

# Joining Ibrahim in the Kingdom of Heaven

We want you to know the information in this booklet is not a joke, hoax, lie, or trick to get you to change religions, dishonor your family, or to get money from you. It is a summary from the four heavenly books (Towrah, Zabbur, Injil, Al – Qur'an) about a gift that Allah wants to give to you, the Righteousness of Allah, and this gift assures you of eternity with Ibrahim in the Kingdom of Heaven.

Some day each one of us will be transferred from this physical body into eternity. While on earth, it is a natural, Allah given desire in each of our hearts, to seek to know how we can be assured of moving from this life into eternity to be with Allah. But, can we know what will happen to us when we leave this physical body?

There is a follow-up booklet, a second part, called *Kingdom Passport* that will give you an opportunity to discover many special things that Allah has prepared for you, and for each human being on the face of this earth, when we leave it. Allah alone is merciful and compassionate. May His understanding and guidance direct you as you continue to seek joining Ibrahim in the Kingdom of Heaven.

## What is a Passport?

Each of us has in hand, or is applying for, a Passport of the country we were born in. In some cases we are seeking to obtain a new Passport for a country of our choice. In either case, our Passport is an important document to us, and we submit to the rules and laws of the country in which it is from.

## What does a Passport do?

- An official, legal document between a person and a country.
- It certifies a person's identity and citizenship.
- It is a government document issued to a citizen to travel abroad.
- Entitles the bearer to the protection of his own country and the countries he/she visits.
- Offers each citizen security, residency, permanency, and confidence in his/her country of residence.
- Needless to say, a person without a Passport is a person without a country.

## What if there was a heavenly Passport?

**What if** we could be assured of our citizenship in heaven?

**What if** this Passport assured us of our entrance into the eternal Kingdom of Heaven?

**What if** this Passport was offered to us at no charge, free, as a gift?

These are some of the questions this booklet will be seeking to ask and answer. Our answers will be from the books: the Towrah, the Zabbur, the Injil, and Al-Quran.

There is something waiting for us. Something we may not have ever heard or known about, and/or therefore, have had no knowledge of it and how to get it. Something so big, so important, and, more importantly, so free, offered as a gift from Allah to each person. And, even though this is written about in the books, yet, this something has been "hidden" from most people.

This "something" is the Kingdom of Heaven, and most people have never heard about this Kingdom.

## Ibrahim is viewed as the Father of the three major world religions

In the heavenly Books, Ibrahim is called Ibrahim the True, the Friend of Allah, the Father of us all, the Father of many nations, and the Father of all those who believe. We want to focus on what the four heavenly books teach us about Ibrahim as an example for all of us, so that we may live our lives following his example and join Ibrahim in paradise. Allah has given the Books to us to truly change our lives now, on this earth, and for all eternity.

## **Before any laws, books, or religions were given, Ibrahim was considered Righteous**

The Books tell us that long before the origins of the Books and of the three major religions, Allah was pleased to give Ibrahim the Gift of Righteousness. How, and why did Allah do this?

Allah had made this promise to Ibrahim, "Look toward heaven, and number the stars, if you are able to number them." Then Allah said to him, "So shall your descendants be." Ibrahim had to have been surprised by this strange promise, but it is his response that was of great importance. "And Ibrahim believed Allah; and Allah reckoned him as righteousness."

Even though Ibrahim did not fully understand what this promise meant, he believed what Allah had promised to him. The books say that Ibrahim did not waver in his faith concerning the promise of Allah; he was fully convinced that Allah was able to do what He had promised. And, because of Ibrahim's strong, simple faith, Ibrahim's state or relation to Allah changed from one of shame before Allah to total acceptance by Allah. So pleased was Allah with Ibrahim's faith that He considered Ibrahim righteous.

### **A Mystery: Righteousness by faith, not by works? How can this be?**

The Books reveal to us a Mystery here. What was it in Ibrahim's life that pleased Allah? Was it Ibrahim's works that pleased Allah, and made Ibrahim righteous? Allah did not acknowledge any works Ibrahim did. But, instead, the Books say that it was Ibrahim's simple, unwavering faith, alone, that pleased Allah. His faith in the promise Allah gave to him, made Ibrahim righteous.

