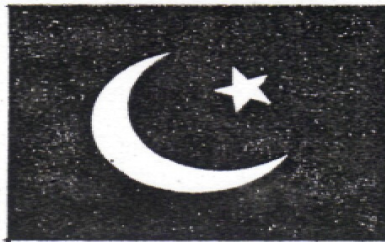


# **SOME ISLAMIC STUDIES**



**By: Nyron Medina**

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## THE TRUE NATURE OF GOD - AN ANSWER TO ISLAM

### Introduction:

See: Sura. 4:162-165; Sura. 2:136; Sura. 4:136; Sura. 40:70,71; Sura. 4:150-152; Sura. 5:50; (Sura. 10:94; Sura. 21:7); Sura. 6:34,115.

Now let us see what the scriptures claim about the nature of God. God could dwell in his creation, it is no problem with him.

1. Matter is not evil, it is thoughts and deeds that are sinful that are called evil:
  - a. Thoughts: Gen. 6:5; Pro. 12:20; Pro. 30:32.
  - b. Deeds: Gen. 50:15,17; Jud. 4:1; Isa. 1:16.
2. Here we can see God dwells in creation, Theophanic examples: Gen. 18:1-14,16-22,33; Gen. 32:24-30; Ex. 3:1-6,14; Ex. 16:10; Ex. 19:9; Ex. 34:5; Josh. 5:13-15; Jud. 6:11-16.
3. To dwell in sinful man God must first move the sin: (Zech. 3:3; Jude. 23; Rev. 3:4); (Zech. 3:4; Rom. 11:27; Isa. 1:18).
4. Thus God dwells in man. (It is this root, this science of salvation that Islam strikes against). 1 Cor. 3:16; 2 Cor. 6:16; 1 Jn. 4:12,13,15,16; Rom. 8:9,11.
5. Christ was without sin: 1 Pet. 2:21,22; 1 Jn. 3:5.

6. God dwelt in his flesh: Col. 2:8,9; 2 Cor. 5:19.
7. Since it is possible for God to dwell in man, then Christ was both God and man.
  - a. Proof of the God part: (Matt. 4:4; Matt. 8:2; Matt. 14:33; Matt. 28:17,18; Jn. 20:7,8).
  - b. Proof of the man part: Jn. 5:30; Jn. 14:28; Rom. 1:3; Matt. 2:1; Lk. 2:40,52.
8. We are not to do away with either part of him like some have done. The Quran has done this: Sura. 4:171.
9. But this is wrong! Christ was God and man.
  - a. The God part:
  - b. The man part: Lk. 2:41,42; Mk. 13:32; Matt. 4:2; Mk. 11:12; Jn. 19:28; Lk. 8:23; Mk. 4:38; Jn. 4:6; Jn. 19:33; Matt. 27:58.
10. So it is not that the Bible teaches a trinity, it does not, it teaches one God: Eph. 4:5,6; 1 Tim. 2:5; (Isa. 46:9; Isa. 44:21-23).
11. And this one God is spirit: Jn. 4:24; 2 Cor. 3:17.
12. But this one God dwells in three persons in a special sense. Examples of more than one person being identified with the one God nature in a particular sense

(first witness) texts: Gen. 1:26; Gen. 3:22; Gen. 11:6-8; (Isa. 48:16,17; Isa. 43:10-12; Isa. 44:6; Rev. 1:8-17; Rev. 22:7,12,13,20); Ps. 110:1,5.

13. The Quran shows a remarkable similarity here. While it calls God one: Sura. 5:75,76; Sura. 2:162.
14. It also uses the plural pronoun "we": Sura. 2:30-35; Sura. 37:11.
15. Now if Allah is one God then he should say "I or ME" alone never "WE or US". No fine spun theories or fantastic explanations could do away with that. Here is the "WE" again: Sura. 16:120-123; Sura. 5:47,51.
16. But the God of the Bible could say "US" because more than one person is identified as God because of one divine spiritual nature which is God: Gen. 1:26.
17. Now here are four texts that blatantly shows that Jesus is God: Acts. 20:25-28; Heb. 1:6-10; Rev. 22:6,16; (Tit. 2:13; 1 Tim. 6:14).
18. Muslims must stop looking for flesh and blood to give them this revelation: Matt. 16:13-17; Let The Father which is in heaven do so.

