



The Human Body: Gods's True House

STUDY GUIDE

LECTURE:

THE HUMAN BODY: GOD'S TRUE HOUSE

DELIVERED:

SUNDAY AUGUST 24 2025

KEYNOTE:

STUDENT IN THE MINISTRY JOSEPH MUHAMMAD

SUMMARY

Student Minister David Hasan opens the session with powerful prayers and greetings, setting a tone of peace and gratitude, and recognizing the importance of being on time. He emphasizes the necessity of bringing **good energy, attitude, and love for self, God, and people** to achieve success. Hasan elaborates on the profound **mission, purpose, and meaning** instilled by the **Honorable Minister Louis Farrakhan**, highlighting him as a divine servant and Messiah raised after 90 years. He praises the **Most Honorable Elijah Muhammad** for dedicating his life to the resurrection of his people, guided by **Master Fard Muhammad** who raised a nation. Hasan contrasts America's "do or die" mentality with Minister Farrakhan's teaching of "separation or death," advocating for freedom of choice. He urges the audience to "watch the weather" as a manifestation of **God's judgment** through natural disasters like rain, hail, snow, and earthquakes, and critiques religious institutions that fail to cultivate "beautiful people" beyond their physical walls. He concludes his introduction by underscoring **self-improvement** as the fundamental basis for community development, linking the knowledge of self with the knowledge of God.

Following this, **Student Minister Joseph Muhammad** delivers the keynote lecture, drawing extensively from the book **"Torch Light for America: Ending the Health Care Crisis"**. He begins by expressing profound gratitude for **Master Fard Muhammad**, the **Most Honorable Elijah Muhammad**, and the **Honorable Minister Louis Farrakhan**, whom he describes as a shining example and a champion for all humanity, representing every scholar in the Bible and the Holy Quran. Joseph Muhammad shares his personal journey of **self-improvement**, inspired by Minister Farrakhan, and emphasizes that true health begins in the kitchen, guided by divine instructions on *what, how, and when* one eats.

A central theme of his lecture is the concept of the **human body as the true house of God**, lamenting that individuals often show greater reverence to man-made religious structures than to God's own creation. He challenges traditional views on death and resurrection, using scientific explanations of bodily decomposition (autolysis) to argue against a physical reanimation from the grave, asserting that such teachings often fail to resonate with younger, "woke" generations. Joseph Muhammad stresses that **most sickness stems from rebellion against divine law** and that obedience to these laws allows for greatly extended lifespans, citing ancient patriarchs from scripture and the longevity of the Galapagos turtle as examples. He delves into the complexity of the human body, comparing its intricate cellular design to the building blocks of a house, and critiques the "big bang" theory as an insufficient explanation.

Crucially, he teaches that **desire and will** are the engines of change, with **prayer** serving to strengthen these forces. Joseph Muhammad highlights the importance of consistent prayer, calling on **Master Fard Muhammad**, and understanding that God provides what we *need*, not always what we *want*. He criticizes conventional healthcare for often failing to empower individuals to make lasting lifestyle changes, leading to dependence on medication and often being administered by doctors who are themselves unhealthy. He asserts that individuals possess the **power to choose health** and overcome negative habits, as they are made in God's likeness and image. The lecture connects physical health with spiritual well-being, advocating for the mosque as a "charging station" to combat the draining influences of the world and to engage in continuous **self-examination, analysis, and correction**. He concludes by urging listeners to embrace these teachings to achieve **divine health and longevity**, emphasizing that **"the greatest wealth is good health"** and that **Minister Farrakhan** is holding the **"torch light for America,"** guiding people to remember that "we all we got and we all we need".

STUDENT IN THE MINISTRY DAVID HASAN

1. Question: What foundational principles does Student Minister David Hasan emphasize for individual and collective success at the beginning of the lecture?

◦ **Answer:** Student Minister David Hasan stresses the importance of being on time and bringing good energy, a good attitude, and a love for self, God, and people to achieve success in any endeavor. He highlights that what one contributes to life and work is generally what one receives back.

2. Question: According to Student Minister David Hasan, what significant contributions have Master Fard Muhammad, the Most Honorable Elijah Muhammad, and the Honorable Minister Louis Farrakhan made to the lives of the people?

◦ **Answer:** Hasan states that the Honorable Minister Louis Farrakhan has instilled a mission, purpose, and meaning in people's lives. He credits Master Fard Muhammad for raising a nation and the Most Honorable Elijah Muhammad for dedicating his life to the resurrection of his people. Minister Farrakhan is recognized as a divine servant and Divine Messiah raised after 90 years, embodying the teachings of his predecessors.

3. Question: How does Student Minister David Hasan contrast America's dominant societal mentality with the alternative offered by Minister Farrakhan?

◦ **Answer:** Hasan critiques America's "do or die" mentality, which he associates with societal ills like guns, oil, drugs, gambling, and prostitution. In stark contrast, he presents Minister Farrakhan's teaching of "separation or death," emphasizing that people now have a "freedom of choice" because a Messiah is present to guide them.

