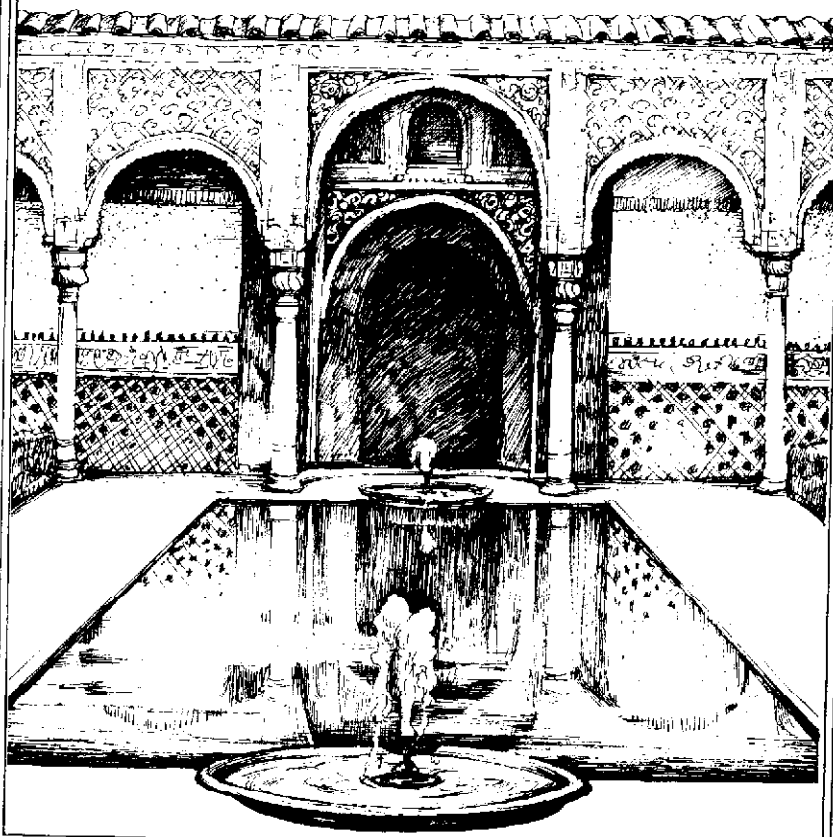


New Creation Book for Muslims 4
the
New Creation
Confession



The New Creation Confession (Kalimah)

Did you know

that you must be made a new creation
by the personal Spirit of Allah?
Many people do not know this is true
but it is.

Isa who is the Truth says so.¹
You must be spiritually formed and recreated
in the resurrection life he manifested
when Isa the Word of Allah
defeated death and rose from the grave.

This new creation that Isa insists on
is not something you can live without.
Nor can you avoid making a choice.
You yourself *will* choose
either by accepting, rejecting, or neglecting
the spiritual new birth
and thereby you will choose your eternal destiny.

There are *two* human races in the world:
one that has been born only once
and is moving toward
eternal divine separation and death;

¹John 3:3

and the other that has been born twice
 and is moving towards
 eternal communion¹ and peace
 and joy in the Eternal Spirit.
 You must be born from the one race into the other.
 You must be born again.

The human race was created to be perfect
 and to reflect a perfect God.
 But the whole family of man has broken God's laws
 and has warped itself into a sinful disposition.²
 Fulfilling the desires
 of the old nature and of the old mind,
 we are naturally culpable,
 alienated and headed for judgment.
 We need the new birth and the new life
 of holy fellowship (*zamala*) in God's Risen Word Jesus (Isa)
 in order than we may become spiritually alive.

The true path of life
 is the path God has given us.
 The Word of God (Isa)
 did something in love on our behalf:
 he mercifully took his own Death Judgment against us
 upon himself.
 Then he destroyed the power of death
 by conquering the grave even as he died in our place.
 Whoever says this is not true is lying
 and is being seduced by a powerful delusion.
 The wisdom of such a one
 is not from above
 but is earthly, sensual, devilish.³
 But if you allow the truth
 to touch your heart deeply,
 and if you believe this truth in your heart

¹This communion, known only by new creation Muslims, is called *wahda jamia al muminin*, meaning "oneness of the fellowship of the believers."

²This is the *nafs al-ammarah*, the sin-prone soul, the rebellious spirit of man (Joseph 12:53 in the Qur'an).

³James 3:15

and confess this truth with your lips,
you will begin the pilgrimage of true life.

What is next is thrilling and wonderful:
we confess this truth before the true believers
and we begin to digest and to enact this truth
with our body and our whole being,
and we follow this truth
and study this truth
with God's people forever.

Then what finally happens?
The Truth himself (Isa) takes us
from glory to glory.
Praise God! *Subhan Allah!*

HOW DOES ONE MAKE OUR *KALIMAH* OR CONFESSION?