What does this mean for us today? This means that, first of all, that we need to read the Books to hear and understand what Allah has said in them. Secondly, after reading the books we need to think about what has been written. Do we believe what the Books say, especially if it is the first time we have actually looked into what the Books say. Lastly, we need to come to a decision, much like Ibrahim, to simply believe what Allah had promised, or we can decide to reject what is written.

When we believe in our hearts what Allah has promised in the Books, in the same simple way that Ibrahim did, we will be given the free gift of Righteousness by Faith. When we believe in what Allah has said, we then begin to experience a change in our relationship with Allah, and our hearts will receive peace, security, joy, purpose, and power from Allah in our individual lives on this earth.

It is this simple faith in what Allah has said that pleases Him, today as well, like nothing else can, or will. This is what Allah desires from each of us: to simply believe in our hearts what He has said in His Books. Therefore, whoever believes what He has said in the Books, He considers righteous.

The Books are a guidance and a light to understanding what is most important to us from Allah. The message from the Books about Ibrahim is the same message that continues in all of the Books about how each human being can please Allah. This is a mystery to us, from the mind of Allah, but this is the method of Allah for making a person righteous, and that method is the free gift of Righteousness by Faith.

### **The free gift of Righteousness gives us another free gift: The Kingdom of Heaven**

There is another free gift Allah wants to give each of us right now. Something we may not have ever heard of or known about, and therefore, we have had no knowledge of it and how to get it. Something so big, so important, and so generously offered, also, as a free gift from Allah to each person.

The Books talk about this second free gift in many descriptive ways: Paradise, the Garden, Heaven, the Heavenly Garden, the World to Come, the Eternal Dwelling place, Eternal Life, as well as the Kingdom of Heaven. All of the above descriptions may be summarized by the term the Kingdom of Heaven.

The Kingdom of Heaven may well be described as the sovereign reign and rule of Allah over all of His creation in submission to him. While on this earth, it is for all people who willingly submit themselves to the Allah, and follow His rule and will. For those who accept the free gift of the Righteousness, Allah gives immediate entrance into the Kingdom of Heaven of God's. While they are yet on this earth, they become citizens of the spiritual Kingdom of Heaven, but this Kingdom on this earth is invisible.

The day will come, however, when the Kingdom of Heaven in its earthly manifestation will become a visible, new spiritual Kingdom of Heaven beyond this earth. In this coming spiritual Kingdom of Heaven, all its members will be those who have accepted His Gift of Righteousness. These members will enjoy living with Allah in His rule of perfect righteousness, peace, and justice, forever.

There are many people, just like you, on this earth who want to know how to join Ibrahim in Paradise. What more do the books say about this subject of the Kingdom of Heaven?

### **Several verses in Al – Quran mention the Kingdom of Heaven**

In An'am (Cattle) 6:75 it says, *"Thus did we show Ibrahim the kingdom of the heavens and the earth, so that he might become a firm believer."* (Translation, N J Dawood)

In A'raf (Heights) 7:185 it says, *"Have you not considered the kingdom of the heavens and the earth and all the things that Allah has created. And how perhaps their appointed term may have drawn near? In what other message after this will they, then, believe?"* (Translation, Majid Fakhry)

The second verse suggests that we should think carefully about the kingdom of Heaven and what our response to it should be. Where are you in your thinking about this Kingdom of Heaven?

The verses that we just read tell us that Allah has created an earthly (or physical) kingdom and a heavenly (or spiritual) kingdom.

According to Muslim tradition, Isa al-Maseeh talked a lot about the kingdom. In the Injil, Isa told his disciples to consider the earthly (or physical kingdom) when he said,

*"Consider the birds of the air . . . consider the flowers of the field . . ."* Injil (Matthew 6:26 – 32).

