and stop to comment.

31 After they had mocked him, they stripped him of the robe, put his own clothes on him, and led him away to crucify him

32 As they were going out, they found a Cyrenian man named Simon. They forced him to carry his cross.

33 When they came to a place called 'Golgotha' (which means Place of the Skull),

34 they gave him wine mixed with gall to drink. But when he tasted it, he refused to drink it.

Although Hazrat Isa al-Masih did nothing wrong, the religious leaders hated Him. They arrested Him at night and lied about Him at trial so that they could put Him to death. The religious leaders did this because they were jealous and wanted people to follow them rather than Hazrat Isa al-Masih. However, this was the plan of Hazrat Isa al-Masih. He planned to die for our sins. When He was being arrested, He told His disciples not to worry, since He could call on an army of angels to come and save Him if that was His plan.

35 After crucifying him, they divided his clothes by casting lots.

36 Then they sat down and were guarding him there.

37 Above his head they put up the charge against him in writing: This Is Hazrat Isa al-Masih, the King of the Jews.

Crucifixion, or dying on a cross, was a horrible way to die. However, Hazrat Isa al-Masih did this because He loves us. You see, the Injeel Shareef teaches us that "All have sinned and fall short of the glory of God" (Rom 3:23). Because of our sins, our relationship with God is broken. God is holy and perfect. We are sinful and broken. However, the Injeel Shareef also states that "God proves his own love for us in that while we were still sinners, Masih died for us" (Rom 5:8). The death of Hazrat Isa al-Masih was a sacrifice to take away our sins.

45 From noon until three in the afternoon, darkness came over the whole land.

46 About three in the afternoon Hazrat Isa al-Masih cried out with a loud voice, "Elí, Elí, lemá sabachtháni?" that is, "My God, my God, why have you abandoned me?"

47 When some of those standing there heard this, they said, "He's calling for Elijah."

48 Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and offered him a drink.

49 But the rest said, "Let's see if Elijah comes to save him."

50 But Hazrat Isa al-Masih cried out again with a loud voice and gave up his spirit.

Many people stood and watched as Hazrat Isa al-Masih died. Some witnesses even tried to give Him wine, but Hazrat Isa al-Masih rejected it. There were many witnesses to His death. These people recognized something special was happening as Hazrat Isa al-Masih was dying on the cross; therefore, a large crowd stayed and watched. Even the weather recognized that something was happening; how else would it have been dark from noon until three in the afternoon? At the end of this time of darkness, our Khudawand Isa al-Masih died. He died for you and for me.

51 Suddenly, the curtain of the sanctuary was torn in two from top to bottom, the earth quaked, and the rocks were split.

52 The tombs were also opened and many bodies of the saints who had fallen asleep were raised.

53 And they came out of the tombs after his resurrection, entered the holy city, and appeared to many.

54 When the centurion and those with him, who were keeping watch over Hazrat Isa al-Masih, saw the earthquake and the things that had happened, they were terrified and said, "Truly this man was the Son of God!"

Look at how powerful the effects of His death were! These verses show four powerful effects of the death of Hazrat Isa al-Masih. First, the curtain of the sanctuary was torn open. This curtain was in the holy place of worship in Jerusalem and separated the people from the presence of God. By the death of Hazrat Isa al-Masih, this curtain was destroyed, making a way for us to become close to God. Remember what Hazrat Isa al-Masih said, "I am the way and the truth and the life. No one comes to God the Father except through Me." Hazrat Isa al-Masih provided a way for us to become close to God through His death.

Second, the death of Hazrat Isa al-Masih was so powerful that there was an earthquake! Before He died, the sky was darkened for three hours. Now, at His death, the earth shook, and the rocks were split. The created world recognized the greatness of Hazrat Isa al-Masih.

Third, the tombs of many saints in Jerusalem opened, and prophets came out to testify about Hazrat Isa al-Masih! Jerusalem is home to the tombs of many saints, including Hazrat Dawood (alayhi salaam), Hazrat Suleiman (alayhi salaam), and Hazrat Zechariah (alayhi salaam). Saints, like these, came from their graves and testified that Hazrat Isa al-Masih is the Lord.

Fourth, even the Roman soldier, the centurion, who killed Hazrat Isa al-Masih, testified, "Truly, this man was the Son of God!" By calling Him the Son of God, this centurion did not believe that Hazrat Isa al-Masih was the physical Son of God, but rather the spiritual Son of God. The death of Hazrat Isa al-Masih was so profound that even His enemies acknowledged His greatness upon His death.

Today, as you hear the story of the death of Hazrat Isa al-Masih, you also have a choice. Will you turn away from your sins and believe in the sacrifice of Hazrat Isa al-Masih? Only He has been without sin. He was born without a father so that He would have a spiritual birth, a spiritual birth. Because He was without sin, He could become the perfect sacrifice for our sins. Therefore, Hazrat Yahyah (alayhi salaam) testified about Hazrat Isa al-Masih, "Behold, the Lamb of God who takes away the sin of the world" (John 1:29)!

Today, Hazrat Isa al-Masih wants to take away your sin so that you can become close to God. However, you must turn away from your sins and place your faith in Hazrat Isa al-Masih. I hope that you are ready to become His disciple today!

LESSON - 6

RESURRECTION

After Hazrat Isa al-Masih died on the cross for our sins, He did not stay dead. In fact, Hazrat Isa al-Masih is still alive today, sitting in the presence of the Almighty in heaven, waiting to return to judge the world. Truly, if we want to enter into the presence of God, then the One who is in His presence is the One who can help us.

Today, I will share with you a story about the resurrection of Hazrat Isa al-Masih from the Injeel Sharif in Matthew 28. Hazrat Isa al-Masih was so powerful that after He died, He came back to life, and emerged from his tomb. When we look around the world, there are many tombs, and the bodies of the holy men are in those tombs. But Hazrat Isa al-Masih is so great that His tomb is empty. Let us read from Matthew 28.

- 1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to view the tomb.
- 2 There was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it.
- 3 His appearance was like lightning, and his clothing was as white as snow.
- 4 The guards were so shaken by fear of him that they became like dead men.
- 5 The angel told the women, "Don't be afraid, because I know you are looking for Hazrat Isa al-Masih who was crucified.
- 6 He is not here. For he has risen, just as he said. Come and see the place where he lay.
- 7 Then go quickly and tell his disciples, 'He has risen from the dead and indeed he is going ahead of you to Galilee; you will see him there.' Listen, I have told you."
- 8 So, departing quickly from the tomb with fear and great joy, they ran to tell his disciples the news. 9 Just then Hazrat Isa al-Masih met them and said, "Greetings!" They came up, took hold of his feet, and worshiped him. 10 Then Hazrat Isa al-Masih told them, "Do not be afraid. Go and tell my brothers to leave for Galilee, and they will see me there."

Here are four amazing truths from this story.

First, Hazrat Isa al-Masih rose from the dead! Three days after He died, some women who followed Hazrat Isa al-Masih went to His tomb. They expected to find His body and to mourn. Instead, they encountered Hazrat Isa al-Masih alive! Hazrat Isa al-Masih is so powerful that he did not stay dead. Hazrat Isa al-Masih is more powerful than death. Therefore, he can give us eternal life.

Second, an angel came to announce that Hazrat Isa al-Masih rose from the dead. Just like angels came to announce His birth, angels came to tell these women that Hazrat Isa al-Masih had overcome death. Angels came to announce His resurrection. God wanted everyone to know that Hazrat Isa al-Masih had made a new path through which we could gain eternal life. Today, if you want eternal life, then repent of your sins and believe in Hazrat Isa al-Masih.

Third, Hazrat Isa al-Masih promised that the disciples would see him. A few verses later, we read, "The eleven disciples traveled to Galilee, to the mountain where Hazrat Isa al-Masih had directed them. When they saw him, they worshiped." In fact, more than 500 people saw the resurrected Hazrat Isa al-Masih. He appeared alive to many people,

and the lives of those who saw him were changed. Because so many people saw the resurrected Hazrat Isa al-Masih, we can be confident today that His resurrection is a historical fact.

Last, the women worshipped Hazrat Isa al-Masih. As we read, the disciples also worshipped Hazrat Isa al-Masih when they met him in Galilee. In fact, many people worshipped Him throughout His life. Just after His birth, wise men from the east came and worshipped Him. When He stopped a storm, His disciples worshipped Him, saying, "Truly you are the Son of God." When they said this, they did not mean that Hazrat Isa al-Masih was the physical Son of God, but the spiritual Son of God. When they recognized who He was, they fell down and worshipped Him.

You see, Hazrat Isa al-Masih is more than a prophet. He was born of a virgin. He forgave the sins of the paralytic. He could see the secret thoughts of men. He healed the sick and gave life to the dead. He gave His life on a cross for our sins. He was buried. But Hazrat Isa al-Masih was so great that He rose from the dead. Indeed, Hazrat Isa al-Masih is worthy of our worship today.