## QURANIC STUDIES NO. 1

### The Christian Bible is identified as true in the Quran.

1. Sura. 10:94; Sura. 21:7; Ask Christians about The Truth.
2. Sura. 4:162-165; All Prophets before Islam had revelations from God.
3. Sura. 3:193,194; The Torah, so real and so true that it could be read for help.
4. Sura. 5:46,47; The Torah is true in its form so it can be trusted.
5. Sura. 5:49-51; The Scriptures (first and second witness) all true in Muhammad's time.
6. Sura. 5:68,69; The Scriptures would guide aright.
7. Sura. 5:71,72; The Scriptures, authentic in the times of Muhammad.
8. Sura. 21:4-7; The Apostles (Paul also) are inspired, they have message.
9. Sura. 2:136; Believe in The Revelations of all Prophets of the past.
10. Sura. 21:1-5; The Scriptures, authentic in the time of early Islam.
11. Sura. 4:150-152; All The Apostles books true (even Paul) no distinction is to be made.

12. Sura. Believe all The Apostles books or trouble.
13. Sura. 40:70-72; Believe all The Apostles books or else.
14. Sura. 32:23; Don't be afraid of The Scriptures reaching thee.
15. Sura. 6:34,115; Sura. 10:64; No change can come to God's Word.
16. Sura. 5:50; Christians are to judge by The Gospel.

#### The Christian Bible is Authentic

1. The Bible revealed by God: 2 Pet. 1:19-21; Amos. 3:7.
2. All Scriptures are true: Dan. 10:21.
3. The word "teaching" of God could never be destroyed: Ps. 119:89,152; Isa. 40:8; Ps. 93:5; Pro. 22:12.
4. The Scriptures helpful in all things: 2 Tim. 3:15-17.
5. The Scriptures testify of Christ: Jn. 5:36-40.

#### QURANIC STUDIES NO. 2

Is Allah one? "I, Me" or more than one "We, Us" ?

1. God is one according to these Suras:

- a. Sura. 37:4,6; pg.1190, Vol. 2.
  - b. Sura. 2:163; pg.63, Vol. 1.
  - c. Sura. 2:224; pg.89, Vol. 1.
  - d. Sura. 112:1; pg.1806, Vol. 2.
  - e. Sura. 5:75,76; pg.266, Vol. 1.
2. God is more than one according to these Suras:
- a. "We" grant long life:
    - i. Sura. 36:68; pg. 1185, Vol. 2.
    - ii. Sura. 6:122; pg.325, Vol. 1.
  - b. We created:
    - i. Sura. 37:11; pg. 1192, Vol. 2.
  - c. We created Angels:
    - i. Sura. 37:150; pg. 1211, Vol. 2.
    - ii. Sura. 38:34-36; pg. 1225-6, Vol.2.
    - iii. Sura. 2:34,35,38,39; pg. 25, Vol.1.
    - iv. Sura. 6:21-23; pg. 294, Vol. 1.
  - d. Now look at this he (God) give life:
    - i. Sura. 2:28; pg. 23, Vol. 1.



### QURANIC STUDIES NO. 3

#### The Concept of the Love of God revealed in the Quran

1. Allah loves because men do good:  
Sura. 2:195; Sura. 3:31,148.
2. Only two Quranic references to God as loving: Sura. 11:90; Sura. 85:14.

