

**ALLAH VS JEHOVAH**  
**(Part 5)**

1. The name “Allah” is the “great name of God” who is the one supreme God of Islam.

**Note:** It is true that the word “Allah” is used by Arab speaking Christians for the God of the Bible. That is because it stems from the “El” or “IL” of the ancient Semitic languages that both Hebrew and Arabic have in common. Thus we find in Hebrew: Ishma-el, Isra-el, Immanu-el. So while the Bible uses these terms in the Hebrew as *one* of the many titles for Yahweh; Muslims are emphatic that “Allah” is not a *title* for god, but the *personal name* of God. So here is a direct contradiction of belief about God since the Bible teaches that the true Name of the “God of Abraham, Isaac and Jacob” is *Yahweh* or “*Jehovah*” – not “Allah” (Ex. 6:2-3). Therefore, it is perfectly permissible for a Christian to use the term “Allah” as a *title* – but not as the *personal name* for the God of the Bible.

2. Earlier in this study, I have emphasized this principle: “*No religion can rise any higher than its concept of God.*”

- That’s because *every religion is an incarnation of its god-concept.*
- So in essence, *Islam is the incarnation of Allah, who is the supreme being of that religion.*

3. Therefore, the *nature of Allah* defines and determines the *nature of Islam.*

4. Briefly, this is what Muslims believe about Allah...

1. He has no partners (no Trinity)
  2. He has no spouse (misunderstanding of the Biblical term “*only begotten*”)
  3. He has not “*begotten*” a son
  4. He is absolutely sovereign
5. The creed of Islam is: “*La ilaha illa Allah, Muhammadu Rasool Allah.*” Which means: “*There is no god but Allah, and Mohammed is the Apostle of God.*”
  6. The most important belief about Allah to Muslims is His absolute *unity*. The Koran says:

*“Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like Him” (Sura 112:1-4).*

7. So for the Moslem to associate Allah with any other god is the greatest sin possible. That’s why *the concept of the Trinity is absolute heresy in Islam!* They wrongly believe that this is a teaching of “3 gods” rather than just one supreme god, Allah. It is also important to realize that the Islamic distortion of the Trinity

is ***“God, Mary and Jesus”*** – not *God the Father, God the Son, God the Holy Spirit*, as the Bible clearly reveals.

8. Therefore the Koran says:

***“Whoever joins other gods with God – God will forbid him The Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help. They do blaspheme who say: ‘God is one of three in a Trinity; for there is no god except One God’ (Sura 5:75 – 76).***

9. Muslims assign 7 principle attributes to God:

- *Life*
- *Knowledge*
- *Power*
- *Will*
- *Hearing*
- *Seeing*
- *Speech*

10. Muslims also strongly believe in the *transcendence* of Allah, and that he holds himself aloof from man. Therefore, they believe that *Allah is unknowable* and His full nature can never be known by man. This belief obviously mitigates the Christian belief in the *Incarnation* of Christ.

- So while Allah has revealed his *will* through Muhammed in the Koran, he has not revealed his *nature*.
- What an eternity of difference between Muhammed’s revelation of *Allah’s will* and Christ’s revelation of the *Abba Father’s heart!*
- As Jesus said: *“I and the Father are one”* (Jn. 10:30) and *“He who has seen Me has seen the Father”* (Jn. 14:9; c.f. Jn. 1:1-14; 12:45; II Cor. 4:4; Phil. 2:6; Col. 1:15; Heb. 1:3). Or as Hebrews affirms about Christ: *“The Son is the radiance of God’s glory and the exact representation of His being...”* (1:3).

11. Most importantly, Moslems believe that *everything is determined – predestined, by a sovereign God*. Allah is therefore responsible for *everything* that happens – including evil. So in Islam, Allah is the ultimate author of evil.

- He chooses to lead astray whom he will;
- He guides aright whom he will;
- He saves whom he chooses;
- He damns whom he chooses;
- Therefore, no one can withstand or thwart his will;

12. When it comes to the matter of “god-concept,” there is literally an *eternal difference* between the “Allah of the Koran” and the “God of the Bible!”
13. As Islamic scholars have often noted: *“God reveals only his will, not himself.”*
14. So while the Koran reveals the “will of Allah,” the Bible reveals the “character of God” or the “heart of God” – which is LOVE!
15. While the entire New Testament is a revelation of the *love of God*, you only find two references in the entire Koran where Allah is referred to as *Al-wadud*, or “*the loving one*” (Sura 11:90; 85:14).
16. Nowhere in the so-called “99 Names of God” (*Allahu Muhibba*) do you find the appellation “*Allah is love.*”
17. In the Koran, Allah’s love is always a *conditional love*. For example...
- “*I say: ‘If ye do love Allah, follow me; Allah will love you...’*” (Sura 3:31);
  - “*O ye who believe! If any from among you turn back from his Faith, soon will Allah produce a people who He will love as they will love Him*” (5:57);
  - “*Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure*” (61:4);
18. So Allah’s love is a love based completely on *obedience* – like a slave to a master;
19. It is a *performance-based love* that says: “*If you love Allah...Allah will love you*” (2:195; 3:31).
20. Therefore, Allah’s love is a “negative love” – which is not love at all!
21. There is absolutely no place in Islam or the Koran for the kind of *unconditional love* and *universal love* that the Bible reveals and demonstrates through the life, death and resurrection of Jesus Christ – and manifest through His indwelling Holy Spirit (Rom. 5:5; I Jn. 3:24).
22. Therefore, since Jesus claimed to be the very incarnation of the true and living God, His nature and work are the very essence of Christianity. Simply put *Christianity is Christ* and *Christ is Christianity*. They stand or fall together. Therefore, what the Koran teaches about Jesus (Isa), and what the Bible teaches about Jesus are ultimately radically different. However, there is agreement between the Koran and the Bible about Jesus in a number of areas. Consider...
- The *Virgin Birth* of Jesus (Sura 3:47; 19:20-21; Matt. 1:18; Lk. 1:30-34)