But, Isa went on to tell us that our priority in life should be on the heavenly (or spiritual) kingdom when he said,

*"But seek first the Kingdom of Allah and His righteousness, and all these things shall be yours as well."* Injil (Matthew 6:33)

The same set of priorities is also laid out for us in al-Shawra (Counsel) 42:20 when it says,

*"Whoever seeks the harvest of the world to come, to him, we will give in great abundance; and whoever desires the harvest of this world, a share of it shall be his, but in the world to come, he shall have no share at all."* (Translation, N J Dawood).

So, every person is to seek "the harvest of" the Kingdom of Heaven (spiritual), rather than the harvest of the kingdom of this world (earthly).

### **What is the Kingdom of Heaven?**

The Kingdom of Heaven is not like anything we have ever heard of before. The Books tell us that the Kingdom of Heaven is not a religion, or a place where people have to go to worship in a certain way.

Judaism, Christianity, and Islam are not the kingdom of heaven. However, in each of these religions, Allah has given us clear Signs that are to direct our hearts to changing the direction of our minds and truly surrendering our hearts to the reign and rule of Allah.

The Kingdom of Heaven is primarily the dynamic reign or kingly rule of Allah, and the sphere in which the rule is experienced. The Kingdom of Heaven is experienced when a person submits his/her heart to the reign and rule of Allah in his/her daily life. The Kingdom of Heaven is an invisible kingdom today with millions of members. Some day in the future this Kingdom of Heaven will be visible.

So, then, what is the Kingdom of Allah like?

## **The Kingdom of Heaven has a King.**

One of the ninety-nine names of Allah is al-Malik (king). Allah is the king. Here are some of the verses where Allah is called "King".

*"He is Allah. He is the only god, King, Holy, Peace, Faithful, Sovereign, Mighty, Almighty, and Proud. May Allah be glorified above the gods they worship."* Hashr (Gathering) 59:23

*"Exalted be Allah, the True King. Do not hurry with the Qur'an before its inspiration is decreed to you say, "Lord, give me more knowledge."* Ta Ha 20:114

*"The Lord has established His throne in the heavens, and His Kingdom rules over all."* Zabbur (Psalms) 103:19

## **The Kingdom of Heaven has Members**

There are people/subjects in the Kingdom. Isa said,

*"I tell you, many (people) will come from east and west, and sit down with Ibrahim, Isaac, and Jacob in the kingdom of heaven."* Injil Matthew 8:11

*"Say, "I seek the protection of the Lord of mankind, the king of mankind, Allah of mankind."* al-Nas (people) 114:1-3

With Allah as King, people can be members or citizens of the Kingdom of Allah. These citizens are people who enter the rule of Allah, live under His rule, and are governed by His rule. The responsibility as members of His kingdom is to submit oneself to His kingly rule in our hearts and to carry out His will on earth.

## **The Kingdom of Heaven is Eternal**

Every earthly kingdom has passed away or will pass away. Man's kingdoms are not eternal. Only the kingdom Of Allah never ends.

*"Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations."* Zabbur (Psalms) 145:13

*"May he who holds the kingdom of everything in his hand be glorified! You will return to him."* Ya Sin 36:83

## **How do most people think they will get into the Kingdom of Heaven?**

What do you think? Most people think they will get into the kingdom of heaven by being religious, by becoming educated, by doing good works, or by following a certain philosophy. Perhaps all of these things could be put together and described by the word "tuqwa". Abdulla Yusuf Ali defines "tuqwa" as 'righteousness, piety, and good conduct.'

Try to think of someone you personally know who is your best example of tuqwa. According to the Books, do you think that person meets the requirement to get into the Kingdom of Heaven?

In the past, the most righteous people in the Jewish religion were the teachers of the Tow rah and a religious class of people called Pharisees. Isa al-Maseeh said,

*"For I tell you, unless your righteousness exceeds that of the teachers of the law and the Pharisees, you will never enter the kingdom of heaven."* Injil (Matthew 5:20)

Isa al-Maseeh says that a person has to be more righteous than a religious leader in order to enter the Kingdom of Heaven. How is that possible? These leaders have more knowledge, and experience, than the average person who does not have a religious vocation. How can a person be more righteous than them?

## **The Books say Allah “bestows Righteousness” to enter the Kingdom of Heaven**

Righteousness is necessary to enter the Kingdom of Heaven. All of one’s efforts to be righteous or to make oneself righteous is not a possible way to get into the kingdom of heaven.