My hope is that you have seen the greatness of Hazrat Isa al-Masih in these teachings. If you have, then Hazrat Isa al-Masih is calling you to repent and believe to become His disciple. The next set of teachings is the eight commands of Hazrat Isa al-Masih. Please continue to listen so that you can follow Hazrat Isa al-Masih.

LESSON – 7

OVERVIEW OF THE EIGHT COMMANDS

In the previous lessons, we learned about who Hazrat Isa al-Masih is. Now we will begin to discuss what it means to follow Hazrat Isa al-Masih. This lesson marks the beginning of a new set of eight teachings on following Hazrat Isa al-Masih. We refer to these teachings as the Eight Commands of Hazrat Isa al-Masih.

In our previous teachings, I shared about the birth, miracles, and teachings of Hazrat Isa al-Masih. Many prophets prophesied the birth of Hazrat Isa al-Masih. Angels also told Hazrat Miriam (alayhi salaam) and others about His birth. Hazrat Isa al-Masih was born of a virgin. He came into the world to save us from our sins through His death on the cross. No other prophet had a birth as unique as Him. Hazrat Isa al-Masih healed the sick and raised the dead. Through His miracles, Hazrat Isa al-Masih demonstrated His love for sinners. He has such great authority and power that He can forgive sins and perceive our secret thoughts. Did any other prophet work so many miracles? Hazrat Isa al-Masih said, "I am the way and the truth and the life. No one comes to God the Father except through me." To begin a relationship with God, we must hear and obey the teachings of Hazrat Isa al-Masih.

So, Hazrat Isa al-Masih had a unique birth, performed great miracles, and had amazing teachings. But these are not the most extraordinary things about His life. The most unique thing is that Hazrat Isa al-Masih gave His life on a cross to forgive our sins. He was buried and, three days later, He came back to life. He walked out of His grave and ascended to heaven! Now Hazrat Isa al-Masih sits in heaven and will return on the day of judgement.

Because Hazrat Isa al-Masih is so great, we must be careful to obey His commands. He told His disciples, "If you love me, you will keep my commands" (John 14:15). While Hazrat Isa al-Masih gave many commands, the Eight Commands of Masih are the most important for followers to understand and obey. These commands are: repent and believe, take Pak Gusl, pray, learn the Injeel Sharif, go and make disciples, love your neighbors, join a jamaat, take the Lord's supper, and give.

Do not worry if you do not understand all these things immediately. But please begin to learn them and apply them to your life. There is no benefit in knowing the commands of al-Masih unless we use them in our lives.

Let's review the eight commands again.

The first command is to repent and believe. To repent means to turn away from the previous path we followed and walk on a new path. The other side of repenting is to believe in Hazrat Isa al-Masih. When we repent and believe, we turn away from our old way of life and turn towards Hazrat Isa al-Masih as our new path. Imagine being in a car and realizing you're going in the opposite direction. Repentance is like realizing we are going the wrong direction. To get to your new destination, you must turn around. Repentance and faith are the beginning of our new faith in Hazrat Isa al-Masih.

The second command is to take the Pak Gusl, also known as baptism. In the Pak Gusl, we publicly declare that we are followers of Hazrat Isa al-Masih. Another follower of Hazrat Isa al-Masih completely submerges us in water as a sign that we have repented and believed.

The third command is to pray. Hazrat Isa al-Masih taught us that prayer is simply talking to God. God is so wise that we can pray to Him in any language. He loves to hear the voices of His children.

The fourth command is to learn the Injeel Sharif. In the Injeel Sharif, God has provided the stories of the life and teaching of Hazrat Isa al-Masih. The Injeel Sharif is full of wisdom and truth about how we should live. To grow as followers of Hazrat Isa al-Masih, we must learn this book.

The fifth command is to go and make disciples. God desires that each one of us share what He teaches us with our friends, family, and neighbors. In the same way that God helps us to walk with Him, we should help those who are close to us.

The sixth command is to love. Hazrat Isa al-Masih taught that the greatest two commands are to love God and to love our neighbors as ourselves. To be a follower of Hazrat Isa al-Masih is to love others.

The seventh command is to join a jamaat and take the Lord's Supper. A jamaat is a group of disciples of Hazrat Isa al-Masih who gather at least once a week to pray, study the Scriptures, worship, and partake in the Lord's Supper. We need the help of others to follow Hazrat Isa al-Masih. The Lord's Supper is a special meal taken in the jamaat to remember that Hazrat Isa al-Masih died on the cross for our sins.

The eighth command is to give. If we are followers of Hazrat Isa al-Masih, we should be generous with the money that God has provided us.

I know that the Eight Commands of Hazrat Isa al-Masih might sound like a lot of information. In the following lessons, we will examine each of these commands and gain a deeper understanding through a story from the Injeel Sharif.

LESSON – 8

REPENT AND BELIEVE

The first step in following Hazrat Isa al-Masih is to repent and believe. When Hazrat Yahya (alayhi salaam) began his ministry, he proclaimed, “Repent, because the kingdom of heaven has come near!” In that proclamation, Hazrat Yahya (alayhi salaam) declared that Hazrat Isa al-Masih is the King of Heaven who had come into the world. Therefore, everyone should turn their lives over to Him. When Hazrat Isa al-Masih began His ministry, He preached the same message, “Repent, because the kingdom of heaven has come near.” Today, when we hear the message of Hazrat Isa al-Masih, we should repent and turn our lives over to God.

Repentance and faith cannot be separated. In repentance, we turn away from our old path. In faith, we turn towards Hazrat Isa al-Masih. He is the one worthy of worship. He is the one who died on the cross for our sins. He rose from the dead. He is the one who will come and judge the whole world.

To better understand repentance and faith, let’s read a story from the Injeel Sharif, found in Luke 19.

Hazrat Isa al-Masih entered Jericho and was passing through.

There was a man named Zacchaeus who was a chief tax collector, and he was rich. He was trying to see who Isa was, but he was not able because of the crowd, since he was a short man. So running ahead, he climbed up a sycamore tree to see Isa, since he was about to pass that way. When Isa came to the place, he looked up and said to him, “Zacchaeus, hurry and come down because today it is necessary for me to stay at your house.”

So he quickly came down and welcomed him joyfully. All who saw it began to complain, “He’s gone to stay with a sinful man.”

But Zacchaeus stood there and said to the Lord, “Look, I’ll give half of my possessions to the poor, Lord. And if I have extorted anything from anyone, I’ll pay back four times as much.”

“Today salvation has come to this house,” Isa told him, “because he too is a son of Ibrahim. For the Son of Man has come to seek and to save the lost.”

Today, our story is simple. There are three essential parts to this story. First, Zacchaeus was a sinner before meeting Hazrat Isa al-Masih. Second, Hazrat Isa al-Masih loved Zacchaeus even though he was a sinner. Third, Zacchaeus repented and believed after he met Hazrat Isa al-Masih. Now, let’s discuss each part in more depth.

Zacchaeus was a sinner before meeting Hazrat Isa al-Masih. In this story, when Hazrat Isa al-Masih went into Zacchaeus’s house, everyone complained, saying, “He’s gone to stay with a sinful man.” The sin for which Zacchaeus is most known in this story is greed. After he repented, he confessed to having extorted money from others. He was a tax collector and would use the authority of his position to take bribes and extra money from others. No doubt, he received a good government salary. But it was not enough for him. He was the kind of man who abused his authority.

Knowing that Zacchaeus was a rich and sinful man, his behavior is surprising. Have you ever heard of a rich man climbing a tree? Well, Zacchaeus climbed a tree in this story. Why did he climb a tree? Because he wanted to see Hazrat Isa al-Masih. Hazrat Isa al-Masih was so loved that crowds gathered around Him everywhere He went. Because Zacchaeus was a short man, he could not see Hazrat Isa al-Masih.

I see myself in this story. Like Zacchaeus, I was a sinful man. But I was also curious about Hazrat Isa al-Masih. The Injeel Sharif says, “All have sinned and fall short of the glory of God.” In fact, we are all sinners like Zacchaeus. But it is our decision what we will do when we hear the message of Hazrat Isa al-Masih.

Look at the love that Hazrat Isa al-Masih had for Zacchaeus, even though he was a sinner. First, he stopped, looked at him, and called him by name. Hazrat Isa al-Masih had never met Zacchaeus, but He knows all things. He knew his name, and he knew that Zacchaeus was ready to follow Him. Hazrat Isa al-Masih went to his home and enjoyed time with him. In the same way, Hazrat Isa al-Masih loves each of us even though we are all sinners.