- The *sinlessness of Christ* (Sura 19:17,19; Heb. 4:15; 7:28)
- That He was the *author of creation* (Sura 5:113-114; Jn. 1:3-4; Col. 1:16-17)
- That Jesus was *led by the Holy Spirit* (Sura 2:253; Lk. 4:1)
- That *miracles & signs* were performed by Jesus (Sura 2:87; Jn. 3:2)
- The *death* of Jesus by Allah/God's will (Sura 3:55; Phil. 2:8)
- The *resurrection and ascension* of Jesus (Sura 3:55; I Cor. 15:1-8; Eph. 1:19-20)
- The *Second Coming* of Jesus (Sura 43:61; Acts 1:10-11)

Quite frankly, what all orthodox Muslims believe about Jesus is more than many liberal theologians!

23. So while Muslims and Christians believe many of the same things about Jesus, at certain strategic points, the "Jesus of the Koran" and the "Jesus of the Bible" are radically different. So both accounts cannot be right. Note these basic comparisons about what the Koran teaches about Jesus and what the Bible teaches about Jesus...

#### JESUS OF THE KORAN

1. Jesus is the "word of Allah" to Mary (Sura 3:45).
2. Jesus is a "spirit from Allah" (Sura 4:171).
3. Jesus is a "prophet of Allah" (Sura 19:30-31) [\*].
4. Jesus did not "die by crucifixion" (Sura 4:157)

#### JESUS OF THE BIBLE

- Jesus is the "Word made flesh" (Jn. 14).
- Jesus is not the Spirit, but sent Him (Jn. 16:7).
- Jesus is far more than a prophet (Heb. 1:4); and was greater than Abraham (Jn. 8:58) and Moses Heb. 3:3).
- Jesus was crucified, dead and buried (Matt. 27:35; Mk. 15:24; Lk. 23:33; Jn. 19:18; Acts 2:23; 3:13; Gal. 3:13; etc).

23. So while Jesus was not *less* than what the Koran teaches about Him – He was much, much *more!* In contrast to the "Isa of the Koran," the "Jesus of the Bible" boldly claimed to be both *perfect God* (Jn. 8:24; 8:58) as well as *perfect Man* (Jn. 1:14-18; 14:6).

24. So the "Allah of the Koran" is certainly not the same as the "God of the Bible" – and the "Isa of the Koran" is not the same as the "Jesus of the New Testament." The Muslim Jesus is in reality "another Jesus" inspired by "different spirit" that the Apostle Paul warned about (II Cor. 11:4)

25. Therefore, the “revelation of Muhammed” falls far short of the “Incarnation of Jesus Christ.”
26. The name “Allah” is nothing more than the name for the ancient “moon god” of the pagan idolaters of the Arabian Peninsula, represented by the “crescent moon” of Islam.
- By contrast, Jesus Christ is the unique and pre-incarnate “Son of God,” and Second Member of the Triune Godhead (Jn. 8:23;17:5);
  - Only Jesus Christ is “...*the image of the invisible God*” in whom “...*all the fullness of the Deity lives in bodily form*” (Col. 1:15; 2:9);

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[\*] Consider this timely insight by Dr. John R.W. Stott about Jesus being a prophet: “Many people are prepared to regard Jesus as a prophet, including the whole world of Islam. But Jesus neither thought nor spoke of himself in those terms. On the contrary. Instead of being one more prophet in the long succession of the centuries – even the final prophet – Jesus claimed rather to be the fulfillment of all prophecy. All the varied prophetic streams of the Old Testament converged on Him” (*Why I Am A Christian*, p. 39)

27. Therefore, through Islam, the “...*god of this age (Satan) has blinded the minds of unbelievers so that they cannot see the light of the gospel of the glory of Christ, who is the image of God*” (II Cor. 4:4).

28. And the “God of the Bible” as revealed and incarnated by Jesus Christ, is characterized by these attributes – which are totally contrary to the “Allah of the Koran.”

