

ALLAH'S MESSAGE TO MUSLIMS

By F. M. Perry, June 4, 2008

To People of Islam, Muslims who submit themselves to Allah (God), followers of the words and deeds of Muhammad (saas):

A humble Christian asks you to remember the Words of The Qu'ran's Recitation which says (in English translation):

"He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Taurat (Torah) and the Injeel (Gospel) aforetime, a guidance for the people, and He sent the Furqan (Criterion)." (Qur'an 3.3).

I speak to you today concerning that which Allah (God) revealed "aforetime" as "the Book with truth," the Taurat (Torah) and the Injeel (Gospel). The Taurat and the Injeel are indeed "one book," unified as the Bible, the inspired word of Allah, revealed in the "aforetime," that is, before the time of Muhammad (saas). Allah, having in the "aforetime" overlooked the times of ignorance, in this age commands mankind, whom He created, to repent because He has fixed a day in which He will judge the world in righteousness through the Man Isa (Jesus Christ) whom He has appointed, having furnished proof to all men by raising Him from the dead. (Acts 17:31).

Allah's Injeel revealed the following inspired words some 600 or more years before the advent of The Qu'ran's Recitation:

"God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom He also made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high." (Hebrews 1:1-3).

This passage from the Injeel (Gospel) portion of The Holy Bible presents a brief summary of the message which is referred to in the Qu'ran as "The Book." Please notice ten points which this passage from The Book reveals:

1. The Taurat (Torah) is a record of Allah speaking in the "long ago" (long before the time of the Prophet of Islam) to mankind through "the fathers in the prophets in many portions and in many ways."

2. The Injeel (Gospel) is a record of Allah speaking in the "last days" to mankind "in His Son whom He appointed heir of all things."

3. Isa (Jesus, the Christ) is Allah's "Son."

4. Isa (Jesus, the Christ) is the one whom Allah appointed "heir of all things."

5. Isa (Jesus, the Christ) is the one through whom Allah "made the world."

6. Isa (Jesus, the Christ) is the "radiance" of Allah's "glory."

7. Isa (Jesus, the Christ) is the "exact representation" of Allah's "nature."

8. Isa (Jesus, the Christ) is the one through whom Allah "upholds all things by the word of His power."

9. Isa (Jesus, the Christ) is the one who "made purification of sins."

10. Isa (Jesus, the Christ) is the one who "sat down at the right hand of the majesty on high."

Let us examine these revelations of God (Allah) through which the message of The Book (The Holy Bible) is summarized above.

ALLAH ALWAYS SPEAKS TO HIS PEOPLE.

Points 1 and 2, above, call attention to the fact that the Book has revealed (Hebrews 1:1-3) that there is a God, one God, and that He is speaking through The Book. The Qur'an also affirms that God has "revealed to you the Book with the truth" and that this Book contains the Torah and the Gospel.

The fact that God speaks through the Book, indeed, that God speaks at all, reveals that God is a person, for only a personality can speak. Thus God is revealed to be a personal God who can require faith from His people. If God is not a person, then all religion is a delusion, and faith is bankrupt. If God is not personal, there can be no such thing as revelation, for if there is no speaker, nothing has been spoken. Likewise, if God is not personal there can be no such thing as “purification from sins” by a Son of God, because only a personality can have a son. Finally, if God is not a person, people have no responsibility to any personality and a human person is his own god. Perhaps it is precisely this delusion which is the source of much human sorrow. If God is not a person who will bring men to judgement, it would be intellectually impossible to view man as responsible to anything except himself.

IN THE TORAH ALLAH SPOKE LONG AGO,
IN THE GOSPEL ALLAH IS SPEAKING NOW.

Point 2, above, refers to the fact that God speaks in the “last days” through the Gospel (the New Testament), and no longer speaks as He spoke “long ago” in the Torah (included in the Old Testament) “to the fathers through the prophets.” This does not mean that what God said “to the fathers through the prophets” was not true or that it had no meaning for God's people in the “long ago,” nor does it mean that it has no lessons for us in these “last days.” Indeed, the Gospel of the “last days” proclaims that “whatsoever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.” (Romans 15:4).