But now look at how Zacchaeus repented when Hazrat Isa al-Masih showed him kindness. Zacchaeus stood up and said, “Look, I’ll give half of my possessions to the poor, Lord. And if I have extorted anything from anyone, I’ll pay back four times as much.” It is an amazing turn of events in this story that the greedy man who stole and extorted others turns around and becomes a generous one. It is hard to imagine that a greedy man can become generous, but this is the power of Hazrat Isa al-Masih. Zacchaeus promised to give half his wealth to the poor and to repay anyone four times what he had extorted from them.

In the same way, when we choose to follow Hazrat Isa al-Masih, we must choose to turn away from our old way of life and to walk on the path of Hazrat Isa al-Masih. Many different sins drive people away from God: greed, sexual immorality, anger, lying, theft, alcohol or drugs, or violence. Zacchaeus was guilty of greed. What are you guilty of today? In the same way that Zacchaeus turned away from his sinful past to follow Hazrat Isa al-Masih, so you must do the same today.

LESSON – 9

BAPTISM (PAK GUZL)

. This teaching is the second of the eight commands of Khudawand Isa al-Masih, about a ritual called Pak Gusl or baptism. After we repent and believe, followers of Khudawand Isa al-Masih take baptism to show their repentance and faith. Taking baptism is a significant step in becoming a follower of Hazrat Isa al-Masih. In the story today, you will learn more about what it means to take the pak gusl. Today, we will look at a story from Acts 8:26-38 from the Injeel Sharif. In this story, God used a follower of Khudawand Isa al-Masih named Philip to help another man become a disciple of Khudawand Isa al-Masih.

26 An angel of the Lord spoke to Philip: "Get up and go south to the road that goes down from Jerusalem to Gaza." (This is the desert road.)

27 So he got up and went. There was an Ethiopian man, a eunuch and high official of Candace, queen of the Ethiopians, who was in charge of her entire treasury. He had come to worship in Jerusalem

28 and was sitting in his chariot on his way home, reading the prophet Isaiah aloud.

29 The Spirit told Philip, "Go and join that chariot."

30 When Philip ran up to it, he heard him reading the prophet Isaiah, and said, "Do you understand what you're reading?"

31 "How can I," he said, "unless someone guides me?" So, he invited Philip to come up and sit with him. 32 Now the Scripture passage he was reading was this:

He was led like a sheep to the slaughter,
and as a lamb is silent before its shearer,
so he does not open his mouth.

33 In his humiliation justice was denied him.

Who will describe his generation?

For his life is taken from the earth.

34 The eunuch said to Philip, "I ask you, who is the prophet saying this about — himself or someone else?"

35 Philip proceeded to tell him the good news about Hazrat Isa al-Masih, beginning with that Scripture.

36 As they were traveling down the road, they came to some water. The eunuch said, "Look, there's water. What would keep me from being baptized?"

38 So he ordered the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him."

What do we learn about Khudawand Isa al-Masih from this story? First, we see that other prophets had come to prophesy about the coming of Khudawand Isa al-Masih. In this story, the eunuch was reading from the 53rd chapter of Hazrat Isaiah alaihissalam, who taught about the sacrificial death of Hazrat Isa al-Masih for our sins. This points to the importance of Hazrat Isa al-Masih. Many prophets spoke about the coming of Khudawand Isa al-Masih. In fact, there are over 300 prophecies about the coming of Hazrat Isa al-Masih in the Kitab-e-Muquddas from prophets that came from before Khudawand Isa al-Masih.

We also see that Khudawand Isa al-Masih can bring seekers to Himself. This eunuch was out in the wilderness without anyone to teach him. But God saw him. So God sent His messenger to this eunuch. Here we see the greatness of God. He knows all things and can bring genuine seekers to Himself.

What do we learn about people in this story? The story of the eunuch should inspire us. Here was a man who lived in a nation that did not worship the true God. However, this man was seeking the truth. He was so curious that he travelled thousands of miles from Ethiopia to Jerusalem to seek the truth. In Jerusalem, he had found the Word of God and was reading it, but he struggled to understand it. Today, many people are seeking God, like this Ethiopian eunuch. I hope that you are one of them. If you are, I hope that you will be ready to follow Hazrat Isa al-Masih, like this man did, as you learn more about Him.

In this story, both Philip and the Ethiopian eunuch provide great examples. Philip was ready to obey God no matter what. When an angel appeared to Philip, he was told to go from a city into the wilderness. He did not question what God commanded. Instead, he obeyed. Then, when he saw the chariot of the eunuch, the Spirit told him, "Go and join that chariot." Indeed, this was a risky step since the eunuch was a rich man with guards. But Philip immediately obeyed.

Like Philip, we should be ready to obey God immediately, no matter what. Philip was also ready to share about Khudawand Isa al-Masih when he had a chance. He saw a man ready to hear and immediately shared. In the same way, we need to learn to help others follow God.

The Ethiopian eunuch is a beautiful picture of seeking truth and obedience. His desire for the truth was so great that he travelled thousands of miles at great expense in his search for God. He studied intensely, as we see when he was reading the writings of Hazrat Isaiah alaihissalam. He was ready to listen to Philip to learn the truth. When he found the truth, he immediately repented and believed. He said, "Look, there's water. What would keep me from being baptized?"

Have you repented and believed in Hazrat Isa al-Masih? If you have, then you should also follow Him in the Pak Gusl called baptism. As with the Ethiopian eunuch, baptism is a special washing when another follower of Hazrat Isa al-Masih immerses us completely in water. Because Hazrat Isa al-Masih is so powerful, we only need to take baptism once in our lives. From baptism, we are made clean by His power and grace. In our baptism, we become part of the people of God.

Romans 6 in the Injeel Sharif teaches more about the meaning of baptism. "Or are you unaware that all of us who were baptized into Masih Isa were baptized into His death? Therefore, we were buried with Him by baptism into death, so that, just as Masih was raised from the dead by the glory of God the Father, so we too may walk in newness of life. For if we have been united with Him in the likeness of His death, we will certainly also be in the likeness of His resurrection." This passage from the Injeel Sharif teaches the spiritual meaning of baptism. When we go beneath the water in baptism, we die to our old lives with Hazrat Isa al-Masih. Just as He died and was buried in a grave, we also consider ourselves dead to our old lives.

Then, when we come out of the water, we are given a new life with Hazrat Isa al-Masih. Just like when He rose from the dead, we come out of the water of baptism into a new life. If you want to have a new life with Hazrat Isa al-Masih? Then you should follow Him in baptism.

LESSON – 10

PRAY

The third command of Khudawand Isa al-Masih is to pray. The previous two commands were about how to begin our relationship with Khudawand Isa al-Masih through repentance, faith, and baptism. In this lesson, we start learning how to grow in our walk with Khudawand Isa al-Masih. To grow as followers of Khudawand Isa al-Masih, we must pray and study the Injeel Sharif. The fourth command will be about learning the Injeel Sharif.

Khudawand Isa al-Masih is so great that we must be careful to obey His commands. He told His disciples, “If you love me, you will keep my commands” (John 14:15). Remember that Khudawand Isa al-Masih is the One who healed the sick and raised the dead. He died on a cross for our sins, was buried, and rose again on the third day. He is worthy of our obedience.

Today’s lesson on prayer comes from Matthew 6:5-15 in the Injeel Sharif, where Khudawand Isa al-Masih taught His disciples to pray.

5 “Whenever you pray, you must not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners to be seen by people. Truly I tell you, they have their reward.

6 But when you pray, go into your private room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.

7 When you pray, don’t babble like the Gentiles, since they imagine they’ll be heard for their many words.

8 Don’t be like them, because your Father knows the things you need before you ask him.

“Therefore, you should pray like this:

Our Father in heaven, your name be honored as holy.

Your kingdom come.

Your will be done on earth as it is in heaven.

Give us today our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And do not bring us into temptation, but deliver us from the evil one.

“For if you forgive others offenses, your heavenly Father will forgive you as well. But if you don’t forgive others, your Father will not forgive your offenses.”

What do we learn about God from this teaching? First, we see that Khudawand Isa al-Masih taught us to pray to God as our Father. It is a very special thing to call God our Father! He is the best Father, since He is all-loving and all-powerful. Our heavenly Father loves us better than any human father could ever love his children.

Sometimes there is a misunderstanding about the term “Father” for God. Some people have twisted this word and tried to use it as proof that followers of Khudawand Isa al-Masih believe that God took a wife and had children. Astaghfirullah! This idea is blasphemy! No follower of Khudawand Isa al-Masih believes that God took a wife, nor do we believe that God has ever had physical children. As we saw in Khudawand Isa al-Masih’s unique birth, He was the

spiritual Son of God, not a physical Son of God. Here, the word “Father” for God does not refer to God being a physical father to anyone. Instead, it means that God loves His people as a father loves their children. Except God loves His people even better than any earthly father ever could, since earthly fathers are sinners. As a loving Father, God delights to forgive our sins and to provide our needs. Because He is a good Father, we can come to Him in prayer.