*“Righteousness does not consist in whether you face towards the East or the West. The righteous man is he who believes in Allah . . . “*  
Baqara (Cow) 2:177

How can this be? It is because we human beings cannot make ourselves righteous, by what we do. Allah is the source of all righteousness and He, alone, makes people righteous.

*“Hearken, verily, this is an exhortation. Let him, then, who will, remember it. But, they will not remember unless Allah so please. He bestows righteousness and He bestows forgiveness.”*  
Al-Muddathir (Enrobed) 74:54-56

### **The story of Jonah and the big fish demonstrate how Allah “bestows” this Righteousness**

The prophet Jonah found himself in the stomach of a great fish. He could do nothing of his own efforts to save himself in the big fish. He would have perished had Allah not bestowed on him His grace, chosen him, and made him a Righteous man.

*“Had his Lord not bestowed on him His grace, he would have been abandoned in the open to be blamed by all. But, his Lord chose him for His own and made of him a righteous man.”*  
Qalam (Pen) 68:46-50

Truly, Allah is merciful. Allah made Jonah a righteous man.

### **According to the Books, how do people “enter” the Kingdom of Heaven?**

Since our own taqwa and good conduct is not what the books say gets us into the Kingdom of Heaven, what does allow us to enter?

When Isa al-Maseeh began his mission on earth, he said,

*“The time has come. The Kingdom of Allah is near. Repent and believe in the Good News.”*  
Injil (Mark 1:15)

For the next three years of his life, Isa al-Maseeh proclaimed this message of Kingdom of Heaven. He did not once use the word Christianity or talk about bringing a new religion to the world. His message was that the Kingdom of Heaven, the reign and rule of Allah, had come to earth.

He, also, modeled how to live a life in total submission to Allah, and he taught the principles of how this Kingdom of Heaven works. These teachings have guided, upheld, strengthened, and given great hope people for 2,000 years.

### **What does it mean to repent?**

Usually we think of repentance as meaning to regret or feel sorry about something, like to feel remorse for our past thoughts and/or actions. But, repentance is much more than that. Repentance means a complete change in our way of thinking and a complete redirection of our life.

In the al-Qur’an we are also told that a person must repent and believe in order to get into the kingdom of heaven.

*“Except those who repent and believe, and do righteous deeds, they will enter the heavenly garden, and will not be wronged at all.”*  
Maryam (Mary) 19:60

## And what is the Good News?

It is clear in the Books that Isa al-Maseeh's message was about the Kingdom of Heaven and how to enter it. Isa al-Maseeh said nothing about entering the Kingdom of Heaven by doing "works" or becoming a member of a religion. He simply said that people needed to repent and believe the Good News of the Kingdom of Heaven.

Before we look more at the Good News of Isa al-Maseeh, let's look at how our father Ibrahim entered the Kingdom of Heaven.

### Our father Ibrahim is in the Kingdom of Heaven

We can look at Ibrahim's life and discover how he entered the Kingdom of Heaven, and then see if it is consistent with what we have just read.

In An'am (cattle) 6:76-79 we are told that Ibrahim observed the stars, the moon and the sun and alternately said of each, "*That is my Allah.*" But, afterwards, he repented.

"Thus did we show Ibrahim the Kingdom of the Heavens and the earth, so that he might become a firm believer."  
An'am (Cattle) 6:75

In the Towrah it says something very similar,

"Allah brought Ibrahim outside and said, 'Look now toward heaven, and count the stars if you are able to number them.' Allah said to him, 'So shall your descendants be. And Ibrahim believed in the Lord and Allah accounted it to him for Righteousness.'"   
Towrah (Genesis 15:5,6)

To "account" means *to assign* or *to make*. It does not mean *to earn*. In other words, Allah made Ibrahim Righteous. Ibrahim serves as an example as one who repented, believed in the word Allah, was made Righteous by Allah, and entered the Kingdom of Heaven. How different this is to us than what we think about entering the Kingdom of Heaven based on our own merits, works, or religion. Ibrahim's *believing* Allah made him righteous, long before there was a religion of Judaism, Christianity, or Islam.

