

“The Hour of Judgment”

Sura 54.1 Al-Qamar

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The Hour of Judgment

Sura 54.1 Al-Qamar
Sura 79.42-43 An-Naziat
Sura 43.61 Az-Zukhruf

Bismillah al-Rahman al-Rahim

The honored Qur'an clearly speaks of an Hour of Judgment: "And (Jesus) shall be a Sign (for the coming of) **the Hour (of Judgment)**: therefore **have no doubt** about the (Hour), but follow ye Me: this is a Straight Way." Sura 43.61 Az-Zukhruf.

In Mohammed's (pbuh) day the message was..."**The Hour (of Judgment) is nigh...**" Sura 54.1 Al-Qamar

"They ask thee about **the Hour**,- **When will be its appointed time?** Wherein art thou (concerned) with the declaration thereof? Sura 79.42-43 An-Naziat

The Qur'an does not reveal that answer...but to the Prophets of old was that answer given.

Specifically to the prophet Daniel and to Isa al-Masih ibn Maryam,(Jesus the Messiah the son of Mary).

Allah has revealed that answer to the question from the Qur'an. When is the appointed time for the Hour of Judgment?

Daniel 8:14 "...unto 2300 days...then shall the sanctuary be cleansed."

To the People of the Book, Seventh Day Adventists, was the command given to announce the hour of His judgment. Revelation of Jesus 14:6-8

In the mid 1800's earnest men and women of faith were moved upon by God to announce the "Hour of Judgment"!

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6-8

Imams for countless times have recited and discussed the ayats concerning the Judgment. For a great many, the thought of divine judgment strikes fear into their hearts. So much is unknown about it. Should it be a day to fear? Is it possible to prepare for it? Is there anything we can do to escape the final verdicts from that grand court?

Dear friends of Allah, as we look into the great judgment of Allah, may He guide us, and give us grace and wisdom to understand.

The Investigative Judgment

We may be confident that Allah is always just and fair in His dealings with humanity. Therefore, it is not surprising to read in the Prophets of old, that an investigative phase of the great judgment occurs before the irrevocable decisions of the heavenly tribunal are announced. In all conceivable fairness, the verdicts are based on what is revealed during heaven's investigation of each individual's life record.

It is perhaps best explained this way. In any earthly court, when someone is accused of a crime, there is a time when the court sits. At that time, all the evidence from both the accusing and defending sides is examined and weighed by the

court. In any fair trial, during this time of investigation into the guilt or innocence of the accused, witnesses and experts are questioned, records of all types are scrutinized, and all other factors related to the investigation are carefully looked into. During this investigative time, the court especially reviews the actions of the accused. Close efforts are made to discern what motives prompted the individual to do the actions he is charged with doing. After both sides have completed the presentation of their cases, then comes the final verdict, pronounced by the judge or magistrate. The verdict is final, unless the losing side can successfully appeal the verdict in a higher court.

In much the same way, every human who has ever lived is the “accused” in a massive investigative judgment in heaven. Each one of us will be on trial, whether we are aware of it or not. Not only that, Allah, through an ancient, long-forgotten prophecy in the Bible, has revealed to us that the day of His investigative judgment has already begun for people of earth. It is later truly than we think for planet earth!

A Heavenly Sanctuary

One of the Bibles' longest time prophecies was recorded by the ancient prophet Daniel. It is called the "2300-year/day prophecy," and it reads, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. In biblical prophecies, when speaking of time, the Bible has established that a day equals a year.

Daniel 8:14 refers to the investigative phase of the great judgment event occurring near the close of earth's history. Calendar calculations based on the dates of specific events foretold by Allah in His prophecy reveal the ending year of the 2300-year prophecy to be 1844. In that year, according to the prophecy, the prophecy of Daniel ended, and "**then**" the sanctuary began to be cleansed. That was over 170 years ago. In other words, when the 2300- day/year prophecy of Daniel 8:14 came to a close in 1844, the great investigative judgment in heaven began in the heavenly sanctuary. The hour had arrived when the sanctuary cleansing would begin. **We are now living in the final days of earth!**

What is this sanctuary of which the prophet Daniel spoke, and how is it associated with the

judgment? The Bible speaks of three physical sanctuaries—or tabernacles/temples, as they are also called. After God’s people had been led out of Egypt by Allah’s appointed man Moses, it wasn’t long before Allah called Moses up to Himself into the towering heights of Mount Sinai. When the prophet Moses was with God there in the mount, Allah gave him a view of the glorious heavenly sanctuary, or tabernacle. This sanctuary was not built by man’s hand. Injeel Hebrews 8:2 tells us, “...In the heavenly Tabernacle, the true place of worship that was built by the Lord and not by human hands.”