What else do we learn about God from this teaching? We see that God hates hypocrisy. He hates hypocrisy because hypocrites try to show people that they are good, while having hearts that are far away from God. God does not delight in religion that is practiced in this way. Instead, God desires people who love Him from their hearts. Therefore, we must be transformed inwardly to be close to God. Hypocrisy blocks people from being able to be close to God.

We also hear about two types of misguided prayer from two kinds of people. First, the hypocrite prays to show his religion to people rather than to God. As Khudawand Isa al-Masih said, hypocrites “love to pray standing in the synagogues and on the street corners to be seen by people.” If someone prays more to be seen by people than to be close to God, their prayers do not please God? Instead, as Khudawand Isa al-Masih taught, it is better to go into a private room, close the door, and pray to God in secret. Then, we will find the real reward of prayer, which is a relationship with God.

The second kind of misguided prayer is that of those who babble and think they will be heard by their many words. Khudawand Isa al-Masih was talking about people who used special prayers that they felt had power, because they were the right words for prayers. Many people learn to pray special prayers in languages that they do not understand, thinking that is what God wants. But, if our God is our heavenly Father, why would He want His children to babble at Him in languages they do not understand? This is not the right kind of prayer. Instead, we should share our hearts with God and pray to Him as our heavenly Father. He wants to hear the voices of His children!

So, how does God want us to pray? We should pray by simply talking to our heavenly Father. Share the needs that are in your life with Him because He cares for you. Ask Him to help you with your specific needs. Like a father who takes care of the needs of His children, God wants to take care of you.

Many people ask, “How often should we pray?” Khudawand Isa al-Masih did not give us any specific command on how often to pray. Instead, He focused on our relationship with God. The purpose of prayer is to be close to God. How frequently does a child want to talk to a loving father? This is how often we should desire to pray. To begin, try beginning and ending your days in prayer. Then start praying more and more often.

Khudawand Isa al-Masih taught that there is no special place we must pray and that there are no specific times we must pray. He gave no particular rituals for prayer. However, this model prayer is a helpful prayer for many people. If you do not know how to pray, begin with the model prayer of Khudawand Isa al-Masih, then pray in your own words, in your own language. Please pray this prayer with me again. After this prayer, pray aloud to your heavenly Father in your own words.

Our Father in heaven, your name be honored as holy.

Your kingdom come.

Your will be done on earth as it is in heaven.

Give us today our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And do not bring us into temptation, but deliver us from the evil one.

Amen.

LESSON – 11

STUDY THE BIBLE

In the last lesson, we learned about Khudawand Isa al-Masih's model prayer. In this lesson, we will continue learning how to grow our spiritual lives by studying the Injeel Sharif. Prayer and studying the Word of God are two essential steps in growing strong in our spiritual lives. In today's lesson, Khudawand Isa al-Masih says that the Word of God is more essential to man than food. If a man goes a day without food, he becomes hungry. If he goes several days without food, he becomes weak. If he continues without food, eventually he will die. In the same way, our spiritual lives will die if we do not take in the Word of God.

Today, we will read the story of the temptation of Khudawand Isa al-Masih by Satan in Matthew 4:1-11. The main point that we will focus on is that Hazrat Isa al-Masih overcame temptation by using Scripture. Since it was important for Khudawand Isa al-Masih to know the teachings of the Kitab-e-Muquddas, it is also essential for us.

- 1 "Then Khudawand Isa al-Masih was led up by the Spirit into the wilderness to be tempted by the devil.
- 2 After he had fasted forty days and forty nights, he was hungry.
- 3 Then the tempter approached him and said, "If you are the Son of God, tell these stones to become bread."
- 4 He answered, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God."
- 5 Then the devil took him to the holy city, had him stand on the pinnacle of the temple, 6 and said to him, "If you are the Son of God, throw yourself down. For it is written:
- He will give his angels orders concerning you,
and they will support you with their hands
so that you will not strike
your foot against a stone."
- 7 Khudawand Isa al-Masih told him, "It is also written: Do not test the Lord your God."
- 8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor.
- 9 And he said to him, "I will give you all these things if you will fall down and worship me."
- 10 Then Khudawand Isa al-Masih told him, "Go away, Satan! For it is written: Worship the Lord your God, and serve only him." 11 Then the devil left him, and angels came and began to serve him."

In this passage, what do we learn about Khudawand Isa al-Masih? First, we see that His fast was mighty. He fasted for forty days and nights. He not only fasted during the daytime, but He also fasted during the night.

We also see that Khudawand Isa al-Masih knew the Word of God. Three times, He quoted from the Taurat Sharif, the book of Hazrat Musa alaihissalam. When Satan told Him to make bread from rocks, Masih said, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God." When Satan told Him to throw Himself from the top of the temple in Jerusalem, Masih said, "It is also written: Do not test the Lord your God." Last, when Satan told Khudawand Isa al-Masih to worship him, Masih said, "Go away, Satan! For it is written: Worship the Lord your God, and serve only him." All three of these quotes come from the Taurat Sharif, meaning that Khudawand Isa al-Masih had studied that book deeply and was able to quote its teachings as He needed.

In this story, we also see that although Khudawand Isa al-Masih was tempted, He did not sin. Although God's Word says, "All have sinned and fall short of the glory of God" (Romans 3:23), this is not true of Khudawand Isa al-Masih. The reason is that His unique and spiritual birth brought Him into the world completely pure. Satan himself could not tempt Khudawand Isa al-Masih into sinning!

Last, we see that Satan called Khudawand Isa al-Masih "the Son of God" twice. He said, "If you are the Son of God, tell these stones to become bread." Then, "If you are the Son of God, throw yourself down." It is a special title of Khudawand Isa al-Masih that He is the Son of God. While we are all children of God, Khudawand Isa al-Masih is the Son of God in a way that is not true of the rest of us. When we say that Khudawand Isa al-Masih is the Son of God, we must not become confused that He is the physical Son of God. God has never taken a wife nor had children like men do! Instead, Khudawand Isa al-Masih is the spiritual Son of God.

What do we learn about Satan in this story? First, we see that Satan is the tempter. He sought to tempt Khudawand Isa al-Masih three times, but failed. We know that Satan is powerful and very intelligent. He was able to transport Khudawand Isa al-Masih to the top of the temple and to the top of a high mountain. Despite his power, Satan had to flee from Khudawand Isa al-Masih. Know that if you are close to Khudawand Isa al-Masih, Satan and his evil spirits cannot harm you.

Know that every person faces temptation in this world. Some people sin when they are tempted, while others continue on God's path. If we want to be followers of Khudawand Isa al-Masih, we must reject sin when we are tempted. But know that when we fail, Hazrat Isa al-Masih still loves us.

To follow Khudawand Isa al-Masih, you must study His teachings so that you can stand against temptation and Satan. The teachings of Hazrat Isa al-Masih are found in the Injeel Sharif. The Injeel Sharif is composed of 27 books with a total of 260 chapters. If you read three chapters a day, you can complete the entire Injeel Sharif in three months. It only takes about fifteen minutes to read three chapters of the Injeel Sharif. Doing this will help you grow significantly in your spiritual life. The best place to begin is the first book of the Injeel Sharif, which is called the Gospel of Matthew.

If you cannot read, listen to the Word of God. Put an audio recording of the Injeel Sharif on your phone and listen to it every day. Listen to it repeatedly, and your spiritual life will grow significantly. As you grow in studying the Injeel Sharif and prayer, you will grow closer and closer to God.

LESSON – 12

GO AND MAKE DISCIPLES

It is the responsibility of every follower of Khudawand Isa al-Masih to help others become disciples. After Hazrat Isa al-Masih died on the cross for our sins, was buried, and rose again, He gave His disciples a command. "Go and make disciples of all nations" (Matthew 28:19). This command means that Khudawand Isa al-Masih loves all people in every country, from every community, and wants everyone to become His disciple. Now that you are a follower of Khudawand Isa al-Masih, He also wants to use you to make disciples of others!

Before we begin our story, I want to ask you a question. What kind of person do you think God wants to use to help others to follow Hazrat Isa al-Masih? Suppose you believe that God will only use very educated people whose lives are righteous. In that case, you will be surprised by today's story. God loves to use ordinary people to help others follow Him. Since today's story is quite long, we will read a bit of the passage at a time and comment in between.

Before we begin reading, I want to talk about Ban-e-Israel. Israel was one of the names of Hazrat Yakub (PBUH). Therefore, Ban-e-Israel were the people of God who came through Hazrat Yakub (PBUH). These people followed the teachings of Hazrat Musa (PBUH) and the Taurat Sharif. During the time of Khudawand Isa al-Masih, the people of Ban-e-Israel were often called Jews. The name Jew comes from the oldest son of Hazrat Yakub (PBUH), Judah. Therefore, in the story today, the term "Jew" is often used to describe Ban-e-Israel.