The fact that God speaks in these “last days” through the Gospel means that there was a time in history when God changed the way that He speaks to mankind and a time when He changed the message from one that made prediction of certain future things, to one that indicated a fulfillment of the former predictions. The change came about with the fulfillment of the Old Testament predictions of a coming Savior who would make “purification (by forgiveness) of sins” of mankind. That fulfillment and change of message was planned and brought about by God through Jesus, the Son of God, who was born on earth through the womb of the chosen woman, Mary. Thus, with the coming into the world of Jesus, the Son of God, and with His making the predicted “purification of sins,” came the time for God's promulgation of the message termed the “Gospel.” The meaning of the word “Gospel” is “good news,” a word chosen for the “good news” of the reality of God's love and promise of

salvation from sin, made clear in what God now speaks through His Son Jesus. “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” (John 3:16).

JESUS, THE SON OF ALLAH, BECAME THE SON OF MAN.

Point 3, above, refers to the fact that God's Gospel proclaims Jesus, Son of Mary, to be God's Son. The Qur'an echoes the question of fleshly man with the words, “She (Mary) said, My Lord! When shall there be a son (born) to me, and man has not touched me?” The Qur'an also echoes an answer from God with the words, “He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.” (Qur'an 3.3).

This miraculous birth of the “Son of God” as the second prototype “Son of man” was foretold by the prophets of the Old Testament of The Book. For instance, Isaiah prophesied, “Therefore the Lord Himself will give you a sign; Behold, a virgin will be with child and bear a son, and she will call His name Emmanuel.” (Isaiah 7:14). In the beginning of the Gospel portion of The Book, the fulfillment of Isaiah's prophecy is recorded. “Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph, her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife, for that which has been conceived in her is of the Holy Spirit, and she will bear a Son; and you shall call His name Jesus for it is He who will save His people from their sins.’ Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, ‘Behold the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel,’ which translated means, ‘God with us.’ And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her as his wife, and kept her a virgin until she gave birth to a Son, and he called His name Jesus.” (Matthew 1:18=25).

In The Book's account of the virgin birth of Jesus are seen, working together, the three personalities of our Almighty God: God the Father, God the Son, and God the Holy Spirit. Among the last words spoken on earth to His disciples Jesus recognized the three fold nature of God: “Go therefore and make disciples of all the nations,

baptizing them in the name of the Father and the Son and the Holy Spirit.” (Matthew 28:19). In the Torah's account of the creation of the earth the work of God's Holy Spirit is mentioned: “The Spirit of God was moving upon the surface of the waters.” (Genesis 1:2). In the New Testament the Gospel reveals that the person of God, who was later referred to as Son, was also active in the creation of the universe: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being by Him, and apart from Him nothing came into being that has come into being. ... And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.” (John 1:1-3, 14). The triune, or three-in-one nature of Almighty God is acknowledged throughout The Book.

JESUS IS KING BY RIGHT OF INHERITANCE.

Point 4, above, notes that The Book acknowledges Jesus, the Son of God, as one whom God “appointed heir of all things.” We have already noted that in His character as the Word He created all things: “All things came into being by Him.” It appears that it is in His status as a fleshly man that He is “appointed heir of all things.” This completes the authority to establish Him as King of kings, the Christ. As a Son He becomes King by right of inheritance, and most especially so because He is the “only begotten” Son of God.

JESUS IS KING BY RIGHT OF CREATION.

