

## Commentary — From the Margins *Allah*

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Arabic speaking Christians call God, *Allah*, as do Muslims, but most of these Arabic speaking Christians are Trinitarians worshiping on the 8<sup>th</sup>-day; so for them *Allah* is not the same deity as it is for Muslims. Likewise, the *Jesus* that most of these Arabic speaking Christians worship as the Son of *Allah* is not the same *Jesus* as Christians who keep the high Sabbaths of God as well as the weekly Sabbath worship; for these Arabic speaking Christians believe that *Allah* created all that is—the heavens and the earth—rather than believing Scripture, which unambiguously states that,

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένεο, καὶ χωρὶς αὐτοῦ ἐγένεο οὐδὲ ἓν. (Translated as, “In beginning was the word, and the word was with the God/θεόν, and God/θεὸς was the word. This one [God/θεὸς] was in beginning with the God/θεόν. All things through him [God/θεὸς] came to be, and without him [God/θεὸς] came to be not one thing” John 1:1-3)

In the beginning, it was the *Logos*, or the Word [Spokesman], who created all things. *Theos* was with *Theon* in this beginning so there were two, not one, and these two functioned as one as if married. In the Tetragrammaton *YHWH*, they are married; they are one spirit as Adam and Eve were one flesh (Gen 2:24). But it wasn't *Theon* who created all things; it was *Theos* who created all things, and not one thing came into being without the *Logos* creating it.

*Allah* created all things; therefore, *Allah* is the *Logos*, *Theos*, who entered His creation as His only Son (John 3:16) when He was born as the man Jesus (John 1:14). *Allah* is God [θεὸς], but not God, the Father [θεόν], whom neither the Arabic speaking Christian nor Muslim knows. So Arabic speaking people of the Book will go to war rather than believe that *Allah* entered His creation as the man Jesus of Nazareth.

The problem Arabic speaking Christians encounter in not being able to perceive *Allah* as the Helpmate of the Most High God is similar to the problem that caused the death of the Body in the 1<sup>st</sup>-Century: every person's perception of reality is governed by his or her first language. In Arabic, there is no God but *Allah*. There can be no God but *Allah*. Thus, *Allah* is for Arabic speakers the Most High. Unfortunately, *Allah* is the proper Arabic translation of the Hebrew icon, *Eloah*, which is grammatically singular. Its plural is *Elohim*, a linguistic icon to which Judaism assigned singularity because the creation concealed “the beginning and the end” from this carnally minded nation (cf. Eccl 3:11; Rev 22:13). Therefore, because physically circumcised Israel never knew the Father but only knew the *Logos* or *Yah*, this nation could not entertain the reality that

Jesus came as the only Son of *Yah* to be born of Spirit when the divine Breath of the Father descended upon Him as a dove, thereby fulfilling all righteousness (Matt 3:15-17) in creating the path or way by which mortal human beings can put on immortality. Jesus came as the only Son of *Theos*, but He became the First of the firstfruits of *Theon* when the man Jesus received a second birth by the Holy Spirit [Πνεύμα Ἅγιον].

The problem that caused the death of the Body in the 1<sup>st</sup>-Century was that Hebrew speakers could not truly envision God as two, but one, and Greek speakers could not envision God as anything other than a pantheon. The reality of strict monotheism was so ingrained within Judaism's assignments of meanings to words [linguistic objects to icons] that Hebrew (like Arabic today) as a language did not allow Jesus to assume the qualities of deity; whereas, the reality of Greek speakers (like Native Americans or Chinese) had no problem with Jesus being a God who, as Apollo was a little lower than Zeus, was a little lower than the Father ... 1<sup>st</sup>-Century Greeks worshiped a pantheon of gods and goddesses; monotheism was not linguistically established within their perception of reality.

With very few exceptions, a person's conscious thoughts are in the person's first language. If that language does not allow God to be represented by a pantheon of deities—again, Arabic and Hebrew are such languages—then God cannot be two or more. God can only be one, with singularity rather than unity assigned as the object of the icon */one/*. Thus, the two most common Semitic languages hamstring Jews, Arabic-speaking Christians, and Muslims when it comes to perceiving that the narrative of Scripture begins with a marriage and ends with a marriage; that in the beginning two [θεόν & θεός] deities functioned as one deity as if these two were married; and in the end, the One that was the Helpmate [θεός] will “marry” His glorified disciples so that they will be one with Him as He is one with His Father (John 17:21-23). Disciples will be the Helpmate to the Son in a manner analogous to how *Theos* was the Helpmate to *Theon* (as Eve was the helpmate to Adam). And because these Semitic languages hinder understanding the plan of God, keeping much of it concealed from the people of the Book, God prophesied through Isaiah that He would use a people speaking a foreign tongue to speak to Israel (28:11). This prophecy was fulfilled by the New Testament being written in Greek.