Hazrat Isa al-Masih had to travel through Samaria;

5 so He came to a town of Samaria called Sychar near the property that Hazrat Yakub (PBUH) had given his son Hazrat Yusuf (PBUH).

6 Hazrat Yakub (PBUH)'s well was there, and Hazrat Isa al-Masih, worn out from his journey, sat down at the well. It was about noon.

7 A woman of Samaria came to draw water. "Give me a drink," Hazrat Isa al-Masih said to her, 8 because His disciples had gone into town to buy food.

9 "How is it that you, a Jew, ask for a drink from me, a Samaritan woman?" she asked him. For Jews do not associate with Samaritans.

Our Khudawand Isa al-Masih constantly travelled in His ministry, sharing the Word of God with others. During that time, two communities had a disagreement with one another, Ban-e-Israel and the Samaritans. Ban-e-Israel and the Samaritans had different cultures. They ate different food, wore different clothes, and had different religions. Jews and Samaritans did not speak to one another most of the time. But Hazrat Isa al-Masih loved all people and was happy to go to the Samaritans, even though He was from Ban-e-Israel. You should know that Khudawand Isa al-Masih had a global ministry. His ministry was not limited to one people group or country.

10 Hazrat Isa al-Masih answered, "If you knew the gift of God, and who is saying to you, 'Give me a drink,' you would ask Him, and He would give you living water."

11 "Sir," said the woman, "you don't even have a bucket, and the well is deep. So where do you get this 'living water'?"

12 You aren't greater than our father Hazrat Yakub (PBUH), are you? He gave us the well and drank from it himself, as did his sons and livestock."

13 Hazrat Isa al-Masih said, "Everyone who drinks from this water will get thirsty again."

14 But whoever drinks from the water that I will give him will never get thirsty again. In fact, the water I will give him will become a well of water springing up in him for eternal life."

Khudawand Isa al-Masih immediately turned the conversation toward spiritual things. He said that He could give this woman living water. He said that everyone who drank this living water would never be thirsty again but would have "a well of water springing up in him for eternal life." Of course, Khudawand Isa al-Masih used a parable here to describe salvation. He meant that if anyone comes to Him, He will give them the Holy Spirit and eternal life. However, the woman did not understand the spiritual meaning of Khudawand Isa al-Masih's teaching.

15 "Sir," the woman said to him, "give me this water so that I won't get thirsty and come here to draw water."

16 "Go call your husband," He told her, "and come back here."

17 "I don't have a husband," she answered.

"You have correctly said, 'I don't have a husband,'" Hazrat Isa al-Masih said.

18 "For you've had five husbands, and the man you now have is not your husband. What you have said is true."

19 "Sir," the woman replied, "I see that you are a prophet."

20 Our ancestors worshiped on this mountain, but you Jews say that the place to worship is in Jerusalem."

The woman asked Khudawand Isa al-Masih for His living water. She did not understand the spiritual meaning of His teaching. Before receiving the living water, this woman's sin problem had to be exposed and dealt with. So, Khudawand Isa al-Masih exposed her sin of adultery by asking her to call her husband. He then revealed that He knew her adulterous background. It must have been amazing to this woman that Khudawand Isa al-Masih was willing to speak to her, a sinful woman, even though He knew her sin. Immediately, she recognized that Khudawand Isa al-Masih was a prophet and began asking how to grow closer to God. She wondered if she should worship God in the way of the Samaritans or in the manner of Ban-e-Israel. Khudawand Isa al-Masih gave the following answer.

21 Hazrat Isa al-Masih told her, "Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem."

22 You Samaritans worship what you do not know. We worship what we do know, because salvation is from the Jews."

23 But an hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and in truth. Yes, the Father wants such people to worship Him."

24 God is spirit, and those who worship Him must worship in Spirit and in truth."

25 The woman said to him, "I know that the Messiah is coming" (who is called Christ). "When He comes, He will explain everything to us."

26 Khudawand Isa al-Masih told her, "I, the one speaking to you, am He."

This sinful woman had many questions about how to worship God. She was waiting for the Messiah to come to explain these things. So, Khudawand Isa al-Masih revealed to her that He was the Messiah. The fact that Khudawand Isa al-Masih revealed that He was the Messiah to this sinful woman shows that He knew that she was ready to follow Him. After this encounter, we hear how God used this woman to share the message of Khudawand Isa al-Masih with others. Khudawand Isa al-Masih always showed great kindness to sinners who were ready to repent and follow Him.

27 Just then his disciples arrived, and they were amazed that he was talking with a woman. Yet no one said, "What do you want?" or "Why are you talking with her?"

28 Then the woman left her water jar, went into town, and told the people,

29 "Come, see a man who told me everything I ever did. Could this be the Messiah?"

30 They left the town and made their way to Him.

So, the sinful woman left Khudawand Isa al-Masih and told her whole village about Him. She said, "Come, see a man who told me everything I ever did. Could this be the Messiah?" Upon hearing her testimony and seeing her excitement, the people in the village began to come to Khudawand Isa al-Masih. They wanted to investigate for themselves who Khudawand Isa al-Masih was. In the same way, God desires us to share our stories of how God changed our lives with others so that they will be curious to learn more about Khudawand Isa al-Masih.

39 Now many Samaritans from that town believed in him because of what the woman said when she testified, "He told me everything I ever did."

40 So when the Samaritans came to Him, they asked Him to stay with them, and He stayed there two days.

41 Many more believed because of what he said.

42 And they told the woman, "We no longer believe because of what you said, since we have heard for ourselves and know that this really is the Savior of the world."

Because of the sinful woman's testimony, many came to Khudawand Isa al-Masih, heard His words, and believed. They testified that He "really is the Savior of the world." God used this woman to bring many others to Khudawand Isa al-Masih. Therefore, this sinful woman is an excellent example of a person God used to make disciples of others. Now consider her life. Was she educated? It is doubtful. Did she have a deep knowledge of the Word of God? No, she had never read the Word of God. Was she a respectable person? No, she was a sinner, and everyone in her village knew that she was a sinner. Had she been a follower of Khudawand Isa al-Masih for a long time? No, she was a new believer.

If God could use this sinful woman to make disciples of others, he can also use you. All this woman did was go to her friends and family and share how God had changed her life through Khudawand Isa al-Masih. God used her story to spark curiosity among others in the village to pursue God. We often call the story of how God changed your life your testimony. In your testimony, you testify about what God has done in your life.

Your testimony has three parts:

1. Share about your life before you met Khudawand Isa al-Masih.
2. Share how you repented and believed in Khudawand Isa al-Masih.
3. Share how God has changed your life.

Practice telling this story in about three minutes. Spend one minute sharing about what your life was like before you met Khudawand Isa al-Masih. Then spend one minute sharing about how you repented and believed in Khudawand Isa al-Masih. Last, spend one minute on how God changed your life. Practice this story by yourself.

After you practice your story, pray about your friends and family. Pray that God will show you whose heart is open to hear your testimony. After praying for this person, find a time to sit with them and share what God has done in their life. If they want to learn more, share these recordings. If they desire to learn more, share the second teaching,

and keep helping them learn how to follow Khudawand Isa al-Masih. In this way, God can also use you to make disciples of others.

Now that God has worked in your life, who will you help follow Khudawand Isa al-Masih?

LESSON – 13

LOVE YOUR NEIGHBOR AS YOURSELF

Every follower of Khudawand Isa al-Masih should love others as themselves. The two greatest commands of Khudawand Isa al-Masih are to love God and to love our neighbors. Our teaching today comes from Luke 10:25-37 in the Injeel Sharif. Before reading, please remember from our last lesson that Ban-e-Israel and the Samaritans were from different cultures and often disliked one another. All the people listening to Khudawand Isa al-Masih were from Ban-e-Israel. Therefore, his listeners would have thought the Samaritans were bad people.

25 Then an expert in the Law stood up to test Khudawand Isa al-Masih, saying, "Teacher, what must I do to inherit eternal life?"

26 "What is written in the Law?" He asked him. "How do you read it?"

27 He answered, "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind," and "your neighbor as yourself."

28 "You've answered correctly," he told him. "Do this and you will live."

29 But wanting to justify himself, he asked Khudawand Isa al-Masih, "And who is my neighbor?"

30 Khudawand Isa al-Masih took up the question and said, "A man was going down from Jerusalem to Jericho and fell into the hands of robbers. They stripped him, beat him up, and fled, leaving him half dead.