#### The Love of God revealed in the Bible

1. God loves man first: 1 Jn. 4:19.
2. His love gives Christ to save us:  
Jn. 3:16; Rom. 5:6-8; 1 Jn. 4:10,11.
3. What God in his love does for us through Christ. (Jn. 15:13; 1 Jn. 3:16; Gal. 2:20); Eph. 5:2.
4. God in love makes us his children. (1 Jn. 3:1-3; Rom. 5:1,5; Gal. 4:6; Rom. 8:11,14,16,17; 2 Cor. 1:22); Eph. 3:19; (Jer. 31:3).
5. God's love is His law. Jn. 15:10; Rom. 13:8-12; Gal. 5:14; 1 Jn. 5:3; Jam. 2:8-12.
6. There is no fear in love. 1 Jn. 4:18,19.

### QURANIC STUDIES NO. 4

#### The Sinlessness of Christ as taught in the Quran

1. Adam Sinned: Sura. 7:22,23.

2. Abraham Sinned: Sura. 26:70,82,83.
3. Moses Sinned: Sura. 28:15,16.
4. David Sinned: Sura. 38:24.
5. Jonah Sinned: Sura. 37:139-144.
6. Muhammed Sinned: Sura. 47:19.
7. Christ is "Holy" (Zakiyya, Faultless, Sinless): Sura. 19:19.
8. Sons of God have no sin: Sura. 5:20; (Jesus is thus God's son).

#### The Sinlessness of Christ in the Bible

1. Christ had no sin: 1 Pet. 1:19; 1 Pet. 2:22; 1 Jn. 3:5; 2 Cor. 5:21.
2. Christ was the Son of God: Heb. 1:4-6; Matt. 3:16,17; Jn. 3:16; Lk. 1:35.
3. Sons of God have been made sinless: 1 Jn. 3:1-3,9; 1 Jn. 4:7,8; 1 Jn. 5:4,5.

#### QURANIC STUDIES NO. 5

##### Sabbath Keeping in the Quran

1. God created the earth in six days, (did he rest on the seventh day)? Sura. 7:54; (Sura. 32:4; pg.1092 vol.2).
2. Are we to keep the Sabbath still? Sura. 4:154.
3. Look! The Sabbath is broken: Sura. 2:65.

4. We are not to transgress The Sabbath: Sura. 4:154.
5. Abraham and The Sabbath: Sura. 16:120-124.

#### Sabbath Keeping in the Bible

1. The Earth was made in six days: Gen. 1:31; Ex. 20:11; Ex. 31:17.
2. Then God rested on the seventh day: Gen. 2:1-3; Ex. 20:31; Ex. 31:17.
3. God give The Sabbath to Israel to keep for an eternal covenant: Ex. 31:16,17.
4. The real Israelites are they of Abraham's Faith: Gal. 3:7; Rom. 4:11.
5. The real Israelites are they of the promise: Rom. 9:6-8.
6. The Sabbath is a sign that spiritual Israelites are being sanctified: Ex. 31:13; Jn. 17:17,19; Eph. 5:26,27.

#### QURANIC STUDIES NO. 6

##### God As "We": in the Quran

1. The Quran claims that God is "one": Sura. 2:163,224; Sura. 5:75,76; (Sura. 37:4,6).
2. Yet it claims God to be "we": Sura. 6:122; (Sura. 36:68).

3. The "we" created angels: Sura. 2:34,35,38,39; Sura. 6:21-23; Sura. 37:11,150; Sura. 38:34-36.

#### God as "We": in the Bible

1. God is plural in the Bible: Gen. 1:26; Gen. 3:22; Gen. 11:6-8.
2. Theophanies: Gen. 18:1-14,16-22,33; Gen. 32:24-30; Ex. 3:1-6,14, Ex. 16:10; Ex. 19:9; Ex. 34:5; Josh. 5:13-15; Jud. 6:2,12-16.
3. Plurality in Isaiah: (Isa. 48:16,17; Isa. 43:10-12; Isa. 44:6; Rev. 1:8-17; Rev. 22:7,12,13,20).
4. Jesus is God: Acts. 20:25-28; Heb. 1:6-10; (Tit. 2:13; 1 Tim. 6:14).