God sent Ezekiel to Israel (Ezek 2:1-3:11), and this “Israel” was not the endtime nations of Britain and the United States as some have foolishly taught. Rather, Israel was the nation whose capital was Jerusalem; it was a nation that spoke Hebrew prior to being sent into captivity. Ezekiel spoke Hebrew, and it would seem that Ezekiel's prophecies of calamity befalling Israel were fulfilled in his lifetime (e.g., Ezek 12:9-10, 27-28).

But God also had Ezekiel speak in pantomime, speech without the vocal utterance of words: He had Ezekiel act out scenarios pertaining to Israel's captivity and destruction.

The unspoken words of pantomime were not just delivered to physically circumcised Israel, a truly rebellious nation filled with false prophets who prophesied from their own hearts (Ezek chap 13) as Evangelical prophets do

today, but these words are also delivered to all peoples able to read an account of his acts ... Ezekiel was sent to a people who understood his speech. The siege of Jerusalem was a real event that resulted in Babylon sacking the city. But because Ezekiel acted the scenario out, his actions transcend Hebrew. They produce meaning in all who read of the siege of Jerusalem; for the spiritual king of Babylon (Isa 14:4-21) laid siege against heavenly Jerusalem and lawless Christendom—and God sent Christendom into captivity in spiritual Babylon where most of it remains to this day.

The “reality” of Greek speaking converts—again, this *reality* produced by the language—never allowed these converts to keep the commandments of God by faith; thus, they never *walked* on dry land. They brought forth no second crop of fruit of the Spirit. They did not teach their children to make a journey of faith so their children did not cleanse their hearts and as such never received circumcised hearts. Therefore, with the physical deaths of that first generation of Greek speaking converts came the death of the Body.

Every disciple encounters God through the reality that produced disobedience in the person. The early Chinese disciple encountered the Father and the Son through the reality that came from Confucianism; whereas the modern Chinese disciple will encounter the Father and the Son through the language of Maoist Marxism. Neither will encounter the same Father and the same Son as a 1<sup>st</sup>-Century Greek or a 21<sup>st</sup>-Century American although the Father and the Son are the same. What differs is the disciple’s perception, the disciple’s reality, not God. So the Arabic speaker will encounter a very different Father and a very different Son from the God that a Sabbatarian Christian encounters, especially so if this disciple grew to physical maturity within a household that kept the Sabbaths of God. The 1<sup>st</sup>-Century Greek speaker had, most likely, contempt for Jews. Likewise, the 21<sup>st</sup>-Century Arabic speaker will have, most likely, a strong aversion to living as a Jew. Yet inwardly living as a Judean is the only way to God. And not living as a Judean precludes a person from being a part of the spiritual Body of Christ Jesus, an Observant Jew.

Today’s Church comes to God through translations of the Greek gospels and epistles written in the 1<sup>st</sup>-Century CE. “Christians” do not come to God through a Semitic language although this will change once the Tribulation begins—and it is this change for which those who teach must be prepared.

The majority of Christendom today perceives God as a pantheon of three: the Father, the Son, and the Holy Ghost. For this majority, these three are one in an unexplainable triune deity. And perceiving this cross-bred deity that has a Hebrew Father and a Greek mother as a single pantheon—as “one”—could initially only make sense to Hellenistic disciples, who days or weeks before were worshiping Zeus and Poseidon, Athena and Apollo.

The concept of God as a pantheon of “one” was firmly rejected by Observant Jews from the concept’s beginning; it has also been rejected by Muslims. For both Jew and Muslim, a pantheon can only be plural, and God is one. A pantheon cannot be one. But for the Roman Catholic, God is a pantheon of four: “one” plus Mary, the mother of God.

Again, *Allah* is one. *Allah* is not one pantheon, but a single deity. And the man Jesus was a great prophet for *Allah*. For an Arabic speaker it is nearly linguistically inconceivable that Jesus could also be God. Only in a language such as Greek that allows for a pantheon could Jesus be God. Hence, those Sabbatarian disciples that have succumbed to the Sacred Names movement and have rejected the use of Greek inevitably find themselves Unitarians or Arian Christians. By rejecting the use of Greek, they also reject consideration that God could be two, not one.

The regular plural *Elohim*, the plural of the Hebrew icon *Eloah*, is considered by Judaism as a singular noun, such has been Judaism's denial of any form of a pantheon. But this denial of a pantheon (coupled to gross disobedience) also caused the natural olive branches to be broken off the root of righteousness, thereby allowing Gentiles of every nation and of every tongue to be grafted to Christ. And again, these Gentiles came from linguistic communities that worshiped a pantheon of deities.

The structure of Hebrew poetics allows for [requires] doublings; so Hebrew speakers as perceptive as the poet David would have recognized (as David apparently did) that *Yah* [*YH*] was only the visible half of *YHWH*. Thus, in David's psalms, especially in numbers 146, 148, 149, David placed *Yah* in the visible, natural presentation of the thought couplet, and he placed *YHWH* in the following invisible, spiritual presentation of the same thought. David deconstructed the sacred Tetragrammaton; he showed that *Yah* reigned over physically circumcised Israel while both *Yah* and the Father [*WH*] jointly reigned over the spiritual creation. And Israel's knowledge of God expanded to its fullest under King David. God used geographical territory to represent understanding and obedience. Hence, following David's death and Solomon's sins, Israel's boundaries began to shrink, slowly at first, then rapidly under the truly idolatrous kings of Israel and Judah.