4. Question: What is the significance of "watching the weather" as instructed by Minister Farrakhan, according to Student Minister David Hasan?

◦ **Answer:** Student Minister David Hasan urges listeners to "watch the weather" because it serves as a manifestation of God's judgment upon America, particularly for its mistreatment of Black people. He cites increasing natural disasters such as rain, hail, snow, and earthquakes, along with record-breaking temperatures and intense storms, as evidence of God speaking.

5. Question: What is Student Minister David Hasan's critique of religious institutions, and what does he propose is truly important to God?

◦ **Answer:** Hasan argues that if religious institutions' work is confined to their "four walls" and only benefits those within them, they have "failed". He contends that spending money on "beautiful buildings" is meaningless if they do not produce "beautiful people" who perform God's will and work in the world, especially given the prevalence of crime and violence outside these structures.

6. Question: What does Student Minister David Hasan identify as the foundation for community development and a worldwide movement, and how is it connected to understanding God?

◦ **Answer:** He teaches that self-improvement is the fundamental basis for community development and a worldwide movement. He further explains that "the knowledge of self is the knowledge of God," and conversely, learning about God leads to a deeper understanding of oneself. This crucial knowledge,

he states, cannot be obtained from worldly educational or religious systems, but only through God and the Nation of Islam.

7. Question: How does Student Minister David Hasan explain the relationship between spiritual and physical change, and the role of God's connection to humanity?

◦ **Answer:** Hasan explains that the Scriptures speak of both a spiritual and a physical change, encompassing shifts in spiritual and political rulership. He describes a current disconnect between heaven and earth, likening it to the sun not drawing water to form clouds or wind not driving rain to nourish the earth, resulting in suffering and human beings becoming a "caricature" of God's intention. He emphasizes that this disconnection from God has led to the loss of people's names, culture, and original language, but God has come to "raise us" through a Messiah.

STUDENT IN MINISTRY JOSEPH MUHAMMAD

1. Question: How does Student Minister Joseph Muhammad describe the role of Master Fard Muhammad and the Most Honorable Elijah Muhammad in the spiritual awakening of Black people?

◦ **Answer:** Student Minister Joseph Muhammad states that **Master Fard Muhammad** is the **long-awaited Messiah** of the Christians and the **Mahdi of the Muslims**, who came to seek and save the black man and woman in North America and all over the earth, as well as all of fallen humanity. He credits **Master Fard Muhammad** with making himself known in Black Bottom Detroit in the early 1930s to show the full scope of his purpose. He then describes the **Most Honorable Elijah Muhammad** as a Georgia-born black man, a **giant** who had enough of the original materials in him to absorb what God had, and who became known as the Most Honorable Elijah Muhammad due to his "wonderful and magnificent work" for the people.

2. Question: What is Student Minister Joseph Muhammad's perspective on the Honorable Minister Louis Farrakhan's significance and his personal connection to him?

◦ **Answer:** Joseph Muhammad describes Minister Farrakhan as the "**shining example**" he hopes to grow into, calling him the **most famous Muslim on the planet** and the **boldest, baddest, most courageous black man** ever lived, with the exception of his teacher, the Most Honorable Elijah Muhammad, and God in person, Master Fard Muhammad. He asserts that Farrakhan **represents every scholar in the Bible and the Koran** and is a leader, teacher, guide, friend, confidant, and champion for all humanity, making "immeasurable sacrifice". He personally confesses that he saw himself as a "dirty glass" until he saw the "clean glass" that is Minister Farrakhan, and he aims to follow Farrakhan's example, not worship him.

3. Question: According to Student Minister Joseph Muhammad, what is the purpose of the book "Torch Light for America," and what does America symbolize in this context?

◦ **Answer:** Joseph Muhammad introduces the book "Torch Light for America" by explaining that America needs a "torch light" because it is a place of **ignorance, murder, mayhem, and backwardness**, which he likens to being in **darkness**. He states that the truth Minister Farrakhan represents is like a **torch light** that **illuminates darkness** and allows people to see the real truth more clearly. The book's theme is "ending the health care crisis," which he describes as a broad subject covering nearly everything imaginable about health and body care.

4. Question: What foundational teaching about health did Master Fard Muhammad relay to the Honorable Elijah Muhammad, according to Joseph Muhammad?

◦ **Answer:** Student Minister Joseph Muhammad shares that Master Fard Muhammad, through the Honorable Elijah Muhammad, taught that **the key to health starts in the kitchen**. This involves understanding **what one eats, how it is prepared, and crucially, when it is eaten**. He emphasizes the importance of proper timing for meals and warns against "comfort food" that might taste good but doesn't serve the body well.

5. Question: How does Student Minister Joseph Muhammad critique the traditional reverence shown for religious buildings versus the human body?

◦ **Answer:** Joseph Muhammad argues that it is **"sad"** that people often show more respect for houses of stone, such as Mecca or St. Peter's Basilica, which are "built by men and designed by men in their vanity," than they do for the **human body**. He stresses that the **human body is the "true house of God"** and the **"handiwork of God himself,"** the "most wonderful and magnificent structure created by the Lord of the world". He suggests that if religious institutions' work is only for those "within their four walls," they have "failed" because God is interested in "beautiful people" doing His will, not just "beautiful buildings".