But how does one become
a new creation Muslim
with Isa alive in one's life?
Only by faith in the Word of Allah.
Isa declared that the whole Book
spoke of nothing but his coming.¹
And, true it is,
that Isa is the central theme of the true *Kitab*
and the focus of all our revelation of eternal life.
What other man is Allah's Word of eternal life?
Who but the death-conquering eternal Word in person
could say convincingly:
"I am the way, the truth, and the (eternal) life;
no man comes to Allah but through me"?²
Isa declared emphatically
that just as Allah has eternal life in himself,
so he has granted his Word to have eternal life in himself;³
for his Word is his heir
to whom Allah has given all authority

¹Luke 24:34

²John 14:6

³John 5:26-27

and power and dominion to judge and to rule
the new age dawning in his light.

But only those in whom Isa is living
have new creation eyes and heart
with which to see and receive the truth of Isa,
truth inscribed in the written Word of God.
Either literally
or in prophetic foreshadowings
or symbols,
Isa and his truth are on every page
of the infallibly accurate *kitab* (Book).
Isa is the Word of God
and only his Words inspired by the Eternal Spirit
are the true words of Scripture.

If this is the truth,
why then does not everyone believe it?
Because the man without the Eternal Spirit of Allah
does not accept the words
that come from the Eternal Spirit of God,¹
and no one can say that Isa
is the personal, eternal, divine Word
of God's Judgment
without the aid of the Eternal Spirit.²
No one can say that "there is no deity but God
and that Isa is the Word of God"
without the aid of the Eternal Spirit.
The natural man,
even if he is religious
or great by the measure of natural men,
has no taste for the saving Word Isa
spiritually discerned in the written Word of God.
This natural and unregenerated man
has received a different *kitab* (book)
and a different salvation message
and a different Jesus (Isa).³

¹I Corinthians 2:14

²I Corinthians 12:3

³II Corinthians 11:4

But the true *Kitab* plainly says
that if any man comes
bringing a different salvation message
let him be eternally condemned to hell.¹
There are many imitations of Isa
that men in their cunning have preached.
But the only true Isa
is the one revealed in the infallible Word
once for all delivered to the people who belong to God.
No man can add to this revelation
and no man can take away from it.
It is imperishable and unchangeable.

Therefore, you must discern the true words of Isa.
And you must see Isa truly
in the true words of prophecy.
These immortal words
were given by revelation
through the personal Spirit of Allah
to those men of old who knew
personally the ever-living Word of God
even before the divine Word put on human form
as Isa al-Masih.²
In the prophets³
God had promised salvation
to all those who looked when they prayed
toward the direction⁴
where His Name would dwell.
The Name of God in Scripture

¹Galatians 1:9

²I Peter 1:10-11

³II Chronicles 6:38

⁴The *qibla* is the direction in which acceptable prayer is to be offered. Isa said, "If you shall ask for anything in My name, I will do it." By this the Word of God was saying, that if you pray in *my direction*, your prayers will be answered. But, if you are an unbeliever in God's Word Isa, no matter in which direction you pray, "let not that man think that he shall receive anything of the Lord" (James 1:7). John 4:20-24 shows that since God is a Spirit, direction or place in themselves are not crucial. Knowing God is all-important. God cannot be known apart from His Word and Isa is His Word.

is his personal self-disclosure,
 and God discloses himself by His Word.
 God had promised that His Word
 would meet with the people
 and tabernacle among them
 in the power of the Eternal Spirit.
 Isa is that Word.
 Isa is that Name.

Isa is that tent of meeting with God in the desert of this world,
 Isa is that moveable pilgrim's feast,
 that spiritual bread of display,
 the one who came down from heaven
 that all men might digest who he is
 and live forever.

Isa is that mysterious lampstand
 and that light of the niche (*mishkat-ul-anwar*)
 that lights up the dead, dark hearts of men.
 Isa is the Covenant Word of Eternal Life,
 Isa is the pilgrim's acceptable sacrifice.

Sin led to the destruction
 of the house of God in *al-Quds* (Jerusalem),
 and to the continuing holocaust of our Exile.¹
 But if God did not spare the ancient children of Ibrahim,
 he will not spare us either,
 if we join them in their unbelief.²
 And if judgment begins with the household of God
 what shall be the fate of those
 who disbelieve Isa's message?³
 They too shall be judged
 by the divine Word of Judgment
 who is himself the indestructible House of Allah
 willingly torn down by men, yes,
 but only to mercifully make atonement (*takfeer*)
 in order to be resurrected from the dead forever
 by the Holy God of Ibrahim
 as the true direction of our prayers.

¹James 1:1; Romans 8:36.

²Romans 11:21

³1 Peter 4:17

It is in *his* direction that we confess
through the enablement of Allah's Eternal Spirit,
"There is no deity but God,
and Isa is the Word of God."

OUR CONFESSION IN OUR ID UL-ADHA REMEMBRANCE

When we New Creation Muslims confess the saving truth
in our New Creation Id ul-Adha service,
our worship is more than mere lip service
or an empty religious ritual.

