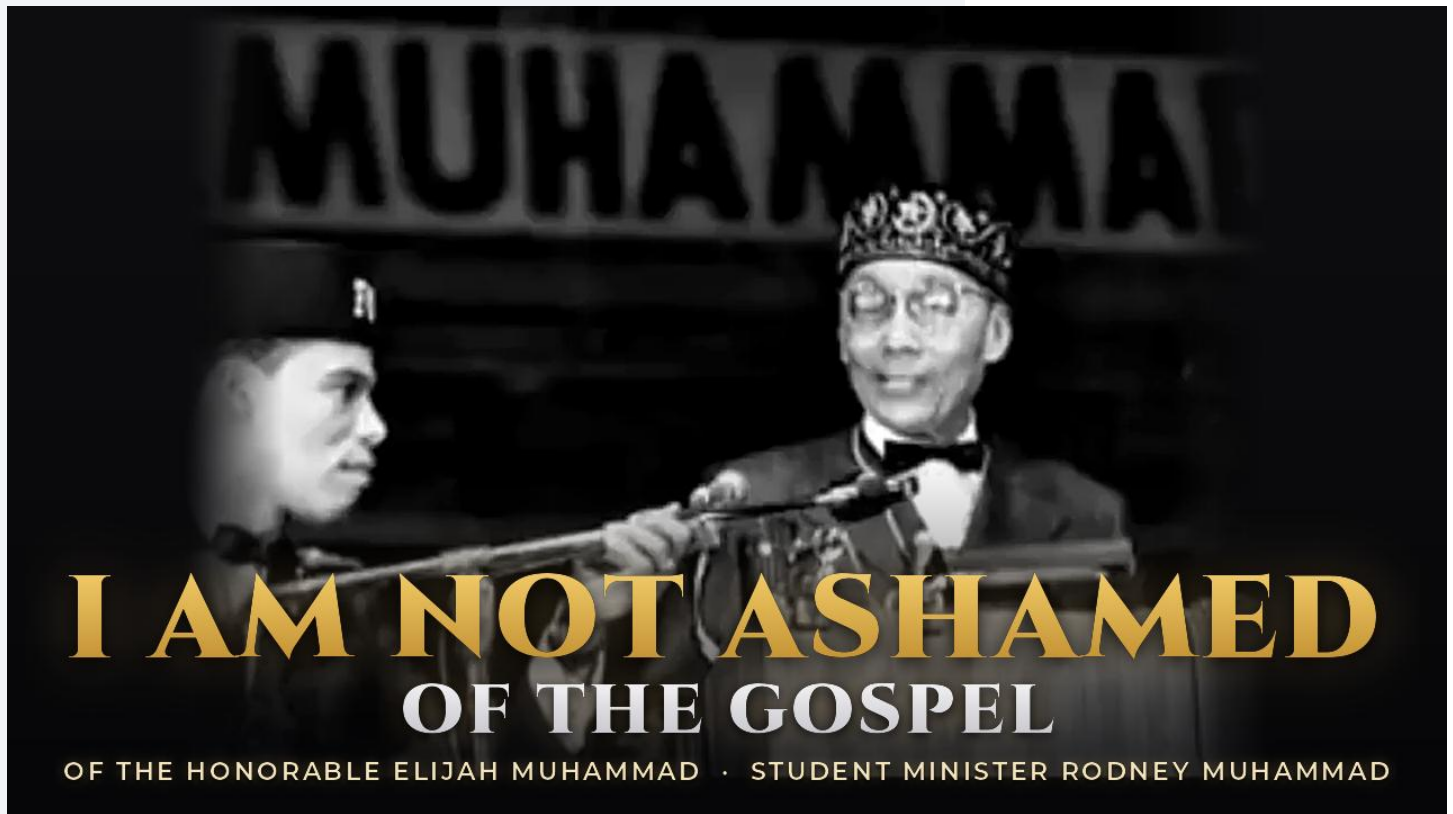




STUDY GUIDE

LECTURE: I AM NOT ASHAMED OF THE GOSPEL OF
THE HONORABLE ELIJAH MUHAMMAD

DELIVERED: SUNDAY OCTOBER 18 2026

KEYNOTE:

STUDENTS REGIONAL MINISTER
RODNEY MUHAMMAD

SUMMARY

"I Am Not Ashamed of the Gospel"

Muhammad Mosque #12 Sunday Service, October 18, 2026 Back from the Holy Day of Atonement in Atlanta, commemorating the 31st anniversary of the Million Man March,

Student Regional Minister Rodney Muhammad of the Delaware Valley Region takes his text from **Romans 1:16–17**: "For I am not ashamed of the gospel... for it is the power of God unto salvation." He applies it to the gospel of the **Most Honorable Elijah Muhammad**, whose stated mission was "to give life to the dead."

He covers:

- **Dr. Martin Luther King Jr.** still evolving, "derivative crimes," and blaming the man who created the darkness• **Hosea's** warning: reject knowledge, and God forgets your children
- **Self-hatred**, the so-called **Negro**, and why you can't leapfrog self-love
- **Epistemicide**, the destruction of a people's knowledge, and how the serpent began with what Eve already knew
- **A God**, a messenger, and a community: change one, and you change your God• **Crucifixion** by propaganda, and why the **Honorable Elijah Muhammad** called the weak-minded Muslim his greatest source of trouble
- **Master Fard Muhammad** run out of **Detroit**, the **Chicago** courtroom, and bruising the serpent's head
- **Why we must speak up for the Honorable Minister Louis Farrakhan**: "It wasn't his trial, it's yours."