The honored Qur’an mentions God’s instruction to Moses in the Mount: “And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): ‘Hold firmly to what We have given you, and hearken (to the Law).’” Sura 2.93 Al-Baqara.

In the mount, Allah instructed Moses to build a portable, earthly replica of that heavenly sanctuary. “And let them make me a sanctuary....” Exodus 25:8. It was to be placed in the very center of every camp of God’s people. This desert sanctuary was to be a mini-model of the one in heaven—a miniature version of the real, much larger, and more beautiful one in heaven. Moses

was admonished by God, “Be sure to make everything just like the pattern I showed you on the mountain.” Taurat Exodus 25:40. “Everything” included the sanctuary structure itself with its open courtyard area and two enclosed, adjoining rooms; the furniture, utensils and curtains (veils) used inside and outside; and the white linen “wall” that enclosed it all.

Allah intended that the sanctuary would be the primary means through which His people would understand the great judgment hour that would come upon the earth—primarily because of the significance of the actions that were to be done therein. Those actions, done in specifically appointed areas of the sanctuary, reveal how the process of salvation is carried out in heaven. It gives us, in micro-fashion, a view of what has been, and is now, taking place in the sanctuary in heaven.

A Courtroom Scene: Our Mediator

After God’s people had settled in the land of Canaan, where God directed them, the movable desert sanctuary built by Moses was replaced by a much larger, permanent structure built by King Solomon, King David’s son. That sanctuary or temple, built in Jerusalem, was destroyed by the

Babylonians, then later rebuilt, then destroyed again in AD 70 by pagan Rome. It has not been rebuilt. Since the prophecy takes us down through time to 1844, when there is no longer an earthly sanctuary of Allah's design, there can be no doubt that the sanctuary and its cleansing spoken of in Daniel 8:14 refers to the sanctuary in heaven, where God's throne is, and where the heavenly judgment court sits. "A glorious high throne from the beginning is the place of our sanctuary." Jeremiah 17:12. It is to this heavenly sanctuary that we must look for the fulfillment of Daniel 8:14.

In addition to a view of the heavenly sanctuary, to the ancient prophet Daniel was given a grand view of the coming judgment of God: "I watched until the thrones were set in place, and the Ancient of Days [Allah] sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire. A stream of fire went out and came out from before Him. A thousand thousands served Him, and ten thousand times ten thousand stood before Him. [*In vision the prophet Daniel saw...*] **The judgment was set, and the books were opened.**" Daniel 7:9-10 MKJV. What an awesome, solemn scene is here pictured to us

by the prophet! Many centuries ago, he saw what was to transpire in our day!

The records of all of the deeds, both good and evil, of every single person on earth, have been collected in that sanctuary above. Those “ten thousand times ten thousand” that stand before the Ancient of Days (Allah) are heavenly angels, whose duty it has been to keep a record of our acts and deeds. They present the evidence of our characters, in our physical absence. The court sits in session, our lives are reviewed, and eternal decisions are made as to whether or not each individual may receive eternal life. No appeals can be made to a higher court. This is the highest court in the universe, and its decisions are perfect, just, and irrevocable and final—but this is not something to be feared!

All praise to Allah, we have an advocate in that heavenly courtroom—someone who will speak on our behalf, someone who has our best interests in His heart and mind. Daniel describes His arrival to the courtroom: “One like the Son of man [that is, One in human form] came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.” Daniel 7:13. In this heavenly court setting, Isa al-Masih ibn Maryam is our intercessor. An intercessor is one who comes

between and mediates between two or more parties in order to reach an agreement between or among them. He will speak and act in our behalf—something we sinners desperately need, for we are indeed guilty, and most of us will admit that.

