

A Christian's Guide to the Koran, Lesson 16, **The STORY OF THE YOUNG YELLOW COW**

The Cow, part 2. Sura 2:62-115

Both sura 2 and sura 3 come out of Medina. Therefore if there is contradiction within those pages, it is a little more difficult to decide which one was spoken first. Is abrogation taking place, the setting aside of the old and replacing with the new? Or is there just some forgetfulness creeping into the narrative? I mean, all these thoughts coming through Muhammad's mind, one can only imagine that sometimes he forgot what he had said before.

At any rate, 2:62 lets us know that not only Muslims, but all Jews and Christians (called *Nasara* for some not -totally- known reason) and even idol-worshipping "Sabians" , as long as they believe in Allah and do "a good deed", have nothing to fear. This of course is because Allah is so merciful. It is not clear whether that mercy extends to a certain group of monkeys. What? Yes, the Koran goes on in verse 65 to remind the Jews that because they had broken the Sabbath they were turned into, you read it right, monkeys.

When Allah is "nice" in the Koran, he is nicer than our God, just as His hardness is a bit overplayed too. Nowhere is an unrepentant idol-worshiper a candidate for salvation with a Holy God. Never, ultimately, is the doing of good deeds enough for salvation. And as for monkeys, oh well. The Koran pushes us to the limits of credibility and then pushes us over the edge altogether. The entire "mercy" discussion seems to be abrogated in later suras by harsh condemnation of all. We'll revisit the topic as it comes up.

We have said that there is a reason for this sura being named "the cow." That reason is found in verses 67 and following. This story seems to be mainly from the imagination of the author, and is more of a parable, a means by which Allah can say some very harsh words to "his people."

Moses instructs the people to sacrifice a young unblemished yellow cow. After some argument with Moses, they finally comply. "Allah" compares this to the killing of a soul, and the arguments regarding that. He suggests that such killings and such arguments reveal what is hidden in the heart. And the Jewish heart has become very hard. Their hardness is displayed by the fact that they hardly know their own "book". They know not what they hide and what they reveal. In fact they are changing the book as they write. Curses are placed on them for this activity. The author then relates selected portions of the Commandments and precepts of Moses, all of which Israel has broken. This is a very convoluted lecture, but it ends up with the familiar vindictives, "on the day of the resurrection, they will return to the most severe of torments...the torment will not be reduced for them, and neither will they be made victorious."

But in the Word given by the true God, yes, filled with promises of judgment, is a side-by-side promise of restoration. A New Covenant. A final dwelling place with God in the center of it all. A repentant Israel that will be saved. It's not all gloom and doom after all, in the Bible.

So far in the Koran, no hope. But we have much more to cover. Maybe things will change? 2:87. After Moses comes Jesus. Well, in the Koran anyway. He is called Isa, son of Mary. Jesus is supported by the Holy Spirit. Other messengers were "sent", Jesus was "given." I like that.

"And we gave Isa, son of Mary, the proofs and supported him by the Holy Spirit." In this passage Jesus, as prophet, is defended along with all the other prophets, as victims of Jewish rejection. Well, no

one can deny that the Jews rejected Jesus and all others sent to them. But the case for vengeance against Israel is way over-blown in this book, as you will see. The current diatribe lasts 18 verses.

In the midst of this sermon, Allah talks of the "clear verses" of the Koran, vs the now corrupted texts of the Hebrews described in the last section. It is more and more evident that the "cow" section of this very long chapter is the centerpiece of all. The inferiority of the present Torah and the sublime superiority of the Koran must be established.

Muhammad makes the case that a hard-hearted people could not possibly have passed on a true account of their story. Yet read the Torah and you will discover that impossible laws are still in place. Endless details are outlined. And the account of how Jews broke that law time and again is also reported. If Muhammad's theory were true, you would see no dirty laundry displayed in God's Book. He must have anticipated that men would challenge His authors.

Well, Muhammad, challenge met. Next topic, please.

Perhaps the most fascinating and telling words of all the Koran are in 2:106. "Whatever verse we abrogate, or cause it to be forgotten, we bring a better verse than it or like it." What?! In nearly bullying tones he goes on to say that he has the right to do anything he wants. He can change his mind whenever, and who are you to challenge him!

The English word abrogate is defined by Webster: "To abolish by authoritative action," and "to treat as nonexistent." One can hear a Muslim arguing the point: But did not God abrogate the law of Moses in favor of the law of Jesus? No. Jesus was always viewed as the Saviour, from the foundation of the world. The rules and regulations kept by Jews for so long never saved them, nor could they have. Their blood sacrifices only pointed to the one Sacrifice that could make a difference. The Law of Moses only taught them that they needed deliverance. And that deliverance they found in Christ. Now the first covenant has been totally swallowed up by the second. But they are two phases of the same plan.

In the Koran, the Muslim god says he can abolish whatever he wants whenever he wants, that he can treat former words as though he had never said them. Does not seem like the Divine character to me. Sounds more like Muhammad, many years after the Mecca experience with all its tame revelations, needing to change his tone, and using "Allah" to speak for him: Look, guys, I may say stuff now that I didn't say before. Deal with it. Things have changed. We'll come back to this later.

Verse 109 is telling also: "Many of the people of the book [Jews, Christians] desire to turn you back to infidelity after you have believed..." Indeed they do! And so do we to this day. Let us turn the Muslim back to infidelity to a man, and fidelity to the Lord God Almighty, also known as Jesus Christ in the "Book." And what should the proper Muslim response be? Christians and Jews are only doing this out of envy, "So pardon and forgive them..." What? Sounds merciful. Oh, I did not finish the verse... "So pardon and forgive them *until Allah will come in with his command.*" Stand by. Orders will be given soon as to what our true response will be.

This thread we will also trace throughout the Koran.

Finally in this lesson, the straw man. This is an old trick. Tear down a statement that God never made. verse 111 reads, "And they [Jews and Christians] said, 'None will enter the garden except who was Jew or Nasara [from Nazarene? Refers to Christians.] ' "

I have read no such thing. God's grace extends to Jews and every other nation. All who will believe on the Lord Jesus Christ will be saved. None will enter the garden except those redeemed by the blood. That's what this *Nasara* says, and probably you too.

When "Allah" asks for proof of his false statement and of course no proof is forthcoming, he has a "Gotcha" moment, and begins once more to condemn and judge. "They will have shame in this world, and they will have in the hereafter a great torment."

More revelations next time as chapter two continues.

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