31 A priest happened to be going down that road. When he saw him, he passed by on the other side.

32 In the same way, a Levite, when he arrived at the place and saw him, passed by on the other side.

33 But a Samaritan on his journey came up to him, and when he saw the man, he had compassion.

34 He went over to him and bandaged his wounds, pouring on olive oil and wine. Then he put him on his own animal, brought him to an inn, and took care of him.

35 The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him. When I come back I'll reimburse you for whatever extra you spend.'

36 "Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?"

37 "The one who showed mercy to him," he said.

Then Khudawand Isa al-Masih told him, "Go and do the same."

Khudawand Isa al-Masih taught us the two greatest commands. The first is "Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind." The second command is to love "your neighbor as yourself." These are the greatest commands of our faith.

Khudawand Isa al-Masih showed us who our neighbor is. He told a story about a man from Ban-e-Israel who was beaten. All his possessions were stolen. He was left, bleeding and beaten, on the road. Then a priest came down

the road and saw him. This priest was a descendant of Hazrat Aaron (PBUH); he was responsible for leading Ban-e-Israel in worship. He was a respected spiritual leader. However, the priest did not help him. Then a Levite came and saw the man. A Levite was a descendant of Levi, son of Hazrat Yakub (PBUH). The Levites cared for the place of worship in Jerusalem. However, the Levite also did not help the man. Last, a Samaritan man came and saw him. Now, the Samaritan was from a different community than Ban-e-Israel. In fact, the people of Ban-e-Israel and the Samaritans disliked one another. However, the Samaritan man helped the man on the road and covered his medical costs.

After telling this story, Khudawand Isa al-Masih asked a question, "Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?"

The expert in the Law answered, "The one who showed mercy to him."

Then Khudawand Isa al-Masih told him, "Go and do the same." The essential point was that even those from different communities are our neighbors; we should love them as we love ourselves. Loving others is one of the most significant responsibilities of followers of Hazrat Isa al-Masih.

It is incredible to hear about the expert in the Law who first came to Khudawand Isa al-Masih. He was a religious expert, a master of the Taurat Sharif that God gave to Hazrat Musa (PBUH). He came to test Khudawand Isa al-Masih. The passage says, "an expert of the Law stood up to test him." Many religious leaders only want to test others rather than apply the teachings to their own lives. The passage says that this religious leader asked, "And who is my neighbor?" No doubt, this man hoped he only had to love others from Ban-e-Israel. Even when he heard the command, he wanted to reduce his obligation to others. Imagine this man's disappointment when Khudawand Isa al-Masih used this parable to show him that even the Samaritans were his neighbors!

Many people are like this expert in the Law. They do not want to love their neighbors. In this story, the priest and the Levite were also not ready to love their neighbors. The point is that some people are very religious, but they are not loving. God is not pleased with this kind of behavior. If we really know God, we will love others. The Injeel Shareef says, "We love because God first loved us" (1 John 4:19). Therefore, if someone is not loving, it could mean that they do not really know God. We should be afraid of being the kind of person who is religious but not loving.

Instead, we should follow the example of the Samaritan man. He selflessly loved the man on the road and treated him as a neighbor. He stopped his life and took the man to get the needed care. He was undoubtedly busy, but he took time away from his own work to help this man. He helped this man as he would have wanted others to help him. He took his own money and paid the expenses of this man he had never met. In short, he loved his neighbor as himself. We should go and do the same!

God desires us to love all people. We should start with those closest to us. Husbands, love your wives. You should cherish your wives and do all you can to help them thrive. Wives, love your husbands and respect them in all that you do and speak. Think about the people around you, especially your family and close neighbors. Who is in need? How can you show them the love of Khudawand Isa al-Masih?

Sometimes, loving your neighbor means providing them with food, clothes, or money. But very often, it is also speaking words of encouragement or helping them with a difficult task. The most basic way to love our neighbors is to pray for them and share the message of Khudawand Isa al-Masih. After this teaching ends, stop and pray. Pray that God will bless your family and your neighbors. Pray and ask God for one specific person that He wants you to love. Ask God to show you how to show His love to that person. Then go and do what God led you to do.

Now, make this a habit in your life. Make it your habit to pray for your family and neighbors, and look for ways to love them as God has loved you.

LESSON – 14

LORD'S SUPPER

The Lord's Supper is a ritual of great importance for followers of Khudawand Isa al-Masih. Baptism and the Lord's Supper are two rituals that Khudawand Isa al-Masih gave us to better apply the gospel to our lives. Today's passage is from Luke 22:7-20.

Before I read this story, I need to explain a festival of Ban-e-Israel called Passover. Passover was an annual festival of Ban-e-Israel when they remembered how God delivered them from Egypt through Hazrat Musa (PBUH). When God delivered His people, He sent an angel to kill the firstborn son in every home. God told His people to sacrifice a lamb and to put its blood on the door of their home. When the angel saw the homes with the blood, he would pass over them, and those homes would be spared. In today's story, Khudawand Isa al-Masih and his disciples celebrated the Passover according to their tradition.

7 Then the Day of Unleavened Bread came when the Passover lamb had to be sacrificed.

8 Khudawand Isa al-Masih sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

9 "Where do you want us to prepare it?" they asked him.

10 "Listen," he said to them, "when you've entered the city, a man carrying a water jug will meet you. Follow him into the house he enters.

11 Tell the owner of the house, 'The Teacher asks you, "Where is the guest room where I can eat the Passover with my disciples?"'

12 Then he will show you a large, furnished room upstairs. Make the preparations there."

13 So they went and found it just as he had told them, and they prepared the Passover.

14 When the hour came, Khudawand Isa al-Masih reclined at the table, and the apostles with him.

15 Then he said to them, "I have fervently desired to eat this Passover with you before I suffer.

16 For I tell you, I will not eat it again until it is fulfilled in the kingdom of God."

17 Then he took a cup, and after giving thanks, he said, "Take this and share it among yourselves.

18 For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of God comes."

19 And he took bread, gave thanks, broke it, gave it to them, and said, "This is my body, which is given for you. Do this in remembrance of me."

20 In the same way he also took the cup after supper and said, "This cup is the new covenant in my blood, which is poured out for you."

During the Passover meal with His disciples, Khudawand Isa al-Masih took bread and broke it, saying, "This is my body, which is given for you. Do this in remembrance of me." After the meal, He also took a cup and said, "This cup is the new covenant in my blood, which is poured out for you." Because Khudawand Isa al-Masih commanded His disciples, "Do this in remembrance of me," we follow this ritual today. We call this ritual the Lord's Supper.

Khudawand Isa al-Masih taught that the bread represents His body, which was broken for us. He said that the blood represents His blood, which was poured out for us. Therefore, the Lord's Supper is a time of remembering that Khudawand Isa al-Masih gave His life on the cross for our sins. On the cross, His body was broken. On the cross, His blood was shed. In this work, Khudawand Isa al-Masih forgave our sins and made us right with God.

Khudawand Isa al-Masih spoke about a time when the Kingdom of God would be fulfilled. He said, "I have fervently desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it is fulfilled in the kingdom of God." Khudawand Isa al-Masih knew that He would soon die on the cross and be taken away from the disciples. He also knew that a day was coming when His kingdom would come in power. The day He is speaking about is the Day of Judgement, when God's kingdom will come completely. The truth about the Day of Judgement should give us great peace if we are followers of Khudawand Isa al-Masih. We have been forgiven by His work on the cross. Therefore, we can wait for the Day of Judgement with confidence. For us, the Day of Judgement will be a day of great celebration. Khudawand Isa al-Masih will destroy all the evil things in this world, and we will be with God forever.

In this passage, Khudawand Isa al-Masih also prophesied about His own death to forgive our sins. He gladly gave His life so that we could become right with God.

To remember the sacrificial death of Khudawand Isa al-Masih, the Lord's Supper is regularly taken during gatherings of followers of Khudawand Isa al-Masih, which we call jamaat. Our custom is for these jamaats to meet at least once a week, usually at a home. For example, a jamaat might meet on Friday afternoons or Sunday mornings. When jamaats gather, they pray, sing worship songs, study the Injeel Sharif, and take the Lord's Supper. To become a member of a jamaat, you must first repent of your sins and take baptism.

Before taking the Lord's Supper, the jamaat takes time for repentance and prayer. Taking the Lord's Supper provides us with an opportunity to bring our lives again to the cross of Khudawand Isa al-Masih to find mercy and grace. After repentance, someone takes bread, breaks it, and reminds us, "On the night when he was betrayed, Khudawand Isa al-Masih took bread, and when he had given thanks, broke it, and said, 'This is my body, which is for you. Do this in remembrance of me.'" (1 Corinthians 11:23-24). After this, each person who has been baptized takes a piece of bread, and the jamaat eats it together with prayer.

Then, someone takes a cup of juice and says, "In the same way also he took the cup, after supper, and said, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:25-26). Then they pass the cup, and every baptized person takes a drink. Finally, they pray and sing a worship song together.