When we eat and drink in the Id ul-Adha of Isa,
we are renewing

Allah's solemn covenant promise to Ibrahim,¹
his unchangeable contractual pledge
that constitutes the basis of our salvation.

THE ID UL-ADHA EXPLAINED

It says in the Qur'an
that if a pilgrim is prevented
from completing the *Hajj* (Pilgrimage),
"send an offering
for sacrifice."²

At the climax of the Hajj,
a sacrificial meal is eaten
that remembers the God (Allah)
who has been faithful to us
since the days of Ibrahim,
when Allah ransomed Ibrahim's heir
with a "momentous sacrifice."

Id ul-Adha is the "Feast of Sacrifice"
when pilgrims remember
Allah's act of divine mercy to Ibrahim.

¹The nature of this covenant is important. In the Word of God it is not an agreement between equals as though we could save ourselves by keeping the covenant by our unaided will. We do not believe that we can save ourselves. Rather we believe that what God promised in His covenant to Ibrahim—our salvation with Ibrahim—He is bringing to pass.

²Cow. 2:196

All over the world,
 a joyful feast of recollection is held
 simultaneously at the time of the *hajj* (pilgrimage).
 To remember Allah's mercy to Ibrahim
 with a "more lively remembrance"
 is the intention of the feast.
 Not only in Mina (near Mecca),
 but universally and corporately,
 all the believers are to become pilgrims in spirit
 by joining in the meal wherever they are.
 Their purpose is to achieve not merely a remembrance
 but a corporate identity
 as a worshipping community (*ummah*).

The pilgrims who offer the sacrificial sheep
 or other animal have read this saying:
 "It is not their meat
 nor their blood that reaches Allah."¹

We read in the Kitab of the *Injil* (the New Testament)
 that "it is not possible that the blood of bulls and goats
 should take away sins,"²
 and that it is only by being made just
 by the sin-atonement blood of the Word of Allah Isa
 that we can "be saved
 from wrath through him."³
 Whoever would prefer the blood of an animal
 to the blood of the Word of Allah Himself
 is no true submitter to Allah,
 for "how much more shall the blood of il-Masih,
 who through the eternal Spirit offered himself
 without spot (he was sinless) to God,
 purge your conscience
 from dead works (self-righteousness religion)
 to serve the living God?"⁴

¹Pilgrimage 22:37

²Hebrews 10:4

³Romans 5:9

⁴Hebrews 9:14

COVENANT COMMUNION MEAL CELEBRATES VICTORY OVER
SATAN

This occasion of Id ul-Adha is symbolically connected
to a perfect victory over Satan
by a stone-throwing ceremony
that points to the rejection of evil
in thought, word, and deed.
Do you remember when God
symbolized this same victory
by means of a stone-throwing shepherd boy?
Do you remember when God
got victory over Satan's warrior Goliath (*Jalut*)
through the boy warrior David (*Dawud*)?
It was through five stones,
and the first one thrown hit its mark.
David remembered how Allah had slain
another warrior, Pharaoh (*Fir'aun*), at the Red Sea,
and David recalled how Allah then commanded
his people to make a *hajj* (pilgrimage)
from slavery to freedom and life.
Those Allah liberated from Pharaoh
were ordered to celebrate
Allah's victory standing up like pilgrims
eating in haste a sacrificial meal of remembrance.

It says in the Qur'an,
"In the past We granted
to Moses and Aaron
the Salvation and a Light
and a Remembrance (*dhikr*)."¹
All over the world
Moses' sacrificial feast of pilgrimage
was celebrated at the same time of year,
whether the believers could make the Hajj
to the city of David or not.
It was a communion meal,
and was celebrated at the House of Allah in *al-Quds*

¹The Prophets 21:48

and also in homes around the family table.
 It was a communion meal,
 because it emphasized the fellowship
 with God and with the family
 of true brothers in the faith.
 The reason it was celebrated at the House of Allah
 was to emphasize its significance for the covenant,
 and the covenant-loyal God who was remembered
 by those who partook of the meal.

At the time of the Hajj
 on a special feast day,
 the Id ul-Adha feast is celebrated today,
 and those who do make the pilgrimage
 celebrate it at the same time
 as those who do not.
 This universal communion
 symbolizes the universal covenant loyalty of Allah.

HOW WE THROW A STONE AT *SHAITAN* (SATAN)

We who are new creation Muslims
 join Da'ud in throwing a stone at Satan.
 However, the stone we throw is a *spiritual* stone,
 the Stone of Stumbling,
 the Stone of the soon-coming Warrior Word Isa
 whom David foreshadowed.

Those with new creation eyes can see this Stone
 in the stone-sized picce of *khubis* (bread)
 which we break off in remembrance
 of the Word of Allah made flesh.
 He is the Stone men stumble over to their eternal shame.
 He is the Stone that Allah threw down to earth
 to defeat the Devil
 and to make atonement (*takfeer*) for our sins.
 We who are new creation Muslims
 join *Musa* (Moses) on his Hajj from slavery,
 by partaking together of this sacrificial meal
 that brings us into communion,

into the oneness of the fellowship of the believers:¹
it is the Id ul-Adha Isawiya.