Ibrahim is in the Kingdom of Heaven. Isa al-Maseeh said, "*I tell you, many (people) will come from east and west, and sit down with Ibrahim, Ishaac, and Yacob in the Kingdom of Heaven.*"   
Injil (Matthew 8:11)

### What you may not know about Isa al-Maseeh from the Books

The books say many interesting things about one who is coming to the world as 'al-Maseeh'. Allah spoke through the prophet Isaiah giving a *name* to this mysterious one to come,

"By his knowledge shall **The Righteous One, My Servant**, make many to be accounted righteous and he shall bear their iniquities."  
Towrah (Isaiah 53:11)

We know from the Books that Isa al-Maseeh is the only one who was miraculously conceived (Allah breathed into Maryam's womb), the only one who was sinless, the only one called the word of Allah, the only one who gave life to the dead, by the permission of Allah, the only one in the Books called 'al-Maseeh', and the only one who did a variety of miracles man could not do. Truly, Isa al-Maseeh is unique.

Isa al-Maseeh began his public teaching quoting from the word of Allah in the prophet, Isaiah, which gave this picture of the unique message of Isa al-Maseeh to all mankind. Isa said,

"The Spirit of the Lord is upon me, because he has anointed me  
to preach 'good news' to the poor,  
He has sent me to proclaim release to the captives, and  
recovering of sight to the blind,  
to set at liberty those who are oppressed."  
Injil (Luke 4:18)

Isa al-Maseeh gave this as His *mission*, the divine purpose of bringing ‘good news’ to people of all strata of society who were in need: the poor, the captives, the blind, and the oppressed. Upon finishing the above announcement, Isa al-Maseeh sat down and said, “*Today this scripture has been fulfilled in your hearing.*”

This would truly be ‘good news’ to those who were suffering. But, how could he say that he was the one to bring such “good news” to mankind? He was saying that he was the “chosen one” of Allah.

### **Two mysterious facts about Isa al-Maseeh in the Books: a *Body* and the *Book***

The Injil tells us,

*“When Isa al-Maseeh came into the world, he said,  
‘Sacrifices and offerings you have not desired, but  
a **Body** you have prepared for me,  
in burnt offerings and sin offerings you have taken no pleasure.  
Then I said  
Lo, I have come to do your will, O Allah, as it is written of me  
in the roll of **the Book.**”*

Injil (Hebrews 10:3-5)

Isa al-Maseeh said that when he came into the world, Allah had prepared a **Body** for him, and that he had come to do the *will of Allah* that was “*written of him (al-Maseeh) in the roll of **the Book.***”

The Injil makes two points about Isa al-Maseeh in these verses, both necessary to do the will of Allah.

- Allah had prepared a **Body** for Him, and
- Allah had written of Isa al-Maseeh in the “roll/volume of” **the Book**.  
(Written 1,000 years before Isa al-Maseeh, and quoted from, the prophet Da’uud in Zabbur [Psalm] 40:6-8.)

We find nothing like this in the Books about any other prophet. Only Isa al-Maseeh had a **Body** prepared for him and a **Book** written of him, from which he would do the will of Allah. This Body was like our bodies in every way, physically, yet, the Books say that Isa al-Maseeh was without sin, and lived a sinless life in his Body. In fact, al-Qur’an says that when Marium was pregnant with Isa, the angel announced to her, “I am truly a messenger of your Lord to give you a sinless boy.” Marium (Mary) 19:19

Isa al-Maseeh is the only one who the Books say was to be a “sinless” boy. Why is this a very important characteristic of the child in Marium’s womb that as yet was not born? Allah had a unique plan for Isa. He was al-Maseeh of Allah.

### **What was the will of Allah *written of al-Maseeh?***

The “roll of” or “volume of” the book refers to what all that the prophets, in the Towrah and Zubbur, had written about the one who was to come, al-Maseeh.