**A. First, the Biblical God is a seeking God:**

- In the Book of Genesis we find him seeking after Adam and Eve with this searching question: “*Adam, where are you?*” (Gen. 3:9).
- From Genesis to Revelation we see that Jehovah God is both *transcendent* and *immanent*. However, contrary to what *pantheism* teaches, God is NOT one with His creation (*pan* = all or everything; *theism* = God; thus “*God is everything in nature and everything in nature is God.*”) But the Bible teaches that God is both *apart from* His universe, and yet *intimate with* His universe.
- He is the God who “comes down” in order to “draw near” for relationship, friendship and fellowship – something unthinkable for Allah who is utterly transcendent and unknowable.
- Jesus said: “The Son of Man has come to seek and save those who are lost” (Lk. 19:10).

- The Book of Revelation ends with the revelation: “The dwelling of God is with man” (Rev. 21:3) – which is something Allah would never do.

**B. Second, the Biblical God is a *relational God*:**

- As we have seen, Jehovah is an *immanent* and *intimate* God who is closely involved with His creation and especially His creatures.
- So while the true and living God revealed in the Bible is a *relational God* who is *personably knowable* – Allah is neither.
- He is not an abstract God who is detached from His creation. He is *relational* to the core of His being – as demonstrated by the fact that He is *Triune* in nature. So there is an *eternal relationship* within the Godhead – and wonder of wonders, God has invited man into that Triune relationship!
- So all of the “relational pictures” or metaphors of God in the Bible are very personal and intimate:
  - A Shepherd with His sheep (Isa. 40:11; Ezek. 34; Jn. 10:10)
  - A Father with His son whom He loves (Deut. 1:31; Hosea 11:1-4)
  - A Lover with His bride (Jer. 3:1, 12-14; Rev. 21:2)
- This kind of intimacy is absolutely unknown in Islam! No Muslim would ever imagine that they could have this kind of intimate loving relationship with Allah!

**C. Thirdly, the Biblical God is a *loving God*:**

- The God of the Bible is not just a *relational God*, He is a God whose relationships are characterized by *love*.
- The Bible succinctly summarizes God by saying: “*God is love*” (I Jn. 4:8).
- And this divine love was not passive – but active in our behalf. God is always the *initiator of intimacy* through His agape love toward mankind.
- The Bible says: “For while we were still helpless, at the right time Christ died for the ungodly...But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Rom. 5:6,8).
- So Jehovah not only desires a personal relationship with His creatures, He desires *intimacy* with them. His relationship is not that of a “slave to a master” but a “father to a son” or a “bridegroom to his bride.”
- And our love for Him is based upon His love for us: “We love,” wrote John, “because He first loved us” (I Jn. 4:19).

- Twice in the Koran, Allah is called *al-Wadud*, or “the loving One” (11:90; 85:14). But he only loves in response to obedience: “If you love Allah... Allah will love you” (Sura 2:195; 3:31).
- By contrast, Allah is called “the Merciful” over 200 times in the Koran. So Allah does not have *subjective love* for mankind – only impersonal mercy.
- By contrast, the Bible teaches: “This is how we know what love is: *Jesus Christ laid down His life for us*” (I Jn. 3:16).
- So the Bible teaches: “How great is the love the Father has lavished on us, that we should be called the children of God! And that we are!” (I Jn. 3:1).

**C. Fourthly, the Biblical God is a *suffering God*:**

- Here we really get to the essence of the difference between Allah and Jehovah!
- The Bible reveals that the great proof of God’s love for mankind was that He died in our place.
- This is unthinkable in Islamic theology. There is absolutely no way that “Allah would suffer and die.”
- That is why the crucifixion of Christ is so repugnant to Muslims! It is unthinkable to Koranic theology that Allah would let one of his prophets suffer and die in such humiliation.
- So while Allah sends prophets to mankind, only the God of the Bible sent His Son to die for mankind (Jn. 3:16).
- While Allah is too transcendent and aloof to every do anything like that, the Biblical God is a *vicarious* and *subjective God* who suffered and died in man’s behalf.

## CONCLUSIONS

1. We can clearly say then, that: *“Their god is not our God!”*
2. The Allah of Islam does not remotely resemble the Jehovah of the Old Testament or the Jesus of the New Testament;
3. Their natures are literally eternities apart! The true nature of Jehovah and Jesus we know through *revelation*; while the nature of Allah is only known through *speculation*.
4. As we have already pointed out, Allah is nothing more than the “moon god” of the ancient pagans of the Arabian Peninsula. So once again, *“the moon is not the Son!”*
5. Jehovah alone is the true and living God who is the “Alpha and Omega” He is the *eternal God* who had no beginning and will have no ending.
6. And while He is transcendent to the degree that “His throne resides in the highest heaven,” He has humbled Himself to the degree that He has “tabernacled among us” through the Lord Jesus as one who was “fully man” in every way – except without sin.
7. And the greatest wonder of all is that He died on the cross to save us from our sins and give us what Allah never could – the absolute assurance of salvation and the certainty of our eternal destiny with Him in the ‘New Heaven’ and ‘New Earth’ that He will one day usher in!