Scripture clearly tells us, “For there is only one God and one Mediator who can reconcile God and humanity--the man Christ Jesus.” 1 Timothy 2:5. Isa al-Masih is the only one worthy to be our intercessor, as He alone earned the right to do this by taking upon Himself our humanity when He was “sent down” to this earth. He so unselfishly 2000 years ago gave up His life near Mount Moriah, where the temple back then stood. (Today the sacred “dome of the rock,” or “Noble Sanctuary,” stands as a constant reminder of that event long ago. Here, tradition tells us, is the very site where Ibrahim was called upon by Allah to sacrifice his son.)

“And We ransomed him [Abraham’s son] with a momentous sacrifice:” Sura 37.107 As-Saaffat

This is sanctuary language and testifies of the great sacrifice of Isa al-Masih which this ‘momentous sacrifice’ in Abraham’s day represented.

The Sanctuary and the Judgment

In the earthly sanctuary in Moses' day and beyond, when someone sinned, and then sought forgiveness from God brought into the courtyard of the sanctuary a healthy, (halal) unblemished animal. That (halal) animal represented Isa al-Masih, the only sinless One of humanity. There in the courtyard the sinner confessed his sin against Allah as he pressed his hands on the animal's head to symbolically transfer his sin(s) to the innocent animal, which he then slew in his own guilty stead. In Allah's teaching model of the sanctuary, His sin would not be forgiven without the death of the innocent in his place; that was to illustrate that the sins of all humanity necessitated the death of Isa in our places, for the remission of sins. Isa al-Masih is called the "Lamb of Allah".

In reference to the "Momentous Sacrifice" of Allah, the Taurat speaks of the same event in Genesis 22.

And the son, "...spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but **where is the lamb for a burnt offering?** And Abraham said, My son, **God will provide himself a lamb for a burnt offering:** so

they went both of them together.” Taurat Genesis 22:7-8

Many years later when Isa al-Masih was sent from Allah, Yahya made this profound announcement...”the Lamb of God.”

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” Injeel John 1:29

In the Injeel, Isa al-Masih is often referred to as the Lamb. Revelation 5:6, 7:17, 14:10, 15:3,19:9, 21:22,23, 22:1,3.

In the ancient Hebrew system it was the lamb which typified or foretold the coming One who was to be sacrificed for humanity’s sins. That is why Isa al-Masih, was called the “Lamb of God”. Jesus alone was “Halal”. He was clean and righteous and never sinned. He alone could fulfill this sacrifice of Allah.

Today, our sins are forgiven only because a way was made for someone else (Isa) to bear our sins, our shame, and punishment!

In the ancient Hebrew sanctuary system, after the halal animal was slain, the officiating priest made atonement for the sinner by applying a small portion of the blood to the altar of incense that

stood in the first enclosed apartment of the sanctuary. In symbol, through the blood, the priest transferred the sin from the substitutionary animal to the sanctuary. The priest represents Isa's present reconciling work in the heavenly sanctuary; the fragrant incense represents the reuniting mediation of Isa al-Masih between Allah and the sinner. He takes our sins from us, and bears the guilt and consequences for us, so that we may have another chance to live aright. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The location of that altar of incense was significant. It stood before a heavy curtain that hung between the first apartment and the second, wherein was the ark of the testimony containing the tablets of stone upon which Allah wrote the ten commandments with His own finger. The covering or top of the ark was pure gold, and was called the "mercy seat." Between two angels at either end of the mercy seat was a brilliant light called the "shekinah glory." It was a manifestation of the glory of God. No one but the high priest could enter that second apartment and live, and only on the Day of Atonement could he do that.

The once-a-year Day of Atonement, in the teaching or “type” of the earthly sanctuary, was the very special day each year on which the sins of every believer were “cleansed” from the sanctuary. After appearing before the presence of God’s glory with incense (dua’ prayers of the believers), the high priest then transferred all confessed sins from the sanctuary to another, called the “scapegoat,” a goat chosen to represent Iblis or Satan. All the sins that Satan has caused people to commit over the centuries and millennia—all the *confessed* sins that believers no longer have attributed to them, since they accept that Isa al-Masih took the consequences for them—are now transferred in symbol back to Satan. The goat is led away to perish in the wilderness, and the sanctuary was cleansed of the defilement of sin. This pointed forward to a time not far hence when the judgment is completed, all have received their rewards, and the entire universe is free of sin forevermore. Those who, in the earthly Day of Atonement, had unconfessed sins could not benefit spiritually from this symbolic cleansing, for they had retained their sins. Only those who trusted in the sacrifice and confessed their sins would have them forgiven. Those who refused the offer of God, would forfeit eternity.