To partake in this ritual, you must first repent of your sins, follow Khudawand Isa al-Masih, and take baptism. Then, you should begin gathering at least once a week with other followers of Khudawand Isa al-Masih who live near you in a jamaat. As a group, we regularly take the Lord's Supper together. Every person feels refreshed in their faith after taking the Lord's Supper.

The Lord's Supper is a symbol of remembering the death of Khudawand Isa al-Masih. It is also a picture to others who come to your jamaat to learn about Him.

LESSON – 15

GIVE

It is the responsibility of every follower of Khudawand Isa al-Masih to financially support His work. God generously gives to us, so we must give back to Him. So, today, we will learn the last of the Eight Commands – Give. This command comes from Mark 12:41-44 in the Injeel Sharif.

Before we read today's story, let me share a bit about the culture of Ban-e-Israel. In the Taurat Sharif, God commanded His people to build a temple in Jerusalem, where they were to come for worship. Part of the worship involved giving financially to the temple's work. In this story, Khudawand Isa al-Masih was sitting in the temple area near where those offerings were made.

41 Sitting across from the temple treasury, he watched how the crowd dropped money into the treasury. Many rich people were putting in large sums.

42 Then a poor widow came and dropped in two tiny coins worth very little.

43 Summoning his disciples, he said to them, "Truly I tell you, this poor widow has put more into the treasury than all the others.

44 For they all gave out of their surplus, but she out of her poverty has put in everything she had — all she had to live on."

Since this story is so brief, let me reread it to make sure we remember it.

41 Sitting across from the temple treasury, he watched how the crowd dropped money into the treasury. Many rich people were putting in large sums.

42 Then a poor widow came and dropped in two tiny coins worth very little.

43 Summoning his disciples, he said to them, "Truly I tell you, this poor widow has put more into the treasury than all the others.

44 For they all gave out of their surplus, but she out of her poverty has put in everything she had — all she had to live on."

In today's story, we read about a poor woman putting a small amount into the treasury. Still, Khudawand Isa al-Masih was more pleased with her gift than with those of the rich. Khudawand Isa al-Masih cared more about the motivation of giving than the amount of money given. Khudawand Isa al-Masih said, "This poor widow has put more into the treasury than all the others." What did He mean by this? Obviously, the rich people put in more money than the widow. However, the widow gave all she had. God does not need our money. He wants us to give sacrificially, trusting Him to provide for our needs. Khudawand Isa al-Masih saw the heart of this woman, and He honored her by summoning His disciples and pointing out her sacrifice.

The writings of Hazrat Musa (PBUH) commanded that God's people give a tithe, 10% of their income, to God. In this story, we see some wealthy people putting in lots of money because they have a lot of money. These rich people were giving their required tithe. However, this was not sacrificial giving. Although the rich people were giving a lot, it was easy for them because they did not need the money.

In contrast, the poor widow gave sacrificially. She had very little, but she gave all she had to God. This was sacrificial giving because she needed this money to live. This poor woman trusted God with all she had, and she gave it to Him.

Sometimes I hear that only the rich should give to God's work. But really, giving is more about the giver's heart than the amount given. When we give financially to God's work, our faith grows. We are trusting God with our finances and that He will continue to provide for us. I want to challenge you to begin giving generously to the work of God and expect that God will provide for your needs. The most appropriate place to give is in your jamaat. Your jamaat should then pray and ask God together how He desires you to use the finances He is providing.

Reading this story reminds us of the sin of greed, even though Khudawand Isa al-Masih did not accuse the rich of it. Greed is a common sin in society today. Sometimes it seems like no one is satisfied with what they have. The rich desire to be richer, and the poor make acquiring money their primary goal in life. However, Khudawand Isa al-Masih warned us that we cannot serve two masters. We cannot serve both money and God. We should work hard for our needs and provide for our families. But greed must be avoided. Greed is what happens when we pursue money more than God. If there is greed inside of you, then follow the example of the poor widow in this story! Examine your own heart today.

Khudawand Isa al-Masih did not indicate that the rich sinned merely by giving their tithe. However, He presented the poor widow as an example to follow. Although she was poor and likely had no one to care for her, this woman trusted God and gave all she had to Him. As a result of her faith and sacrificial giving, she was commended by Khudawand Isa al-Masih.

As followers of Khudawand Isa al-Masih, we should give generously. Please make it a habit to be generous with those around you. Your jamaat should also collect an offering. Then your jamaat should pray together about how to best use those funds as God leads. Usually, these funds are used to help advance God's kingdom or help the poor. Be generous in your contributions to your jamaat.

LESSON – 16

JAMAAT

Every follower of Khudawand Isa al-Masih should be part of a jamaat. By jamaat, I mean a group of followers of Khudawand Isa al-Masih that gather at least once a week to pray, study the Scriptures, worship, and take the Lord's Supper. Jamaats are also sometimes called churches. In the Injeel Sharif, it is normal for a jamaat to be led by one or more elders, who are also sometimes called pastors. Typically, those elders are responsible for leading the jamaat and teaching the Word of God. However, every believer in the jamaat is responsible for going and making disciples.

Usually, when a jamaat begins, there are no elders who have been trained to lead a jamaat. Do not worry, this is normal. New jamaats often meet for some time without a trained leader, but it is normal for one or more elders to be developed for the jamaat.

Today, we will study the first jamaat in the Injeel Sharif. After Khudawand Isa al-Masih died on the cross, was buried, and rose again, the Injeel Sharif teaches that He met with his closest disciples for 40 days, teaching them about the kingdom of God. He gave them a command, "You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

After this, Khudawand Isa al-Masih went again to heaven. Then He sent the power of the Holy Spirit on his closest disciples, including a man named Rasool Peter (Radiya illaahu anh). When the Holy Spirit came upon Rasool Peter (Radiya illaahu anh), he had the opportunity to share the message of Khudawand Isa al-Masih with many people, leading to 3,000 people taking baptism and the start of the first jamaat.

Here is the story from Acts 2:3-47 in the Injeel Sharif of what happened next.

37 "When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brothers, what should we do?"

38 Peter replied, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

39 For the promise is for you and for your children, and for all who are far off, as many as the Lord our God will call."

40 With many other words he testified and strongly urged them, saying, "Be saved from this corrupt generation!"

41 So those who accepted his message were baptized, and that day about three thousand people were added to them.

42 They devoted themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer.

43 Everyone was filled with awe, and many wonders and signs were being performed through the apostles. 44 Now all the believers were together and held all things in common.

45 They sold their possessions and property and distributed the proceeds to all, as any had need.

46 Every day they devoted themselves to meeting together in the temple, and broke bread from house to house. They ate their food with joyful and sincere hearts,

47 praising God and enjoying the favor of all the people. Every day the Lord added to their number those who were being saved."

If we want to learn what the Injeel Sharif says about jamaat, then it is good to study the story of the first jamaat. Let's look at five aspects of jamaat from this passage.

First, we see that people had to repent, believe, and take baptism to be part of a jamaat. Really, a jamaat is a group of baptized followers of Khudawand Isa al-Masih who have decided together to regularly meet in fellowship and serve God together. If you have chosen to follow Khudawand Isa al-Masih, then you should be part of a jamaat.

Second, the everyday activities of a jamaat are the same as the eight commands of Masih that we have studied. A jamaat should do these activities together and seek to help one another follow Khudawand Isa al-Masih.

The first command is to repent and believe. The second is to take baptism. We see these commands in verse 38, when Rasool Peter (Radiya illaahu anh) commanded "repent and be baptized, each of you, in the name of Isa al-Masih for the forgiveness of sins."

The third command is to pray. We read that this early church devoted itself to prayer together.

The fourth command is to study the Scriptures. In this passage, the new believers devoted themselves to the apostles' teaching.

The fifth command is to go and make disciples. This story ends by saying that God added people to their number every day, people who were being saved. The fact that new people were joining the jamaat meant that its members were faithfully telling others about Khudawand Isa al-Masih.

The sixth command is to love others. The first jamaat spent time in fellowship with one another and faithfully sold and distributed their property so that there was no need among them. In the same way, each member of a jamaat should seek to help the other members today.

The seventh command is the Lord's Supper. Twice, we hear about "breaking bread" in this story. Breaking bread means that the first jamaat was regularly taking the Lord's Supper together.

The eighth command is to give. In this passage, the believers even sold their own property and generously gave it to meet the needs of others. Members of a jamaat give generously to the jamaat.

So, a jamaat is a group of believers who practice the eight commands together and help each other to follow Khudawand Isa al-Masih.

The third aspect of jamaat in this passage is that a jamaat can meet at any time. In this passage, the jamaat met daily. It means a jamaat can meet on Tuesday, Friday, or Sunday. There is no time that a jamaat must meet. As a jamaat, you should choose a time to meet at least once a week for worship, prayer, studying the Scriptures, and encouraging one another.