The *Injil* says that we are "strangers
and pilgrims on the earth."²
This means we are *in* the world
but we are not *of* the world,
for our power to live comes from the Eternal Spirit of Allah.
His inspired words tell us plainly
how we should oppose Satan:
"Dearly beloved, I beseech you as strangers and pilgrims,
abstain from fleshly lusts,
which war against the soul."³
We new creation Muslims do not simply partake of a sacrificial
meal;
we submit our bodies as a living sacrifice.⁴

THE ID UL ADHA AND MUSA (*MOSES*)

"And remember we gave Moses the Scripture
and the Salvation."⁵
In the Taurat it says,
"And Moses wrote all the words of the Lord,
and rose up early in the morning,
and built an altar under the mountain,
and twelve pillars,
according to the twelve tribes of Israel.
And he sent young men of the children of Israel,
which offered burnt offerings,
and sacrificed peace offerings of oxen unto the Lord.
And Moses took half of the blood,
and put it in basins;
and half of the blood he sprinkled on the altar.

¹*wahda jamia al-muminin*

²Hebrews 11:13

³I Peter 2:11

⁴Romans 12:1

⁵The Arabic word in this portion of the Qur'an is *furqan* or criterion, that is,
between right and wrong. See Cow. 2:53

And he took the book of the covenant,
 and read in the audience of the people:
 and they said, 'All that the Lord hath said
 will we do, and be obedient.'
 And *Moses took the blood and sprinkled it on the people,*
 and said, 'Behold *the blood of the covenant*
 which the Lord hath made with you concerning all these words.'
 Then went up Moses, and Aaron, Nadab, and Abihu,
 and seventy of the elders of Israel:
 And *they saw the God of Israel:*
 and there was under His feet
 as it were a pavement of sapphire stone,
 as clear as heaven.
 And upon the sheikhs of the children of Israel
 He laid not his hand (in vengeance):
 also they saw God (that is, they experienced the *sakinah*
 and mystically beheld a vision of Allah)
 and *they did eat and drink.*" (Exodus 24:4-11)

The manipulation of the blood
 in relation to the book of the covenant
 was predictive of the Word who would take on flesh
 and sacrificial blood as Isa al-Masih,
 the Word of Allah.

DO YOU UNDERSTAND THAT THERE MUST BE A BLOOD
 APPEASEMENT OF GOD'S ANGER?

The blood Moses (*Musa*) sacrificed was also to appease God's
 anger.
 Appeasement is crucial because of the right of God (*haqq Allah*)
 in his righteous fury
 to inflict on a culprit
 the fearful penalty his sins deserve.
 God is rightfully furious with the wicked everyday,
 and the removal of this wrath by a rightfully acceptable gift
 is the meaning behind the blood sacrifice of Moses.¹

¹see Romans 3:21ff., I John 2:2; Psalm 7:11; Numbers 14:18; Nahum 1:3

It was revealed to Moses
that God's furious penalty against the guilty culprit
is justly averted
only by sacrificing a victim
who stands in to take the place of the repentant sinner.
Allah mercifully allows this substitution
so that forgiveness will not be offered
in such a way as to make a mockery of justice.
Allah will allow no one's sins to go unpunished
without an acceptable sacrifice
to carry out the required sentence of justice
and to duly bear the pain of evil.
As long as the culprit knows he is guilty and culpable
and as long as he knows no justice has been exacted
by the punishment of an acceptable sacrificial victim,
then he has no peace with God because
he knows he cannot be purified for fellowship with Allah.
The angry wrath of Allah against injustice *must* be appeased,
and the justice of Allah must not be slighted.
A real victim must experience real death,¹
and the real repentant contrition of faith
must lead the sinner
to stop committing such costly and death-dealing sins.
Only on this basis is there real forgiveness.
This alone is the basis for fellowship with Allah
including the privilege
of eating and drinking at his covenant table.

THE ID UL-ADHA AND ISA

Crucifixion is listed as one of the kinds
of punishment in the muslim law (*Sharia*).
In The Table Spread. 5:33,
we read that crucifixion indicates
"a heavy punishment in the Hereafter."
In the *Taurat*

¹Woe to those who say that Isa did not die. Who is a bigger liar than the one who says that Jesus did not shed his blood to appease the wrath of God against sinners?

Moses says that "anyone who is hanged on a tree is accursed by God."¹
Hellish abandonment by God, then, is what crucifixion signifies.

Isa the Word of Allah knew that he had been commanded by Allah to take away the sins of the world. Isa knew that only he himself as the perfect Word of Allah in flesh and blood could fully experience the pain of the world's sin and its hellish curse and only he could acceptably take it away. The written Word had commanded death for sins: "it is the blood that makes atonement for the soul;"² and only the living Word, Allah's suffering Servant, could take death away: "God sent his Word and healed them... the punishment that brought us peace was upon him, and by his whip marks we are healed."³ Thus the living Word as our *Imam* obeyed the written Word and the unique destiny there ordained for him.