Jesus (Isa) is the innocent, spotless lamb (or other animal) slain in the courtyard (the earth) for the sinner's sin. He is the priest in the heavenly sanctuary, mediating our prayers with the incense of His sinless life, and today He is the high priest on the true Day of Atonement, fulfilling the symbolic one of the ancient system of Moses. He is standing in the presence of our Father God in the current cleansing of the heavenly sanctuary. He is presenting His blood, evidence of the sacrifice of Himself, interceding for us with the Father, so that those who have faith in Him may live eternally. Our good deeds earn us nothing; it is all of faith.

Final Decisions

Not only is Isa now our intercessor, but we also need to understand that Isa al-Masih is the One who was sent down from Heaven to ransom all from this sin-stricken earth. "...[Isa] Who gave himself a ransom for all." 1 Timothy 2:6. It is this same Isa al-Masih to whom the final judgment of all persons is entrusted, "for the Father judges no man, but has committed all judgment to the Son, so that all should honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." Injeel

John 5:22-23. The final decisions are His, and they are justly based upon the records in heaven which clearly reveal the choices we have made, either for or against God and the One whom was sent down for us. (It is never too late to sincerely repent and ask for forgiveness, no matter how horrible our sins may be.) Our own choices will determine the outcome of the verdict; they determine our eternal reward. We basically choose our own future by our acceptance or rejection of the means Allah has provided for our salvation. Isa sets His seal to our decision; we will either be granted eternal life or eternal death. We have earlier discussed what happens during the “investigative judgment,” and now the bestowal of what each person has chosen is called the “executive judgment,” when the verdict of the heavenly court of justice is “executed” or carried out or put into effect toward the individual.

Solemn indeed is this time in which we are living! Never has there been a more sobering era in human history, as it nears its close. Such things ought to make us appeal with earnest *du'a* (prayers) to be found without fault in that day when our names are called for heavenly consideration. Now, as the judgment proceeds in the heavenly sanctuary, Isa al-Masih pleads His own blood in

our defense. He urges that His death for our sins be accepted as a covering for our sins, if we believe in His substitutionary death for us. Friend, we cannot help but realize that it is time that we give deep thought to what is going on in heaven above. It is now, while this searching investigation of human lives is steadily proceeding, that we need to seriously consider all that God in mercy has revealed to us.

Allah is making known these things all around the world. This is such good news! You, dear reader, are greatly loved by Allah. His compassion and mercy for you is far greater than any human can offer. His compassion and mercy for you is measureless, and he earnestly longs to save your soul from eternal ruin. The primary reason for this publication is to tell you of His infinite compassion and mercy and His plans for you. There is more light to be revealed to the people of Allah, too. We must plead for a revelation of truths which have long been hidden from many minds. Today, while you hear His voice speaking to you, respond to Him with a positive "Yes!" Earnestly ask Allah in private prayer (*du'a*) to reveal truths to you which are essential for you to know in this time of the investigative judgment.

Court Adjourned

As the cases of all upon earth come up before the court in heaven, each case is closely investigated, as if there were no other person on earth except that one. When Isa al-Masih and the court finish, the investigative work will have been completed, the cases of all will have been decided. He returns in the clouds of heaven ("clouds" of bright angels) to this earth with His reward for the righteous and the unrighteous. Ancient writers of the Taurat foretold the event: "Behold, the Lord GOD will come ... and behold, his reward is with him...." Isaiah 40:10.

The same thought is revealed in the Revelation of Isa al-Masih. It clearly foretells the time when Isa returns for the faithful people of earth, to take them to be with Him forever. Isa promised that when He was living on earth as a man: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2-3.

It's obvious He could not come "with rewards" for each person if the judgment were still future. "And, behold, I come quickly; and my reward is with me, to give every man according as his work

shall be.” Revelation 22:12. The “reward” of the unrighteous is eternal death. The reward of the righteous, however, is the very best that unlimited divine compassion and mercy can give. It is eternal life in a kingdom of peace and joy—unending happiness in the company of other happy beings. Eternal life will be given to the faithful; the others living at that time will be destroyed by the brightness of His coming.