The fourth aspect is that a jamaat can meet anywhere. In this passage, the jamaat met both in homes and in the temple. This means that a jamaat can meet in a special building for worship, but it is more common for a jamaat to meet in homes. As a jamaat, decide where you can meet for your regular meetings.

The fifth aspect of a jamaat is that they meet to worship God for His glory. In this passage, praising God means singing songs of worship. It is normal for a jamaat to gather and sing songs of praise to the Almighty.

My hope for you is that God will allow you to be part of a jamaat like I am describing. If you do not have a jamaat, share the message of Khudawand Isa al-Masih with your friends and family. Perhaps you can start a jamaat together.

LESSON – 17

THE INJEEL SHAREEF HAS NOT CHANGED

Today, some people say that the Injeel Sharif has been altered or corrupted. Astaghfirullah! Such a statement should not be made about the Injeel Sharif.

The Injeel Sharif cannot be changed because the Almighty protects His books. God created the heavens and the earth. Indeed, if He can do that, He can protect His books. Hazrat Isa al-Masih prophesied that "Heaven and earth will pass away, but my words will never pass away."

Sometimes, I ask people, "Who changed the Injeel Sharif?" The usual answer is that followers of Hazrat Isa al-Masih changed it. Such a statement is foolish and baseless. If someone were to say that followers of Hazrat Isa al-Masih changed this book, they would be implying that followers of Hazrat Isa al-Masih are more powerful than Allah. They would need to be more powerful than Him to take His book out of His hands and corrupt it.

Sometimes, I have asked, "When have they changed the Injeel Sharif?" There is no good answer to that question. If someone says that these books became corrupt before the Qur'an was written, then the Qur'an falsely testifies that the Injeel Sharif is a book from Allah. Perhaps a hundred times, the Qur'an testifies that the Injeel Sharif is a good book from the Almighty.

However, if someone claims that the Injeel Sharif was corrupted after the Qur'an was written, history disproves their claim. There are many thousands of ancient copies of the Injeel Sharif, some dating back to before the Qur'an. When we compare these ancient copies, it becomes clear that the Injeel Sharif has not been changed. The Injeel Sharif that we have today is the same as those ancient copies.

For those who follow the Qur'an, let me quote two ayats that clearly demonstrate that it affirms that the Injeel Sharif is from Allah. Surah al-Yunus, the tenth surah, ayat ninety-four, presents a test for the Qur'an. It says, "If you are in doubt as to what We have revealed to you, then ask those who have been reading the Book from before you: the Truth has indeed come to you from thy Lord: so be in no wise of those in doubt." In this ayat, the Qur'an affirms that if someone has any doubts about the Qur'an and its teachings, they should consult those who read the earlier books: the Taurat, Zabur, and Injeel Sharif. Therefore, one test that the Qur'an gives to itself is that its teaching must align with these earlier books. Thus, the Qur'an affirms that the Injeel Sharif is the Word of Allah.

Please let me share one more ayat from the Qur'an. Surah al-Maida, the fifth surah, ayat forty-six, says, "And in their footsteps we sent Isa ibn-e-Maryam, confirming the Taurat that had come before him. We sent him the Injeel: therein was guidance and light, and confirmation of the Taurat that had come before him: a guidance and an admonition to those who fear Allah. Let the People of the Injeel judge by what Allah has revealed therein." The Qur'an testifies that Hazrat Isa al-Masih was sent in the footsteps of Hazrat Musa (alayhi salaam), meaning their books and teachings agree. For this reason, followers of Hazrat Isa al-Masih read the Taurat, Zabur, and Injeel Sharif rather than just one of these books.

This ayah of the Qur'an also states that the Injeel Sharif provides guidance and light for our spiritual lives. Indeed, the Qur'an gives great honor and respect to the Injeel Sharif.

The Qur'an contains over a hundred ayats that attest to the fact that the Injeel Sharif is a good book from the Almighty. However, no ayah in the Qur'an states that the Taurat, Zabur, or Injeel Sharif has changed. So, where did this evil idea come from? If it did not come from the books, then it can only come from human origin. But if the holy books say one thing and men teach another, which one should we listen to? It seems to me that this idea that the Injeel Sharif has changed is not from God but from men. Therefore, the idea must be rejected.

In fact, Iblis's evil scheme is to claim that the Injeel Sharif has been altered. Shaytan desires to keep people from the power, beauty, and truth of the Injeel Sharif. Please reject these lies and come see the power and beauty of this true revelation from the Almighty.

LESSON – 18

THE HISTORY OF THE INJEEL SHAREEF

The previous lesson taught us that the Injeel Sharif has not undergone any changes. It is a lie of Shaytan to claim that this beautiful book from the Almighty has been changed or corrupted! As Hazrat Isa al-Masih said in Matthew 24:35, "Heaven and earth will pass away, but my words will never pass away."

This lesson provides more information about the history of the Injeel Sharif and its contents.

God revealed the Injeel Sharif by the Holy Spirit through the Rasools of Hazrat Isa al-Masih. The Injeel Sharif, revealed by God, was first written in Greek. Today, many study it in Greek. Indeed, some confusion has arisen about the Injeel Sharif because it has been translated into many other languages. However, when we translate a book, the content in the original language remains unchanged. The Greek of the Injeel Sharif has not been changed.

The Injeel has twenty-seven parts, which we refer to as books. The first four parts comprise the four Gospels, which provide an account of the life and teachings of Hazrat Isa al-Masih. These are four eyewitness testimonies about Hazrat Isa al-Masih written by Hazrat Matthew, Mark, Luke, and John (Radiya illaahu an-hum). Some have been confused about why there are four gospels. The reason the Almighty has provided four gospels is that these are four witnesses about the truth of the Injeel Sharif. In a court of law, a single piece of testimony is often not considered valid. But when four honest men testify together, that testimony is confirmed. In the same way, God, in his mercy, has provided four testimonies so that we can be confident about the truth about Hazrat Isa al-Masih.

After the four gospels is the Acts of the Apostles. Apostles is an English word for Rasools. This book testifies to how Hazrat Isa al-Masih ascended to Jannat and then sent the Holy Spirit to continue His work through His rasools.

The following twenty-one books are the inspired letters of the Rasools to the early followers of Hazrat Isa al-Masih. These men wrote as eyewitnesses to the resurrection of Hazrat Isa al-Masih. They were guided by the Holy Spirit in what they wrote. Rasool Peter (Radiya illaahu anh) wrote in Second Peter 1:20-21 about this saying, "No prophecy of Scripture comes from the prophet's own interpretation, because no prophecy ever came by the will of man: instead, men spoke from God as they were carried along by the Holy Spirit." This ayat of the Injeel Sharif testifies to how God guided the Rasools and led them to write the Word of God

The final book of the Injeel Sharif is called Revelation, which gives testimony about the Day of Judgment.

Some have objected to these parts of the Injeel Sharif, claiming that they differ from their expectations. They say the Injeel should be one book revealed to Hazrat Isa al-Masih. However, the Injeel Sharif has always had these twenty-seven books. It is a testimony the Holy Spirit gave through the Rasools about Hazrat Isa al-Masih.

There are about 5,800 ancient Greek copies of the Injeel Sharif and 15,000 other ancient citations of the Injeel Sharif. Those ancient copies consistently have these twenty-seven books. Many of those copies have existed for far longer than the Qur'an. These ancient copies are the same before and after the time of the Qur'an. Remember from our previous lesson that the Qur'an testifies at least a hundred times that the Injeel Sharif is the Word of God. The Qur'an testifies to the existence of this Injeel Sharif, which comprises twenty-seven books that predate the Qur'an.

One of the most famous ancient copies of the Injeel Sharif is called Codex Sinaiticus, which was copied around 300 AD and is currently in the British Library in London. Another ancient copy is the Codex Vaticanus, dating to near the time of the Codex Sinaiticus, and located at the Vatican Library in Rome. My point is that about 5,800 ancient copies like these exist today. We have access to them, and we study them. I have personally studied pictures

of these manuscripts. You can also view photos of every page of these manuscripts online; simply Google 'The Center for the Study of New Testament Manuscripts.' Or go to www.csntm.org.

Remember, the Qur'an says in Surah al-Yunus, the tenth Surah, ayat 94, "If you are in doubt as to what We have revealed to you, then ask those who have been reading the Book from before you: the Truth has indeed come to you from thy Lord: so be in no wise of those in doubt." The Qur'an suggests that we investigate the teachings of the previous books: the Taurat, Zabur, and Injeel Sharif. The Injeel Sharif has not been changed. It is the same today as when it was first revealed. Please read and investigate this powerful revelation from Allah.