An interesting point on this subject is that Isa al-Maseeh, himself, referred to what was written about himself in the Books, as he was speaking to his disciples,

*“Then he said to them, ‘These are my words which I spoke to you, while I was still with you, that **everything written about me** in the law of Musa and al-anbiyya and iz-zubur must be fulfilled.’”*

*Then he opened their minds to understand the scriptures, and said to them, ‘Thus **it is written** that al-Maseeh should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem.’”*

Injil (Luke 24:44-47)

Much can be found written by al-anbiyya in the other Books about the specific purpose of al-Maseeh. Al-Maseeh was to suffer, die, be raised from the dead, and that repentance and forgiveness of sins would be preached in his name. Isa al-Maseeh fulfilled over 300 specific prophetic writings that were written in the Books about the one who was to come.

## Why the Books say it was necessary for al-Maseeh to die

According to the Books, sin is a serious problem. Every person 'misses the mark' or rebels against the perfect will of Allah. It is this 'missing the mark' and/or rebellion that separates us from Allah, because He is holy, and without sin.

*"All have sinned and fall short of the glory of Allah."* Injil (Romans 3:23)

*"The wages of sin is death, but the free gift of Allah is eternal life in Isa al-Maseeh."* Injil (Romans 6:23)

*"I do not justify myself. The soul is prone to evil."* Yusuf (Joseph) 12:53

The death of the Messiah is specifically described as necessary for fulfilling the definite plan of Allah according to the foreknowledge of Allah. Al-Maseeh was to be chosen by Allah as the divine plan of Allah so that every one who believes in him, the Maseeh, receives forgiveness of sins in his name.

This is a "divine mystery" to us, how one called al-Maseeh could take our sins away. In the books, Allah has chosen this method to deal with our sins. Even though it seems strange to us, we are asked in the Books to consider, to understand the best that we are able, and to accept this divine plan of Allah.

*"All we like sheep have gone astray; we have turned, everyone to his own way; and the Lord has laid on him (al- Maseeh) the iniquity of us all."* Towrah, (Isaiah 53:6)

This is a simple picture of how in the Towrah, the sins of the people of Allah were forgiven. The Jewish high priest was to sacrifice a perfect lamb, or cow, every year. The high priest would pronounce the sins of the people would be "covered" by the blood of the innocent, sacrificed animal. The penalty for sin, in the eyes of Allah was paid, and the people of Allah would stand forgiven.

As unusual as it may sound, this is the solution of Allah in the Books for man's sin. The physical, sacrificial death of an innocent "victim" allows for people to gain forgiveness from Allah.

### Since Isa al-Maseeh was so unique and sinless, how could Allah let him die?

Contrary to what others may think, people of the Book do not believe that the Jews murdered or killed Isa al-Maseeh. The Jews demanded that the Romans crucify Isa. According to the Books, the Romans were the ones who actually put Isa al-Maseeh on the cross. It was the Roman method of death for criminals, and they took the task very seriously, not leaving a criminal until they were assured that he was dead.

But Isa al-Maseeh was not murdered against Jesus's will. Before the cross, Isa said,

*"I am the good shepherd. The good shepherd lays down his life for the sheep . . . I lay down my life for the sheep . . . I lay down my life, that I may take it up again. No one takes it from me, but I lay it down, and I have power to take it again; this charge I have received . . ."* Injil (John 10:11, 17, 18)

### Why would anyone do that? Why would Isa al-Maseeh lay his life down?

According to his own words, Isa voluntarily laid down his life for mankind. The only answer to that question is that he was fully convinced what the divine will of Allah was for him, and he was in total unity with the will of Allah for his life.

Isa al-Maseeh knew his mission from Allah was to ransom men from sin, for Allah. He saw people harassed and helpless like sheep without a shepherd, with none to restore them to safety. To save them from their helplessness, he paid with his perfect life as sinless sacrifice, the divine plan of Allah, for the evils of mankind. He died that by his death sin's penalty would be paid, and his obedience to the will would lift men and women out of the pit of immoral and sinful living and rescue them from the penalty of sin.

Man's problem is that we don't want to submit to the perfect will of Allah. We rebel against Allah and seek our own ways of living for ourselves rather than to submit us to Allah and his will and rule in the Books.