Friends, we are living in the great “Hour of Judgment.” The announcement of the beginning of the “hour of His [God’s] judgment” was clearly given in the years of 1843-44, when the special message of Revelation 14:6-7 was sounded by messengers all over the world. To be both just and merciful, Allah will cause this same message to continue to sound until the judgment is over. Today you can be ready for this judgment hour; you need not fear, if you have faith. It is decision time for each one of us, and Allah be praised, we have a heavenly Helper. Isa al-Masih is your Intercessor. Appeal to Him in private prayer. He listens!

Preparation for the “Day of the Lord”

In both the Honored Qur’an and in the Holy Books, the subject of the judgment hour often

arises. In fact, it is referred to in the Honored Qur'an seventy-seven times as "Day of Judgment" or "Day of Resurrection." In the Holy Books of the Scriptures, this event is often referred to as the "Day of the Lord."

"Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger." Zephaniah 2:3.

"Son of man, prophesy and give this message from the Sovereign LORD: 'Weep and wail for that day, for the terrible day is almost here--the day of the LORD! It is a day of clouds and gloom, a day of despair for the nations.'" Ezekiel 30:2-3 NLT.

Upon this day all sinners, unless they beforehand seek to "repent and believe, and work righteousness" (Sura 19:60 Maryam), will receive their reward: "the penalty of the fire." Sura 22:4 Al-Hajj.

These words could be so frightening, and they could fill us full of fear and despair, if it weren't for the fact that Allah, in His love and mercy, has told us ahead of time how to come out alive and clean in the heavenly judgment.

Warnings Always Precede Punishment

Throughout human history, as recorded in the Holy Scriptures, always before God sent judgments upon rebellious nations, cities or men, He sent warnings as to how to avoid the judgments. If souls turned from their wicked ways, the judgments were turned aside, or perhaps deferred. But when men continued to transgress God's holy laws, the judgments finally fell. The judgments came in the form of famines, droughts and other natural disasters, destructive foreign invaders, captivity, plagues and pestilences or insect infestations, for example.

We find examples of warning before judgment in the ancient account of Jonah. Allah sent Jonah (Yunus) to the wicked city of Ninevah. "Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:1-2. The king and the inhabitants believed Jonah and repented, and the destruction warned about was delayed for over 100 years, when the Ninevites returned to wicked ways.

Long before Allah sent Jonah (Yunus) to the people of Ninevah, He sent Noah (Nuh) to warn

the inhabitants of earth of a coming flood due to man's exceeding sinfulness. Noah was instructed to build an ark for those who believed the warning and repented; the ark building demonstrated Noah's own conviction that the Flood was coming, as God had warned. Of those alive at the time of the Flood, only Noah and his family believed the judgment of the Flood was coming. They entered into the safety and mercy God had arranged for them. Genesis 6 and 7.

After repeated appeals to repent and warnings of the consequences of continued sin, judgments were the only means our long-suffering God had left to try to turn their hearts to seek Him in repentance, so they could be saved eternally. (The same applies to us today; we are no different.) At one point, God appealed to them with these words: "If my people, who are called by My name, would humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will heal their land, and will forgive their sin." 2 Chronicles 7:14.

Unfortunately, often God's people—those who thought themselves His followers—refused to honor and obey Him until they finally suffered the judgments God had warned them of. Then they realized they had brought their suffering upon

themselves and their children through their own stiff-necked sinfulness. Confessing their sins, they sought the Lord for forgiveness and restoration of peace.

The Holy Scriptures tell us, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. Now, so close to the Day of the Lord, when it will forever be too late to repent, and lest we repeat their history of rebellion and suffering of judgments, it is so very vital that we understand and know the Laws of Allah, the ten commandments, and live according to them.

Allah's Question!

Allah's heartfelt appeal to sinners over two thousand years ago applies equally to us today: "Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken...." Jeremiah 27:13. "Get rid of all of the evil things you have done. Let me give you a new heart and a new spirit. Then you will be faithful to me. Why should you die...?" Ezekiel 18:31.

When you come to God asking for that new heart and mind, you will be made aware of how evil sin is, and how much you need forgiveness and cleansing: “Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices.” Ezekiel 36:31. You will loathe (abhor or despise) your former way of corrupt living and thinking, and earnestly desire that new heart and mind that Allah desires to give you!