Point 5, above, notes that Jesus, the Christ, is one through whom God “made the world.” This establishes His existence as a part of the triune Godhead even before the creation and makes Him King by right of creation. We belong to Christ, as does the entire universe and all that is in it, by reason of the fact of creation by Christ. This declaration is supported by other scriptures of The Book. In addition to John 1:1-3 quoted in point 3 above, there is also this concerning God's beloved Son: “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and for Him.” (Colossians 1:16). That Jesus the Christ was always a part of the triune Godhead (even before he came to earth in flesh) is implicit in Jesus' own words when He prayed: “And now, glorify Thou Me together with Thyself, Father, with the glory which I had with Thee before the world was.” (John 17:5).

JESUS IS KING BY QUALITIES OF LIFE AND CHARACTER.

Point 6, above, notes that Jesus the Christ was called the “radiance” of God's “glory.” This means that the divine perfections of God shone brightly in the Son, even after He was made flesh. It refers to the personal excellence of Christ, making Him entitled to the kingship of the world by the very qualities of His life and character, even as He dwelled in the flesh on earth.

JESUS IS KING BY DIVINE RIGHT.

Point 7, above, notes that Jesus the Christ is the “exact representation” of God's “nature.” This seems to mean that Jesus the Son is the same essence as the Father, thus entitled to be honored as King by divine right. He is the only fleshly being ever so entitled. He certainly has the divine right to receive men's worship, adoration, and obedience.

JESUS IS KING THROUGH RIGHT OF MAINTENANCE AND SUPPORT.

Point 8, above, notes that Jesus the Christ is the one through whom God “upholds all things by the word of His power.” This credential entitles Christ's Kingship by right of maintenance and support. The Book says, “in Him all things hold together.” (Colossians 1:17). It may truly be said, one who is the sole support and source of every power within his creatures and creations has every right to rule over them and to expect true love and submission to his will.

JESUS IS KING BY RIGHT OF PURCHASE.

Point 9, above, notes that Jesus the Christ is the one who “made purification of sins.” This is the credential which makes Christ King by right of purchase. Christ bought back the humans of His creation when they had fallen into sin and were therefore forfeit to Satan. The Book says, “For you (Christians) have been bought with a price.” (1st Corinthians 6:20). And what was the price? Allah answers, “In Him [Christ] we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.” (Ephesians 1:7). The Book goes on to explain, “The

righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiatory sacrifice in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.” (Romans 3:21-24). All parts of The Book are based upon the fact that man's sin in the Garden of Eden cut him off from fellowship with his Creator and left him to languish in darkness till he should be redeemed. The interdict could never be lifted until Jesus, God's own Son, paid it all upon the cross. The Gospel is given to us by God so that we can know that salvation from sins is available through faith in Jesus the Son of God.

JESUS IS KING ON ALLAH’S THRONE NOW.

Point 10, above, notes that Jesus, after He had made purification of sins, “sat down at the right hand of the majesty on high.” This makes Christ King by right of having taken charge of the kingdom. He is no mere candidate to become King, nor is He the “heir apparent;” but He has already taken possession of the Kingdom of God and “He must reign until He has put all His enemies under His feet.” (1st Corinthians 15:25). He through death slew him that had the power of death, even the devil (Hebrews 2:14).

In the words of Bible Commentator Burton Coffman, “Jesus Christ our Lord is the lawful sovereign of all things. Throughout the farthest reaches of the universe, the natural creations, all of them, suns, moons, satellites, and galaxies, do His will; and what an incredibly strange thing it is that, in all the universe, man alone hesitates and refuses to give full obedience, frequently choosing to cast his lot with Satan and the fallen angels, already doomed and sentenced.”

This brief outline of some of the major revelations of The Book are presented to encourage people to consider The Book more carefully. Especially do we hope that Muslims (those who submit to the will of Allah) will follow the will of God as presented in The Book.

ISLAM REVEALS A BOOK, THE QU'RAN,
BUT JESUS REVEALS ALLAH HIMSELF.

Islam's prophet is said finally to have revealed a Book (The Qu'ran) to Muslims. However, before the time of the prophet of Islam, Jesus, the Son of God became the Son of Man to reveal God Himself to all mankind. Through the Injeel (Gospel), the good news of God's love and sacrifice for man's salvation is revealed to all mankind.