Isa knew that there is hostility between Allah, who is holy, and sinful men who are not, and that only the Word of Allah himself could provide by his infinitely precious blood the appeasement of the divine justice and outrage against evil, the appeasement that could honorably turn Allah to a favorable attitude toward us.

¹Deuteronomy 21:23

²Leviticus 17:11

³Psalms 107:20; Isaiah 53:5

THE HOUSE MASJID OF ISA ON THE EVE OF THE FRIDAY OF
ATONEMENT

On the night of Isa's betrayal and arrest
he met with his disciples in a room in al-Quds.
He had just given a washing (*wudu*)
to every one of his disciples' feet.
And they sat on the floor
with their shoes off.
There were no images in the room
and in that respect it looked very much like a mosque.

Isa himself seemed like an Imam speaking
to the key men of the mosque
or like a Sufi *Wali* (or *pir*) or religious leader with his *halaqah*.¹

That night Isa would prove himself
to be the ultimately submitted One,
who said, "Not my will but thine be done."
Of what other man was it ever said
that he was the Word of Allah?
And who is more submitted to Allah
than his own Word?
Only a stutterer has speech unsubmitted to himself,
and no reverent person would imply that of Allah.
The name of the Word of Allah is Isa
and there is no other name given among men
whereby we must be saved.

No man who is not *the* Word of God
can place himself above Allah's unique and only Word.

His disciples sensed the God-inspired peace (the *sakinah*)
as they looked into his dark piercing eyes.
That Isa was the Word of Allah incognito
was not unveiled to Judas,
who in his blind rebellion
mistook Isa for an ordinary mortal.

¹A *halaqah* is a "circle" of students or disciples of a given teacher or "master."

But this aura was sensed
by the Apostle *Yahya* (John) and the rest.

Many today are blind like Judas.
And even many so-called believers
are too blind to discern the Word of Judgment incognito
in the broken bread and the outpoured cup
of the Id ul-Adha of Isa.
These hypocrites eat and drink judgment upon themselves
because they refuse to repent of their sins
and submit to the Judge who took our judgment
signified by the broken bread and the uplifted cup.

THE ID UL-ADHA AND *TALUT* (SAUL) KNOWN AS THE
APOSTLE PAUL

We read of a pilgrimage
performed by one of the disciples of Isa.
His name was *Talut* or Saul
because he had been named after King Saul
and was from the same tribe.
Saul was a great Jewish mullah,
a great learned man so zealous in his religious knowledge
that he persecuted all those who said that they
were submitting to Allah through Isa.
However, on the road to Damascus in Syria
this mullah from Turkey was struck blind
by the risen Word of Allah Himself, Isa the Messiah.
It was then that Saul began a series of religious pilgrimages
that each led him inevitably back to al-Quds
as he travelled the world as the Apostle Paul.
To show that the Good News is not based on
religious knowledge
or on the burdens of ritual or men's good deeds
but on the grace of God through Isa His Word alone,
God raised this man Saul up
and prospered his ministry the most.
He had been a persecutor of the righteous.
He did not deserve to be saved.
He deserved to die.
He did not deserve a mullah's honorific position.
He deserved no place of honor in the Lord's house.

Yet God exalted his ministry the most
because God is gracious and kind
and there is no place in his house
for the mentality of the proud Pharisee
who thinks he can put God into his debt
by his religious profession or his own righteousness.

Saul, also named Paul,
made the greatest pilgrimage of all the apostles.
Paul journeyed from Europe to *al-Quds*
carrying alms (*zakat*) and/or *sadaqa* (free will offerings)
as an act of loving identification.
Paul was willing to participate
in the rituals of his former faith
in order to prove,
even if the proof cost him his life,
that he was a true-to-his-traditions submitter to Allah.
Why was this proof so important to Paul?
Because he knew that traditions were not the issue
—what mattered was becoming a new creation.
Paul was willing to become like the sons of Ishmael
to win the sons of Ishmael
and he was willing to become like the sons of Israel
to win the sons of Israel.
Paul was willing to make any sacrifice
—even seal his inerrant testimony with martyrdom—
if it would bring the Word of Salvation Isa
to the lost peoples of the world
and lead them to the straight path.

Paul was a prophet
and he could see with the eyes of the Eternal Spirit
that a military holocaust was coming
and that the False Messiah (*al-Dajjal*)
would deceive and destroy many
whose ears would be tickled by a false Gospel.
Therefore, Paul led people everywhere
to repent and take a death *ghusl* (Romans 6)
and pray and give alms
and celebrate the Id ul-Adha Isawiya
“with those who call on the Lord with a pure conscience.”
For Paul had read in the prophet Isaiah (61:6)

how believers as “ministers of our God”
would see the riches of a harvest of souls
flow from the Nations to the faithful pilgrims of Allah.