We will find that Allah is amazing, if we will allow Him to work freely in our lives. This is all part of the cleansing that is going on in believers while Isa al-Masih is yet in the heavenly sanctuary above. It is a cleansing of our hearts and lives from sin and its devastating results. Does not this tender appeal from Allah reach your heart?

“As surely as I live, says the Sovereign LORD, I take no pleasure in the death of wicked people. I only want them to turn from their wicked ways so they can live. Turn! Turn from your wickedness, O people of Israel! Why should you die?” Ezekiel 33:11.

On Trial before Allah

There is a time when with all the inhabitants of earth will have to stand trial before God. It will then be seen if they are worthy to receive eternal life. The announcement of just such a trial is recorded in the last book of Revelation: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6-7

From the lonely Isle of Patmos, John, or Yahya, the writer of Revelation, clearly stated, "And I saw a great white throne, and Him sitting on it...And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead in it.... And each one of them was judged according to their works." Injeel Revelation 20:11-13.

None can escape this judgment, “for we must all appear before the judgment seat of Christ, so that each one may receive the things done through the body, according to that which he has done, whether good or bad.” 2 Corinthians 5:10. “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:14.

Allah’s plan is to cleanse and save you, in preparation for the final judgment. “Whoever has the Son [Isa] has life; whoever does not have God’s Son does not have life.”¹ John 5:12. You see we have all caused shame to God, we have all sinned and committed acts which have caused terrible shame to the name of Allah. The only way this shame can be cleared is for blood to be offered to clear the shame. It was Isa al-Masih and His blood which was shed which cleared our shame. Now we are free to live in the sight of God without condemnation from the shame we have caused. We are forgiven. Forgiveness can only come when the price has been paid. That price to be paid was the blood of Isa al-Masih, and His blood was the payment made to Allah to clear our shame (sin).

Allah’s plan is to vindicate you in this judgment—to clear your name from the shame you

have caused God—to have you found “not guilty.” He is there to hold your hand. Look at this verse from Isaiah. “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18.

This good news gets even better, Allah has sent Isa al-Masih not only as the **halal** sacrifice but also to grant unto us His righteousness (purity). Being acquitted is not enough we also need to be righteous. And that is the very thing that Allah does through Isa, as we are to reflect the pure and righteous character of God which comes only through Isa al-Masih.

“The law of Moses was unable to save us because of the weakness of our sinful nature. So God did what the law could not do. He sent His own Son in a body like the bodies we sinners have. And in that body God declared an end to sin’s control over us by giving His Son as a sacrifice for our sins.” Injeel Romans 8:3.

All of this means that now is the time for us to confess our sins and send them beforehand into judgment: “Some men’s sins are open beforehand, going before to judgment. And some they also

follow after.” 1 Timothy 5:24. When sins go ‘beforehand,’ it means they are repented of and confessed. Unless we turn away from obedience to our compassionate and merciful God, those sins will have “pardoned” written next to them in the record books of heaven. If we have confessed and forsaken all our known sins—not in our own strength but in faith in the promised strength of heaven—then there will be no sin that can condemn us during the courtroom investigation of our lives. Furthermore, we need not fear any consequence for sins we committed in the past, for (Isa) Jesus has already suffered the consequence of death for us. Dear friend, isn’t that good news about the judgment?

Today is the day to accept Isa al-Masih as your sacrifice for the sins you have committed! Isa is fully able to acquit you in the final judgment, but only if you have accepted Him as your personal Saviour. God’s wish is to save all; He “will have all men to be saved, and to come unto the knowledge of the truth. **For there is one God, and one mediator between God and men, the man Christ Jesus;** Who gave himself a ransom for all, to be testified in due time.” 1 Timothy 2:4-6.

No More Stony Hearts

Here is a view of what Allah is going to do with those who are willing! Friends of Allah, are you willing? “For I will take you from the nations and gather you out of all the lands and bring you into your land. Then I will sprinkle clean waters on you, and you shall be clean. I will cleanse you from all your defilement and from all your idols. And I will also give you a new heart, and I will put a new spirit within you. And I will take away the stony heart out of your flesh, and I will give to you a heart of flesh. And I will put My Spirit [*Ruh Allah*] within you and cause you to walk in My statutes, and you shall keep My judgments and do them. And you shall dwell in the land that I gave to your fathers. And you shall be a people to Me, and I will be God to you. I will also save you from all your defilements....” Ezekiel 36:24-29.