#### QURANIC STUDIES NO. 7

##### The second coming of Jesus as revealed in the Quran

1. Sura. 43:61.

##### The Second Coming of Jesus in the Bible

1. Jesus is to come again: Jn. 14:1-3; Acts. 1:9-11; Matt. 24:29-31.
2. This is The God of the first witness who is to come: (Rev. 6:14-17; Isa. 2:19-21); Isa. 13:4-6,9-13.

3. He is Lord of Lords and destroys the wicked and the earth: (Deut. 10:17; Ps. 136:1-3; Rev. 17:14; Rev. 19:16).
4. Because that The Sabbath is broken: Isa. 24:1-5; Jer. 4:20-28.
5. If Jesus is the coming one then he must be God: (Mal. 3:5; Rev. 19:11-13; Rev. 22:12,13,20; Rev. 1:8).

### QURANIC STUDIES NO. 8

#### What is The Faith of Abraham in the Quran?

1. Abraham is the Father of nations: Sura. 2:124.
2. Abraham is true in faith and is God's friend: Sura. 4:125; Sura. 6:161; Sura. 16:120-124; (Sabbath).
3. Abraham received good news: Sura. 29:31.

#### What is The Faith of Abraham in the Bible?

1. The Gospel was preached to Abraham: Gen. 12:1-3; Gal. 3:8.
  - a. The blessings of Abraham: Gal. 3:8,9,13,14; Rom. 3:5-9; (Rom. 8:6; Rom. 5:1).
2. Abraham believed in a "Son" to come of whom his promised son was a type: Jn. 8:56; Gen. 17:19; Gal. 3:16; Heb. 11:17-19.

3. Abraham was a friend of God (after):  
2 Chr. 20:7; Isa. 41:8.
  - a. Justification: Gen. 15:5,6; Rom. 4:1-3.
  - b. Sanctification: Gen. 22:1-18; Jam. 2:21-23; (Jn. 15:14,15).
4. Abraham is the father of all the faithful: Rom. 4:11,12.
  - a. Those who are justified by faith: Rom. 4:22-24; Gal. 3:7.
  - b. From various nations, Jews or Gentiles: Rom. 4:11,12; Gal. 3:16, 28,29; Gal. 4:26-29; Rom. 9:5-8; (Gen. 13:16; Gen. 17:5).
5. The promises were made to Abraham and Christ; All are therefore blessed only in Christ: Gal. 3:16,28,29.
  - a. His incarnation: Matt. 1:20-23; Lk. 1:30-32,35.
  - b. His sinless life: 1 Pet. 1:19; 1 Pet. 2:22; 1 Jn. 3:5.
  - c. His sacrificial crucifixion: Jn. 10:11,15-18; Matt. 20:17-19.
  - d. His resurrection: Matt. 28:1-7; Lk. 24:13-27; Jn. 2:18-22.
  - e. His anointing as high priest in the Heavenly Sanctuary: (Heb. 2:17; Heb. 6:19,20; Heb. 8:1-3).

6. Abraham received circumcision as a sign of Righteousness by Faith: Gen. 17:7,10, 11; Rom. 4:9-13.
7. Abraham looked for the new Jerusalem: Heb. 11:8-11,15,16; Rev. 21:2,10.
8. Abraham and his seed are to inherit the new earth: Rom. 4:13.

#### VARIOUS POINTS ON ISLAM

1. Satan refuse to worship ADAM: Sura. 15:26-35; Sura. 7:11-13; Sura. 2:34; (Sura. 2:83; Sura. 17:23; Anti-thesis).
2. Mary the sister of Aaron: Sura. 19:16-30; (See: Vs. 28).
3. About Christ's birth: Sura. 3:45-47,59; Sura. 19:16-21; Sura. 4:171.
4. Man works first, then Allah loves: Sura. 2:195; Sura. 3:31,148; (Sura. 11:90; Sura. 85:14).
5. Salvation by works: Sura. 92:14-21; Sura. 110:3.
6. Contradictions in the Quran: Sura. 32:5 - Sura. 70:4.
7. Contradiction between gospel of Barnabas and the Quran: Sura. 2:29; Sura. 3:45; Sura. 19:23; (G.B. pg.5).
8. Why the Muslims kiss the kaaba or black rock: Job. 31:26-28; 1 King. 19:18; Hos. 13:2.