THE ID UL-ADHA AND IBRAHIM

“By faith Ibrahim,
when he was called
to go out into a place
which he should after receive
for an inheritance,
obeyed;
and he went out,
not knowing whither he went.”¹

And when Ibrahim was tested,
he offered up his only heir,
just as Allah’s only heir,
His everlasting Word
(who will inherit and judge the world)
was offered up by Allah.
But when was Isa tested?
When did this happen?
When Isa the Word of Allah
learned obedience through what he suffered
as Ibrahim’s Lamb of God
who offered himself to make us heirs with him
of the Kingdom of Allah
by faith.

Ibrahim loved not the world,
neither the things that are in the world,²
but he looked for a city
whose builder and maker was God,
and he rejoiced to see the day
of Isa al-Masih

¹Hebrews 11:8

²I John 2:15

who was the *qibla* (the direction of prayer)
toward which Ibrahim's hope was directed.¹

Did you not know that Allah is our exalted Father?
This is why he chose a man
whose name was Exalted Father (Abram)
with whom to make his eternal covenant.
Then God gave him a new name, Ibrahim (Father of Nations),
promising him that is what he would become.²

In chapter 17 of the first book of the *Taurat*
God promised Ibrahim
that He would save those who shared his faith.
God made a contract with Ibrahim to that effect,
making the sign and seal of the contract circumcision,
which was itself a sign of the circumcision of the inner man,
the purification (*tahara*) of the heart and the spirit
which is regeneration, the new birth.

In Genesis 18:2, when God
makes a visit to Ibrahim,
Ibrahim hurries to get water.
Isa used water as Ibrahim did,
prior to a similar meal of communion with God.³

Isa led his disciples in ceremonially washing their hands
before the communion meal of the covenant of Ibrahim,
and then he washed their feet afterward (John 13:5).
Thus they remembered the covenant God sealed with his people
at the Red Sea of Salvation
and at the *sibghat Allah* total ablution
when each disciple went under the water
and was raised to newness of life in Allah.

Notice, then, that admission
to the communion meal of the Covenant of Ibrahim
involves a prior water ceremony,

¹see Hebrews 11:10; John 8:56

²Genesis. 17:5-8

³Genesis 18:4-8

which is itself an outward sign
of the inward purging of sin through faith and the grace of God.

In calling all people to prepare for the Coming One,
the Lamb of God who takes away the sins of the world,
Yahya (John the Baptist) demanded a total ablution
formerly taken only by the unclean (a *ghusl* bath)
because *Yahya*, like all the other true prophets before him,
insisted that all men
were unclean at heart before God.
No one is good but God
and His Word who was God from the beginning,
for in the beginning was the Word
and the Word was with God
and the Word was God.
Then the Word came on the scene as a good man *Isa*.
If any other man says that he has not sinned
he is a liar
and the good Word of God (*Isa*)
is not in him.¹

When *Yahya* (John the Baptist) perceived
that the Messiah was sinless,
Yahya hesitated to bathe *Isa* in a *ghusl* bath.
But realizing the priestly character of his office as *Masih*,
and that the law of Moses
required the priests to bathe
before they began their ministry,²
Isa submitted to the *ghusl*
in order to fulfill all righteousness,
including a righteous example.

(If the Messiah himself took this water rite,
and commanded all of his true followers to submit to him in it,
what monumental ignorance or unfounded fear or pride is there
in any man or woman in the world
that he or she should refuse to do likewise?)

¹I John 1:10

²Lev.16:4 etc

Ibrahim was given to us for our admonition (I Cor. 10:11).

Ibrahim obeyed God

with water and a communion meal in Genesis 18.

We should study this account and imitate Ibrahim:

“And the Lord appeared to Ibrahim

in the plains of Mamre:

and he sat in the tent door

in the heat of the day.

And he lifted up his eyes and looked,

and, lo, three men stood by him:

and when he saw them,

he ran to meet them from the tent door,

and bowed himself toward the ground,

and said,

‘My Lord, if now I have found favor in thy sight,

pass not away, I pray thee,

from thy servant.

Let a little water be fetched,

and wash your feet,

and rest yourselves under the tree:

and I will fetch a morsel of bread,

so you can be refreshed;

after that you shall pass on:

now that you have come to your servant.’

And they said, ‘Very well, do as you say.’”¹

In verse 13, when the three are with Ibrahim,

the text says it is the Lord addressing Ibrahim.

In verse 8, when they eat, Ibrahim is experiencing

a communion meal with God.

At another crucial time,

Ibrahim experienced the saving presence of God.

In Genesis 22:9 it says,

“And they came to the place

which God had told him of;

and Ibrahim built an altar there.”

The altar was an altar of sacrifice.