Friends, we all have defilements. We all have things in our lives that need cleansing. This is what Allah is trying to do in each of us while Isa is yet in the Heavenly sanctuary, before it is too late. Will we allow Him to perform His heavenly task? Will we constantly say “yes” to Him?

Man's Intercessor (Mediator) is Isa

It is the plan of Allah to save you. Will you work with Him, trusting that His way is wisest and best? Will you allow Him to save you in His appointed way? "There is salvation in no one else! God has given no other name under heaven by which we must be saved." Acts 4:12.

That worthy name is none other than Isa al-Masih, the Saviour of all men. Will you accept Him into your life? Long ago it was foretold by Allah through the ancient prophets that Allah would send One who would justify or pardon the sinner. "After he [Isa al-Masih] has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities." Isaiah 53:11.

Day of Atonement

Anciently it was called the Day of Atonement. This yearly event was closely tied to the sanctuary, as explained previously. On this day all Israel were to assemble themselves before Allah. All Israel were to be intelligently involved in the services of the high priest for them in the sanctuary. Before this day arrived, they were to search their hearts and put away all sin which has caused shame on

God's name, from their lives. Those who didn't were to be separated from God's people; they could not share in the blessing. This is what Allah had promised to ancient Israel on that special day:

“For on this day he [the high priest, who now is Isa al-Masih] shall atone for you, to cleanse you from all your sins; you shall be clean before Jehovah.” Taurat Leviticus 16:30.

This annual event, carried out in the desert model sanctuary as well as in the two successive sanctuaries that once stood in Jerusalem, was the culmination, or concluding event and high point, in the teachings of the sanctuary. It pointed forward (foreshadowed) a much greater event at the end of time. From the events of this yearly Day of Atonement—from the actions and duties of priest and people on that day—we may learn of the heavenly and final Great Day of Atonement it foreshadowed, that is even now proceeding in heaven. It is during this critical time that Allah wants to do something very special. He wants to separate His people from their sins once and for all—a cleansing from sin and shame the likes of which we have not yet seen on earth. Will you and I receive of that heavenly cleansing? If we are willing, it will be done in and for us. You have read Allah's promise. In conclusion, then, we need not

fear the judgment! If Isa al-Masih is in our hearts and we allow Him to cleanse our lives from our sins, we may rejoice that “if God be for us, who can be against us?”

The True Sabbath an End-Time Issue

At the end of time, the seventh-day Sabbath of God (*al-Sabt*) will become the focus of a major controversy as powerful forces bent on destroying the true Sabbath will uphold and enforce the counterfeit Sabbath, which is first-day Sunday worship. In the Revelation of Jesus (*Isa al-Masih*) recorded by John (*Yahya*), Revelation 16:13 speaks of “three unclean spirits” proceeding from three major powers on earth in the last days: the Dragon (spiritualism permeating secular powers), the Beast (Vatican/Catholic hierarchy), and the False Prophet (fallen Protestant churches in the United States of America). We are told in verse 14 that the “unclean spirits” are “spirits of devils” that “work miracles” to deceive “the kings of the earth and of the whole world” in order to bring about a united decree for worship on Sunday only.

Such a decree would give primacy to the false, or papal, Sabbath over the Sabbath of the Most High God. Satan (*Iblis*) has been working

through these secular and religious powers to advance his intentions to destroy the souls of all men upon earth as they obey that human decree, but God, through Romans 6:16, warns us, "...To whom you yield yourselves servants to obey, his servants you are ..., whether of sin unto death, or of obedience unto righteousness." While many already blindly accept the counterfeit sabbath, the decree will attempt to force honest men who are submissive to the law of God to act against their consciences. Your understanding of God's laws (commandments), as revealed in the Taurat Exodus 20, will determine on which side of the issue you stand. To resist such a united movement will require a closer connection with God than we have ever before had. In the end, those three traitorous powers and those connected with them will receive the vials of God's wrath, as recorded in Revelation 16, but God's true people will be spared if they stand firm on the faith of Jesus and the commandments of God, including His Sabbath command. Now is the time to be fully awake spiritually as to what is soon to transpire all around us. May our ears be open to Heaven's sweet voice speaking to us today.

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*Bible quotes from the King James Version,
unless otherwise cited.*

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