9. Wife beating justified (the "lightly" in brackets is not in the Arabic): Sura. 4:34.
10. Abraham was true in faith: Sura. 3:67; Sura. 16:120-123.
11. Fight for Islam: Sura. 16:110.
12. Righteous by works: Sura. 16:111.
13. Polygamy (marrying more than one wife): Sura. 4:3.
14. War to gain merits sanctioned: Sura. 4:47; Sura. 4:84.
15. Observe the cruelty of this punishment: Sura. 5:36.
16. Of Jesus and his followers: Sura. 3:55.

THE POWERS OF DEITY AND MORAL NATURE OF DEITY  
- AN ANSWER TO ISLAM

Introduction:

If Lucifer was made perfect with God's moral image, what did he want when he wanted to be like God? Eze. 28:14-18.

1. What are the powers of deity?
  - a. The creative ability of God: Isa. 40:25,26; Jer. 10:12; Jer. 27:5.
  - b. The omniscience (all knowing ability): 1 Sam. 2:3; 1 King. 8:39; 2 Chr. 16:9; Job. 21:22; Job. 24:1;



Job. 28:10,24; Ps. 147:4,5; Heb. 4:13; Jer. 32:18,19.

c. The omnipotence (ability to do all things): Gen. 18:14; Job. 42:2; Matt. 19:26; Lk. 1:37; Jer. 32:17,19.

d. The omnipresence (ability to be all places at the same time): 2 Chr. 2:6; Acts. 7:47-49; Ps. 139:7-10; Jer. 23:23,24; Job. 34:21,22.

2. What is the moral (right) nature of deity? The Spiritual Law.

a. The Law is righteous: Deut. 4:8,13; Ps. 119:138.

b. God is righteous: Ezra. 9:15; Ps. 129:4.

3. Christ did not have the powers of deity.

a. He did not know all things: Lk. 2:52; Matt. 24:36.

b. He could not do all things: Jn. 5:19,30.

c. He could not be in all places at the same time: Jn. 11:1-11,20,21.

4. Christ had the divine nature: Acts. 20:25-28.

a. He indirectly taught that he was God: Jn. 5:17,18; Jn. 8:56-59; Jn. 10:30-33.

- b. He accepted worship: (Matt. 4:10; Matt. 8:2; Matt. 14:33; Matt. 28:17,18; Jn. 20:7,8).
5. The powers of deity is attributed to Christ:
- a. Well, he was creator: Jn. 1:1-3; Heb. 1:1,2.
6. Christ laid aside the powers of his deity when he came on the earth, thus he was a normal man. Yet Jesus did not exercise His powers of deity through His humanity. He laid it aside: Phil. 2:5-7.
- a. Translation of the verses:  
"This be you minding in you which (was) also in Christ Jesus, who, in the form of God existing, he considered not snatching the equality to God, but he emptied himself, form of slave having taken, in likeness of men having became."
  - b. We are told that Christ exchanged the "form of God" for the "form of slave".
  - c. The Greek word for "form" is "morphe".
  - d. What the word "morphe" means? The first word which we must study is "form". The Greek word has no reference to the shape of any physical object. It was a Greek philosophical term ... the word is used in its philosophical sense to

denote that expression of being which carries in itself the distinctive nature and character of the being to whom it pertains, and is thus permanently identifies with that nature and character ... as applied to God, the word is intended to describe that mode in which the essential being of God expresses itself. We have no word which can convey this meaning, nor is it possible for us to formulate the reality. This mode of expression, this setting of the divine essence, is not identical with the essence itself, but is identified with it as its natural and appropriate expression, answering to it in every particular. It is the perfect expression of a perfect essence. It is not something imposed from without, but something which proceeds from the very depth of the perfect being, and into which that being unfolds as light from fire. Thus the Greek word for "form" refers to that outward expression which a person gives of his inmost nature. This expression is not assumed from the outside but proceeds directly from within. To illustrate: I went to a tennis match yesterday. The winning player's form was excellent". We mean by that, that the outward expression he gave of his inward ability to play tennis, was excellent. The expression in this case took the form of the rhythmic, graceful, swift and coordinated movements of