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life.” (John 3:16).

Just before His ascension into heaven, Jesus told His followers:

“All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” (Matthew 28:18-20).

WHAT MUST ONE DO TO BE SAVED?

Through the preaching of the Apostle Peter to the Jews who had crucified Jesus, God offered forgiveness and salvation. The Injeel (Gospel) record says:

BELIEVE, REPENT, AND BE BAPTIZED.

“Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the Apostles, ‘Brethren, what shall we do?’ And Peter said to them, ‘Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to himself.” (Acts 2:37-39).

Here is an example of a preacher who taught while traveling in a chariot:

BELIEVE, CONFESS JESUS, AND BE BAPTIZED.

“And Philip opened his mouth, and beginning from this scripture he preached Jesus to him. And as they went along the road they came to some water, and the eunuch said, ‘Look! Water! What prevents me from being baptized?’ And Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’ And he ordered the chariot to stop, and they both went down into the water, Philip as well as the eunuch, and he baptized him. And when they came up out of the water, the spirit of the Lord snatched Philip away, and the eunuch saw him no more, but went on his way rejoicing.” (Acts 8:35-39).

God’s word through the Injeel (Gospel) continues and in many ways shows how God adds those who become Christians (followers of Jesus Christ) to His church, the assembly of those enrolled in heaven. (Hebrews 12:22-23).

**ALL MANKIND ARE SINNERS,
FALLING SHORT OF THE GLORY OF ALLAH.**

You see, the word of God through the Injeel (the Gospel of the New Testament) does not divide the world through conditions of pre-judgement as does the Qu’ran, that is, pre-division between infidels and believers. Instead the Injeel reminds us that all are sinners, Christians, Muslims, and so-called infidels:

“All have sinned and fall short of the glory of God,” (Romans 3:23).

**ALLAH’S JUDGEMENT OF MANKIND
IS BY JESUS AT HIS SECOND COMING.**

Final judgement will be done by God’s Son at the future time of His second coming:

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats.” (Matthew 25:31-32).

The Injeel says of all men, even of Christians:

“If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.” (1 John 1:8-10).

JESUS FIRST CAME TO SAVE, NOT TO JUDGE.

But in the Injeel, Jesus also said,

“For God did not send the Son into the world to judge the world, but that the world should be saved through Him. He who believes in Him is not judged; he who does not believe is judged already, because he has not believed in the name of the only begotten Son of God.” (John 3:17-18).

“For the Son of Man did not come into the world to destroy men’s lives, but to save them.” (Luke 9:56).

TO CONTINUE IN SIN IS SPIRITUAL DEATH,
BUT TO ACCEPT THE FREE GIFT IS ETERNAL LIFE IN CHRIST JESUS.

And the Apostle Paul reminded us:

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23).

EVEN THE WORST SINNER CAN CHANGE AND BE SAVED.

The Injeel (Gospel) record gives several examples of un-believers who changed their minds, became believers, repented, and were baptized into Jesus Christ, to reap salvation and eternal spiritual life. The Injeel continues to explain through Paul, who at an earlier time had persecuted Christians to the death as infidels, but who had

repented and was named as an Apostle of Jesus:

“It is a trustworthy statement, deserving of full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. And yet for this reason I found mercy, in order that in me as foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.” (1 Timothy 1:15-16).

THE HOLY SPIRIT OF THE SON OF GOD PROMISES TO COME QUICKLY.

“He who testifies to these things says, ‘Yes, I am coming quickly.’ Amen. Come Lord Jesus. The grace of the Lord Jesus be with all. Amen.” (Revelation 22:20-21).

With love, F. M. Perry.

(If you would like to correspond with Mr. Perry about this subject, please click on the contact page at the bottom of the Home Page of the <http://www.faithhopelove.net> web site.)