It says in Genesis 22:6

¹Genesis 18:1-5

that the son of Ibrahim
carried the wood for the sacrifice,
just as later Isa the son of Ibrahim
would carry the wood (*khashabah*) for the sacrifice.
Ibrahim was going to show his love for God
by giving his only heir,
just as it says in another place
that God so loved the world
that he gave his only heir,
his everlasting Word Isa,
in order that whosoever
believes in him
should not perish
but have everlasting life.¹

The story continues:

“And Ibrahim stretched forth his hand,
and took the knife to slay his son.
And the angel of the Lord
called unto him out of heaven,
and said,
‘Ibrahim, Ibrahim.’
And he said,
‘Here am I.’
And he said,
‘Lay not your hand upon the lad,
neither do any thing unto him;
for now I know that you fear God,
seeing you have not withheld your son,
your only son from me.’
And Ibrahim lifted up his eyes,
and looked,
and behold behind him
a ram caught in a thicket by his horns;
and Ibrahim went and took the ram,
and offered him up for a burnt offering
in the stead of his son.”²

¹John 3:16

²Genesis 22:10-13

The new creation Id ul-Adha that new creation Muslims
celebrate is also a test of faith,
and we are to examine ourselves to be sure
that we are in the faith,
before we partake.

As we partake, we remember that God
provided a sacrifice for Ibrahim
and the sacrifice died
so that Ibrahim's heir and promised inheritance
might be raised to new life and live forever.
We praise Allah that we are heirs of Ibrahim
because we share the fulfillment of what was promised him.
The Messiah Isa came as the Lamb of God
and provided an eternal sacrifice for Ibrahim
and all the heirs of his faith,
so that as Ibrahim's sons
we too may be raised to new life and live forever!

THE ID UL-ADHA OF ISA SERVICE INTRODUCTION

We know perfectly well
that supposedly merit-earning religious observances
will not save us.
We remember that all but two
of those who followed Musa out of Egypt
died in the wilderness
without entering *al-Muqaddasa* (the Holy Land).
They too kept their religious practices,
but without a new nature even they could not please Allah,
and their rotting bodies littered the desert.
They had bread from heaven
and they had water from the rock,
just as we have bread and water,
but these alone could not save them
and neither can these religious symbols save us.

They passed through the Sea
and so they all received a death *ghusl* initiation
into the *ummah* of Musa in cloud and sea.
This water prefigured the death *ghusl*
through which you are now also delivered to safety.

This *wudu* of Isa is not the washing away of bodily uncleanness but rather it is the obedient appeal to God of a clear conscience.

And it brings deliverance from the guilt and the penalty
and the power and the presence of sin
through the resurrection of Isa the Word of Allah,
who died and was buried for us
so that our sins could be paid for.
He rose from the dead for us so that we might be forgiven
and raised with Him to be recreated in His likeness.
And yet, though the *ummah* of Musa had the death *ghusl*
and the bread and the water of the Rock of the Kingdom,
Isa the eternal Word of Allah,
nevertheless, because of their rancorous unbelief
they nearly all perished in the desert
and did not enter into the promised rest.
These events happened as symbols to warn us
not to try to counterbalance with merit-earning good works
the evil things we might otherwise fatally set our hearts on.

Therefore, we are to take no part
in the *Id ul-Adha Isawiya* (the Sacrifice Feast of Isa)
without applying moral scrutiny
to our lives and behavior.

(The following service is best conducted
while seated on the floor, shoes off,
with the messianic Imam
leading the prayers and prostrations.)

THE SERVICE BEGINS WITH THE IMAM TAKING THE *KHUBIS*
AND THE GRAPE JUICE AND SPEAKING

It follows that anyone who eats the bread
and drinks the cup of the Lord unworthily
will be guilty of desecrating the body and the blood
of the *Id ul-Adha* Lamb who is the atoning Word of Allah,
Isa al-Masih.

We must discern His broken body in the bread
and His covenant-sealing blood in the cup.
We must remember that the Word who reigns
in our hearts as Lord

died as the Lamb
for our sins,
lest we forget and continually indulge our sins.
Each believer must examine himself
before eating his share of the bread
and drinking from the cup.
For he who eats and drinks
eats and drinks judgment on himself
if he does not discern the Body that was broken for our sins.

(Those who have obeyed Isa the Word of Allah
by submitting to the *sibghat Allah*
may follow the prostrations of the messianic Imam.)

The ceremonial means of initiating the New Covenant
would normally be the *sibghat Allah*.
This is commanded of all believers
at the time they formally commit their lives to obey
Isa the Word of Allah.
He is obeyed as the One to reign in their hearts
as *Mawla* (Lord) and *Wahid Allah* (The Unique One from God)
and *Nasr Allah* (Savior).

(The Messianic Imam reads:)

Let us now have a few moments of silence
as we prostrate to Allah
and remember the day of our *sibghat Allah*,
how we were buried in the water with him
and experienced a total immersion *ghusl*
as a funeral ritual bath,
or we remember how we experienced a once-for-all *wudu*
preparing us for a new life of prayer.
It was not the water that was important
so much as what it signified:
that our bodies are dead to sin
and that on that day we ceremonially entered into
a sharing in Isa's death, praise be unto Him.
In the silence about to commence
each believer shall allow the Eternal Spirit of Allah
to conduct a *tahara* through our flesh
and purge out in confession all the sin
in order that we may be pronounced 'clean' by our Lord.

