

“Adam, when he transgressed God Most High by eating from the forbidden tree, became a sinner and all his descendants with him, and therefore worthy of punishment in the world to come and of everlasting destruction. In consequence all his posterity were reckoned as sinners, and worthy also of punishment. And so all his posterity were guilty of Adam’s sin. Now, since God Most High had the attributes of both justice and mercy, a difficulty (far be it from God Most High to be in difficulty!) occurred to Him because of Adam’s transgression; namely, that if he should punish Adam for his sin, this would be opposed to his mercy, and He would not be merciful! And if He did not punish Adam, it would be opposed to his justice, and He would not be just! As if, since the disobedience of Adam, God spent his time in thinking out a plan by which He could combine his justice and his mercy! Now, He did not arrive at it until about 1912 years ago (God forbid! God forbid!), and the plan was that His Son Most High, who is God himself, should tabernacle in the womb of a woman from among the sons of Adam, and be conceived by her and born from her, and become her child; a perfect man since He was her son, and perfect God since He was the Son of God, for the Son of God, they say, is God; and He was free also from all the sin and the transgression of the sons of Adam. Then after He had lived a short time with men, eating what they ate, and drinking what they drank, and enjoying what they enjoyed, and suffering as they suffered, He was overpowered by his enemies who tried to kill Him by a shameful death, namely, the death on the cross, which is cursed in the Holy Book. And so He bore the curse and the cross for the redemption of humanity and their salvation from their sins, as John said in his first epistle: ‘And He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world.’ (Far be it from God the Lord of glory to be so described!)”

We can see from this literal translation of a brief portion of the article in question how fully Moslems today are aware that the fundamental difference between Islam and Christianity lies in the doctrine of the Cross.