6. Question: What is Student Minister Joseph Muhammad's scientific argument against the literal interpretation of physical resurrection from the grave?

◦ **Answer:** Joseph Muhammad challenges the idea that everyone who has died will physically "get up" from their graves on Judgment Day. He presents a scientific explanation of a process called **autolysis**, or self-digestion, which begins about an hour after death. In this process, enzymes in the body's organs, particularly those high in water and enzymes like the brain, liver, pancreas, and gastrointestinal tract, cause cells to rupture and "feed on themselves." He states that this leads to bloating and skin color changes, and ultimately destroys everything in the body, making physical resurrection impossible. He asserts that doctors, who understand the "building blocks of life," do not believe in heaven and hell in the way some religious institutions teach.

7. Question: Why does Student Minister Joseph Muhammad emphasize the necessity of "understanding" and community-based study within the Nation of Islam?

◦ **Answer:** Citing Proverbs, Joseph Muhammad states that **"through wisdom is a house built, and by understanding it is established,"** underscoring that **"in all thy getting, get understanding"** to build one's health. He criticizes the notion that individuals can gain true understanding by reading books alone, arguing that one "can't do it on my own". Instead, he stresses the need for a **"controlled environment"** like the Nation of Islam's classes and study groups, where people can get answers from those on hand who "know the answer" and where collective sharing of thoughts allows participants to learn from each other's perspectives.

8. Question: How does Joseph Muhammad connect a person's health and lifespan to their obedience to divine law?

◦ **Answer:** Joseph Muhammad states that **most sickness can be traced back to "rebellion against divine law"**. He references the biblical patriarchs who lived for hundreds, even nearly a thousand years, implying their longevity was linked to their way of life. He teaches that if people learn to **live properly, they could extend their days to "200 to 300 to a 400 years,"** and future generations could live even longer if taught to respect their lives. He contrasts this with Galapagos turtles, which live nearly a thousand years by obeying the "law" and eating only what is prescribed for them, suggesting that human disobedience leads to "cursing" while obedience brings "blessings".

9. Question: What does the Honorable Elijah Muhammad's teaching, "die when you don't have nothing else to do," mean according to Joseph Muhammad?

◦ **Answer:** Joseph Muhammad explains this teaching from the Honorable Elijah Muhammad, suggesting that those who have reached high levels of knowledge and wisdom "should be able to live as long as we want to and die when we don't have nothing else to do". He describes how the "scientists of the 24" (original people) die: when they've seen so much and get tired, they simply start eating "like everybody else" (implying, breaking their strict dietary laws), and "in no time they out of here". This concept suggests a conscious choice to transition from life after fulfilling one's purpose and experiencing all there is to know, rather than succumbing to disease or old age prematurely.

10. Question: How does Joseph Muhammad illustrate the complexity and divine design of the human body, contrasting it with worldly explanations?

◦ **Answer:** Joseph Muhammad details the intricate **"fundamental building blocks of the human body"** as cells, tissues, organs, and complex systems, made of proteins, amino acids, lipids, and fats. He criticizes the "enemy" who attributes this complexity to a "big bang boom" theory. He highlights examples of the body's design, such as **peristalsis** (food movement in the digestive tract), and draws a correlation between the human body and a car, comparing the heart/brain to an engine and transmission, and blood to coolant. He specifically mentions how the body maintains a constant temperature of 98.7 degrees through **strategically placed hair** that causes sweat and cool air to cool the blood, which he describes as "beautiful" and divinely designed, something the "enemy would never teach us".

11. Question: What role do "desire," "will," and "prayer" play in achieving personal change and spiritual strength, according to Joseph Muhammad?

◦ **Answer:** Joseph Muhammad emphasizes that **"desire must be the will,"** and the human will is what empowers change, stating that God will never change a people's condition until they "change what is in themselves". He asserts that **prayer will "strengthen the will," "constantly feed the desire," and "feed the will,"** enabling individuals to change once their will is strong enough. He encourages praying not just when things are going bad, but especially when they are going good, and to pray "from moment to moment" because the "war of Armageddon has begun". He stresses that while physical strength gives energy, **"the real strength and power of the spirit...is the power that is bound up in the truth"**, and only by living in harmony with the truth can one gain the spirit and power to overcome impediments.

12. Question: How does Student Minister Joseph Muhammad critique fast food, and what advice does he offer regarding what we consume?

◦ **Answer:** Joseph Muhammad explicitly states that **"fast food is slow death"**. He reiterates the Honorable Louis Farrakhan's teaching from the 1980s that Burger King has alligator farms, Wendy's has crocodile farms, and McDonald's has both, implying that these meats are ground up and given beef fat for flavor. He uses this to support the Honorable Elijah Muhammad's instruction to "get your mouth out of your enemies kitchen, because it's going to destroy this house that he's giving to us". He also recalls his mother's teaching to "not go nobody else has eaten before you leave home," warning against others putting something harmful in one's food or drink.