## **A simple story. Why would anyone die for another person?**

Imagine that, on a fine sunny day, I am sitting on a pier that goes out over the water of the sea, in perfect safety, and a man runs past me and leaps into the deep sea. Later, I am told that he took that risk to prove his love for me. I might be mildly impressed, but I would be puzzled at the same time with the strange and unconnected nature of the act.

But, if I had fallen into the water and was in danger of drowning because I was unable to swim, and someone jumped in, and to save my life he endangered his own, I could understand it. There would be a distinct connection between the act of jumping into the water, and its purpose and its motive.

Do you understand the bravery and the love of the second person? We know little about this kind of love and sacrifice. This story helps us to understand, in some measure at least, the sorrow and suffering of al-Maseeh if he is going to do some deep and wonderful thing for us in his death. And, the love shines out more gloriously when we see the purpose of His death.

## **What was the purpose of the death of al-Maseeh?**

The universal problem of each person is that we don't want to submit to the perfect will of Allah. We prefer religious forms that give us a sense of meaning in our lives. But, in our hearts, we rebel against Allah and seek our own ways of living, rather than to submit our selves to the perfect will of Allah as written in the Books.

The Books say,

*"He himself bore our sins in his body on the tree (cross), that we might die to sin and live to righteousness. By his wounds you have been healed."*

Injil (I Peter 2:24)

This was the divine plan of Allah for the evils of mankind. Al-Maseeh carried our sins *in his body* on the cross, paying the penalty for man's sins. The perfect obedience of Isa al-Maseeh to the will of Allah lifts men and women out of a pit of immoral and sinful living, and rescues them from the judgment of Allah, to new life.

## **Isa al-Maseeh is the only one who perfectly submitted himself to the will of Allah**

There is only one who lived a life of perfect submission, to the will of Allah, in word and deed. And, because of his perfect life, he is able to die in our place, his righteousness for our unrighteousness. He became a substitute for us, so that the penalty of sin is paid by his perfect life. And, now we can live with the promise that his death, as a perfect sacrifice, brings us forgiveness of our sins.

This perfect sacrifice for sin is a major theme in the Books. For us, we are not able to totally understand the mystery of the perfect life and sacrificial death of al-Maseeh. But rather, we are to trust Allah and believe it. The choice is ours. Either we choose to trust what Allah has planned in the Books to forgive our sin, or we choose to trust to do what we, ourselves, can do to achieve the forgiveness of Allah.

## **You can join Ibrahim in the Kingdom of Heaven**

Can Allah make us righteous like he made Jonah, Ibrahim, and many others? The simple answer is yes.

Look at what the books say.

*"When Jesus came with signs, he said, 'I have come to you with authority, and to explain some things about which you are at variance. So, fear Allah, and obey me. Verily, Allah is my Lord and your Lord; so, worship him. This is the straight path.'"*

Zukhruf (Ornaments of Gold) 43:63, 64

Isa's command is to fear Allah and to obey me (Isa al-Maseeh). What from the message of Isa does he want us to obey? A look into the message of Isa from the Books will reveal many verses with direct commands to obey. Note the following.

*"Truly, truly, I say to you, he who hears my words and believes him who sent me has eternal life; he does not come into judgment, but has passed from death into life.*

Injil (John 5:24)

This verse clearly summarizes that the important command is to hear the words of Isa and believe in Him who sent him. There is nothing about works or religions, but Isa al-Maseeh tells us to hear his words and to believe in him who sent him. Eternal life, judgment, and death are all things that people worry about. Isa, in the Books, makes some great promises about each of these big issues before mankind. The Books say that these can be ours, and he wants to give them to us so we can have peace of mind in this world and the next.

The words of Isa al-Maseeh are for all Jews, all Christians, all Muslims, and for all mankind. Have you ever read the words of Jesus or "heard" the words of Jesus? The words are for each of us, regardless of religion or nationality.

### **The free gift of Righteousness by Faith provides the entrance into the Kingdom of Heaven**

Most people on this earth have never heard the good news that Allah is offering us these two free gifts, the free gift of Righteousness by Faith and the free gift of the Kingdom of Heaven. According to the Books, these two free gifts are for all people who decide to accept them by faith in the promises of Allah.