his body and its members. Our Lord was in the form of God. The word God is without the definite article in the Greek text, and therefore refers to the divine essence. Thus our Lord's outward expression of his inmost being was as to its nature the expression of the divine essence of Deity." K. S. Wuest, Wuest's Word Studies, Vol. 2, pgs. 62, 63.

Thus the outward expression of the divine nature that Jesus had was the powers of deity, and since he took the "form" of a slave this means that the "form" of deity was emptied (or laid aside from use in his human body), which he had the "form" use in his human body), while he had the "form" or powers of humanity which are always limited. This tells us that while the divine nature dwelt in Jesus, he did not exercised the powers of deity, rather he took upon himself the powers of humanity thus becoming a man. So Jesus was God within but had human nature and power not using the power of deity. So Jesus did not exercised his divine powers through his human nature.

God cannot be separated from his moral nature and grace

1. What are the moral qualities of God?
  - a. The Spiritual Law, love: (Rom. 13:8-10; 1 Jn. 4:8).

2. In what way is these moral qualities revealed?
  - a. Through the grace of God: 2 Cor. 13:14; (Jn. 1:17; Jn. 3:16).
3. What is grace?
  - a. The truths of the Gospel affectionalized in God: (Pro. 3:17,18,21,22; 1 Pet. 2:2,3); (Ex. 34:6,7; Ex. 22:27).
4. No one could separate God from his moral nature: Isa. 42:28; 1 Jn. 4:8,19,12.
5. No one could separate God from his gracefulness: Mal. 1:9; Amos. 5:15; Jonah. 4:2; Ex. 34:6,7.
6. No one could practice the moral nature of God: Isa. 45:19.
  - a. Who could practice: God is grace, God is creator, God is life, God is will etc?.
7. No one could practice genuine grace without God himself: (Jn. 1:16,17; Eph. 3:17); Rom. 5:15,17; (Acts. 20:32; Col. 3:16); 1 Cor. 1:4; 1 Cor. 15:10.
8. It would be his own sentiments and ethics and we are not saved by work: Gal. 2:16.
9. God must dwell in the justified: 1 Cor. 3:16; 2 Cor. 6:16; Rom. 8:9,11; 1 Jn. 4:12; 1 Jn. 4:13,15,16.

# APPENDIX NOTES

(by the Editor of this booklet – C. Audain (2017))

- Do note that in our early development of theological terms and expressions, the word **omnipresence** was used. However, this word is not the best word to use in describing one of the powers of Deity. Our terms have since been refined in order to give the most accurate knowledge that does not throw a wrong light or give a false knowledge about the true nature and character of YHWH.
- We do not hold that God dwells or His presence is everywhere or in everything as the original meaning of the word indicates. We do believe however, that God can be present in more than one location at the same time, which is different from the pantheist connotation that He dwells everywhere and in everything. God does not dwell everywhere at the same time nor in everything but he can dwell in more than one places at the same time. He surely dwells in the hearts of all who believes in Him; thus causing man to be sinfree at that time.
- God does not dwell in unintelligent creation but He dwells in the heart of intelligent creation where there is no sin, through justification. God dwelling in the heart of man does not transform the man into a god nor does it transform God Himself into something other than Himself. For the man experience God dwelling in his heart as a moral indwelling that does not give him the powers of Deity. So the man is born again into an experience that is heaven-ward.
- While God's transcendence is not limited He is limited to act or behave beyond His nature of love and righteousness, therefore he cannot dwell where sin exists.
- Matter is not sin, for the bible defines sin as a philosophy or concept that exalts creation above God – Himself. That is why God in the person of

Christ came and dwell with us in the form of man, without being effected by sin and therefore conquered sin in the flesh.