As a nation, Israel never fully sought God. The nation never walked in God's statutes nor ceased profaning God's Sabbaths (Ezek chap 20). Thus, at first the Rock hid His face from perverse generations (Deut 32:20) of the nation that had promised to obey *all that YHWH has spoken* (Ex 24:7). Then He gave to the nation statues by which the nation could not live (Ezek 20:25-26) before He finally sent Israel and Judah into captivity.

The house of Israel never returned from its Assyrian captivity although a contingent from every tribe represented all of the tribes in Jerusalem until God sent Judah to Babylon for its own good.

When a remnant of Israel returned to Jerusalem from Babylon, the remnant did not return as a free people, but as slaves (Ezra 9:9) to the king of Babylon (Cyrus was identified as king of Babylon — Ezra 5:13). This remnant returned to its abominations almost immediately: Ezra prayed, “O my God, I am ashamed and blush to lift my face to you, my God, for our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens. From the days of our fathers to this day we have been in great guilt. ... And now, O our God, what shall we say after this? For we have forsaken your commandments” (Ezra 9:6-7, 10).

And what were these great abominations? The remnant had married foreign women as King Solomon had married foreign women.

In typology, women are ideologies. Foreign women are foreign ideologies, pagan ideologies. A physically circumcised Israelite married to a common woman—a woman of the nations around Jerusalem—formed the lively shadow of a spiritually circumcised Israelite “marrying” or adopting the beliefs of paganism. And what the majority of the 1<sup>st</sup>-Century converts could not well comprehend (again, because of their Greek language heritage) is that eternal life is the gift of God through Christ Jesus, and is not inherited from one’s physical parents: human beings are not born with immortal souls. Plato was wrong. But as natural Israelites loved their foreign wives and were reluctant to put them away, spiritually circumcised Israel are reluctant to put their “foreign wives” away. And this will become a major problem when many Arabic speakers enter into Christendom during the first 1260 days of the Tribulation; for these Arabic speakers, Christian and Muslim, believe that human beings are born with immortal souls. The language supports this concept. Only a few Arabic speakers will be able to fully grasp the reality that everlasting life is received as a gift from God through a second birth; through receipt of the divine Breath of the Father.

The Tribulation will see two opposing Christian belief paradigms make war with one another. Today’s prevailing paradigm has God as a pantheon of one, but following the [second Passover](#) slaughter of firstborns not covered by the blood of the Lamb of God, Arabic speakers will widely embrace Christianity [the false prophet will ensure that they do]. For these Arabic speakers, *Allah* can only be one. The man of perdition will come from a denomination that teaches that God is one, not a pantheon of one. So as Vandals sacked Rome over a Christological dispute, Arian disciples will fight against Trinitarian disciples.

Both Arian and Trinitarian disciples will lay siege against heavenly Jerusalem, where only Binitarian disciples that keep the high Sabbaths of God presently dwell ... too many of these Binitarian disciples remain focused on the flesh and upon the things of this world. They today are as lawless Israel was in the 7<sup>th</sup>-Century BCE and as the early Church was in the 4<sup>th</sup>-Century CE; thus, they will have to die physically and maybe spiritually, depending upon whether they truly love God more than they love their own lives.

As the fall Holy Day season now comes upon these disciples, messages will be given about learning to *live as a king in the world tomorrow* instead of learning how to peacefully confront a disciple who does not share the same linguistic reality as the Sabbatarian disciple. A civil argument can only occur when assumptions are shared: until those who believe that God is one [Arians], and until those who believe that God is a pantheon of one [Trinitarians] can linguistically embrace the concept that both the Father and the Son are God and both are separate beings joined in complete unity of mind and desires can civility reign within Christendom.

The [Tribulation](#) isn’t about civility. Prophecy shows that the seven endtime years are a bloodbath; civility does not reign and cannot reign until Christ returns with a new language.

Technically, *Allah* is neither the Father nor the Son. *Allah* is *Yah*, who died when He entered His creation as His only Son. This is something that very few Arabic speakers can accept today. Therefore, the circumcised sons of Ishmael and of Esau will not [because they are linguistically prevented from perceiving *Allah* as Christ Jesus] receive the Holy Spirit and a second birth prior to when the Holy Spirit is poured out upon all flesh (Joel 2:218) halfway through the seven endtime years. Arabic speakers will then, however, make up much of the third part of humankind (Zech 13:9) that accounts for the great harvest of firstfruits. Their physical father was the patriarch Abraham, and they will, as firstfruits, also be Abraham's spiritual descendants. So with a few exceptions, salvation will come to Arabic speakers in the second half of the seven endtime years—and they will then embrace it with open arms. God has used their language to hinder them from being soiled by the pollution of pantheistic Greeks in a manner similar to how God used Hebrew to prevent the natural branches of Israel from returning to the root of righteousness until the fullness of the Gentiles have come to God.

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