The procedure to obtain these free gifts is to believe what Allah has promised to us. Believing the promises is the only qualification necessary for citizenship in the Kingdom of Heaven. To enter the Kingdom of Heaven, one does not need change one's physical country of residency, or change one's religion, or change one's nationality. The Books are clear that entrance is not based on our perfection or on our works, but only on whether we will accept and believe the promises Allah has made in the Books.

A person needs to willfully follow the Signs in the Books, the example of our father Ibrahim, and the message of Isa al-Maseeh. The lessons from the signs of the prophets and from the teachings of Isa al-Maseeh give us clear steps of action in order to receive God's Righteousness and entrance into the Kingdom of Heaven. Here is what the Books are asking us to do:

- Repent – turn from our self to the rule and will of Allah, to guide our every thought and action.
- Believe – the word of Allah in the Books
- Accept the sacrificial death of Isa al-Maseeh for our sins
- Fear and worship Allah
- Read the words of the books, obey them, and become a follower of Isa al-Maseeh.
- You can follow Isa al-Maseeh whether you are a Jew, a Christian, or a Muslim.

God knows that we are unable to make ourselves righteous, so He promises to make us righteous through our believing Him and following Isa al-Maseeh. This is the divine idea of Allah, from His mind, alone.

The books agree that Isa al-Maseeh was the only sinless prophet and that he lived a perfectly sinless life. And, in the books, Allah called Isa, Isa al-Masseh. Al-Maseeh means "the anointed one", chosen by Allah to bring us the free gift from Allah of forgiveness of sin. This is very good news for us.

Isa al-Maseeh is the perfect representation of Allah on earth of the values and the heart of Allah. As we follow Isa, he begins to show us many things about the riches of the kingdom of heaven that he promises to us.

### **Will you accept the free gift of Righteousness from Allah, and enter the Kingdom of Heaven?**

You can decide today. Fear and worship Allah, and become a follower of Isa al-Maseeh. Isa al-Maseeh is for every Jew, for every Christian, for every Muslim, and for every person on the face of this earth. Here is Isa's invitation to us:

*“Come to me, all who labor and are heavy laden, and I will give you rest.  
Take my yoke upon you,  
and learn from me;  
for I am gentle and lowly in heart, and you will find rest for your souls.  
For my yoke is easy, and my burden is light.”*

Injil (Matthew 11:28 – 30)

Isa invites all men and women in the world who are weary and carrying heavy loads in life to:

- 1) **Come to him** – come **to** Isa al-Maseeh, not to a leader, a religion, or a government.
- 2) **Take his yoke** upon you – be united **with** Isa al-Maseeh and get to know His words,
- 3) **Learn from him** – learn, personally **from** Isa al-Maseeh how to live life, with his help.

If we respond to the invitation of Isa al-Maseeh, he promises that we will experience rest in our souls and the burdens of life will be light as we follow him. This is good news!

### **What will happen if you decide to accept the message of the Books and follow Isa?**

Believing this message of the Books and trusting in Isa al-Maseeh will fill you with a joy and a peace that passes all understanding, as well as a new strength to live a righteous life. This new strength is the Ruuh Allah who will dwell in you. The Ruuh Allah will help teach you all that Isa al-Maseeh taught that we should do as his followers.

Accepting the free gift of Allah of Righteousness and accepting Isa’s Good news of the Kingdom of Heaven assures you of many things that are promised in the Books:

- Citizenship of the Kingdom of Heaven
- New life – power to live a righteous, submitted life to Allah
- Forgiveness of your sins – you will become righteous in the eyes of Allah
- Personal relationship with Allah –Allah will always be with you
- A better country in the future – a Heavenly Kingdom and home
- Assurance of eternal life – with Allah forever

Read the Books, Consider Isa al-Maseeh, trust him, and begin to follow him.

Always remember, Isa al-Maseeh is for you!

For more information, or questions, please contact . . . [www.joiningibrahim.com](http://www.joiningibrahim.com)