(Read the following together after a few moments' silence):

“The next day”, the Book of Allah says,
 “*Yahya* saw Isa coming toward him and said,
 “Look! There is the Lamb of Allah.
 It is he who takes away the sin of the world.”

MAWLA, WE CONFESS OUR SINS

If we confess our sins,
 he is just,
 and may be trusted
 to forgive our sins
 and cleanse us from every kind of wrong.

(Messianic Imam reading:)

Your sins are forgiven you for His name's sake.

(All the people reading:)

As Musa sprinkled the blood on the people
 to seal that covenant,
 so we are sprinkled with the blood of Isa
 to seal the New Covenant.
 We are united in this *Id ul-Adha* meal of the covenant
 as the *ummah* of the Lamb of Allah
 who takes away the sins of the world.
 We belong to one another forever
 and to the Lord.
 By the way we love each other
 may we discern that we are the Lord's Body
 bought back from the dead at great price.

(Messianic Imam reading:)

Form your own judgment on what I say.
 When we bless the cup of blessing,
 is it not a means of sharing
 in the atoning blood of Isa al-Masih?
 When we break the bread,
 is it not a means of sharing in the body
 and the *ummah* of Isa al-Masih?
 Because there is one loaf, we,

many as we are, are one body.
For it is one loaf of which we all partake.
There is indeed nothing eternal but a new creation,
and we are all one ummah,
the spiritual people of Ibrahim,
- submitters to Allah through His eternal Word, Isa al -Masih.
(Holding up the bread)

For the Passover tradition (appropriate for *Id ul-Adha*)
which I handed on to you
came to me from the Lord Himself:
that the Lord on the night of His arrest,
took bread and, after giving thanks to God,
broke it and said:
'This is my body, which is for you; do this
as a memorial of me.' (Reader breaks bread.)

(The Reader holds up the Cup)
In the same way, he took the cup after supper
at the end of his pilgrimage
to where He would make His departure at al-Quds.
Realizing Himself to be the Eternal Life of Allah
offered as the *Id ul-Adha* of Allah to the world,
he said: "This is the New Covenant
sealed by my blood.
Whenever you drink it, do this
as a memorial of me."

(Reader pours out from the pitcher into the cup.)
"For every time you eat this bread and drink this cup,
you proclaim the death of the Lord until He comes."

(The bread and the cups are distributed from person to person
until all have partaken together.)

(The Reader:) Let us partake and worship the Lord. Maranatha.
(All prostrate and raise their hands with praise saying
"Subhan Allah—Glory to God! Subhanaka—Praise to Thee!
Al-Hamdu li-lah—the praise is God's! Allahu Akbar—God is
Greater!")

(The Reader:) Let me urge any of you
who have not yet submitted to Allah

in the *sibghat Allah* to do so in order that
 you will not exclude yourself
 from celebrating the Id ul-Adha Isawiya with us
 at our next opportunity,
 should the Second Coming
 of the Word of Allah delay.

SCRIPTURES FOR POSSIBLE ADDITIONAL HEALING SERVICE

If you will diligently listen to the voice of the Lord your God,
 and will do that which is right in his sight,
 and will give attention to his commandments,
 and keep all his sacred laws,
 I will put none of these diseases upon you
 which I have brought upon the people of Egypt¹,
 for I am the Lord who heals you.
 Is anyone sick among you?
 Let him call for the *sheikhs* (elders)
 of the *jami'* (congregation)
 and let them pray over him
 anointing him with oil in the name of the Lord.
 And the prayer of faith will make the sick person well, and the
 Lord will raise him up.
 And if he has committed sins, he will be forgiven.²
 Satan would send accusers to say that it is for our sin that Allah
 uses sickness to bring us into condemnation.³
 But there is now no condemnation
 or those who are in (the new life of) Isa al-Masih.⁴
 When he made the "momentous sacrifice"⁵ for us
 he was wounded and bruised (to atone) for
 our rebellion and perverseness.
 He took the beating and lashing (we deserved)
 in order that we might have peace (with God)

¹Exodus 15:26

²James 5:14-15

³Job. 11:6 *JB*

⁴Romans 8:1

⁵Those Ranged in Ranks 37:107

and with His stripes we *were* healed
(of sin's condemnation and the second death,
which is separation from God).¹
Therefore, as Isa himself said,
Your faith has made you whole².
Receive your healing³.

¹Isaiah 53:5

²Matthew 9:22

³Luke 18:42. Although we all believe that God can heal, and in many cases will heal as we trust in Him, we certainly have to allow for the fact that at times He may allow a healing not to occur for reasons the simple mortals may not fully understand. (Death is a part of the human condition, which means that human beings generally have at least one illness that is not healed!) Unless we at least note this, inquirers may lose faith if they are not healed every time they pray.