Study Guide — Brother Joseph Muhammad (Opening Speaker)

1. **Why does Brother Joseph say atonement is "inherently stressful"?** Because true atonement demands the painful dismantling of the ego and an honest confrontation with one's own thoughts. It is not a passive apology but deep psychological and spiritual labor: self-examination, confession, repentance, and reformation. Looking into "the mirror of truth" shatters the comfortable illusions the ego builds, and overcoming old habits is "a war waged within the mind to conquer the lower self." (43:58)
2. **How does he define stress, and why does he call it a weapon against the black man and woman in America?** Stress is the psychological, physical, and spiritual strain felt when outside demands exceed our inner capacity to cope. For black people in America, he says, this pressure is "not accidental" but structural, historic, and unceasing — part of a "quiet war" fought with "silent weapons" (a phrase he credits to William Cooper's *Behold a Pale Horse*), designed to break our spirit, cause friction in our families, and destroy us from the inside out. (46:50, 54:22)
3. **What lesson does he draw from Dr. Ava Muhammad's "Stop Tormenting Yourself"?** Worry and chronic stress are incompatible with true faith. We torment ourselves over other people's bad behavior —

"Why would we let somebody live in our mind for free, and they ain't paying no rent?" Evicting them is as simple as saying stop, but you have to believe it. Spiritual stress comes when the ego tries to carry a burden only Allah can help us bear. (50:38)

4. **What practical tools does he give for sleepless nights and daily pressure?** When you wake at 2 or 3 a.m., don't stare at the ceiling. Open the Quran, read the 23rd Psalm, say your prayers, do breathing exercises, or turn to the Minister's lectures and the Honorable Elijah Muhammad's writings — "we have tools that are in our house, but we're not using them." Beyond the five daily prayers, pray "from moment to moment," because the remembrance of Allah is the greatest force. Sometimes Allah boxes you in traffic to keep you out of the wreck down the road. (52:18, 58:31)
5. **What formula does the Self-Improvement Study Guide give, and what does it mean to "kill the messenger of Allah"?** Self-examination, self-analysis, and self-correction lead to the self-accusing spirit — the inner voice that checks us — and that brings us into oneness with Allah. The Minister teaches that every time we silence that voice telling us right from wrong, we have, in that act, killed the messenger of Allah within us. Allah made our brains to think right before wrong, so our first righteous thought is usually the right one. (1:00:13, 1:03:15)

Study Guide — Student Regional Minister Rodney Muhammad (Keynote)

1. **What is the keynote's text, and how does Brother Rodney apply it?** Romans 1:16–17: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation... the just shall live by faith." He reads it as "I'm not ashamed of the gospel of the Honorable Elijah Muhammad, because his gospel is power" — the power to give life to the dead, which the Honorable Elijah Muhammad named as his mission. (1:23:16, 1:24:49)
2. **What does he say people get wrong about Dr. Martin Luther King Jr.?** Dr. King never told black people to close their businesses and let white businesses serve them. He was still evolving when he was killed at 39. By 1967 he was pointing out "the nightmare," not the 1963 dream: black crime is often "derivative crime," so "don't blame the sinner, blame the man that created the darkness" — the legislators and policy makers. He told Harry Belafonte he feared he was integrating his people "into a burning house." (1:14:13–1:19:21)
3. **Why, according to Brother Rodney, do they "kill a man's name" before killing the man?** They cannot allow a black man with a revolutionary thought to survive, so they assassinate his reputation. Then, when he is dead and buried, so is everything he represented, and young people never pick up the big ideas that generations before them already expressed. (1:19:21)
4. **What warning does he take from the Book of Hosea?** "My people are destroyed for lack of knowledge... because you have rejected knowledge, I will reject you... I will also forget your children." You can't give your child better than what God can give him, so if God forgets your children, you are on your own — and they become products of the world. Children turning on the parents who raised them is a mirror of how we have treated God. (1:20:28–1:22:39)
5. **What does it mean to become a "masquerade" after walking away from the gospel?** If the life you have came from the one who gave you life, then it is his life, not yours. Walk away from him and you walk away from that life: you are really dead, passing your death off as life. The Honorable Elijah Muhammad said, "I am the Jesus of your Bible, I am the Muhammad of your Quran," so to recognize a fulfiller, you study the ancient history he fulfills and compare his word and walk to it. (1:25:06–1:28:00)
6. **What is the meaning of the "expired medication" comparison?** The Minister taught that, like medication, the scriptures have an expiration date: we still have the books of God, and the names of Jesus and Muhammad on our lips, but they are no longer in our walk. We're "taking pills that have run out of power."

What is needed is a living word that makes God real in your life, not a good feeling that wears off before you pull out of the driveway. (1:28:08–1:30:36)

7. **How do Eros, Phileo, and Agape — and the T-chart exercise — expose a misplaced search for fulfillment?** Eros is romantic love, phileo is brotherly love (the root of "Philadelphia"), and agape is the love of God in the human heart, which every man and woman is created to yearn for. Our mistake is demanding from a spouse what only God can give. In the T-chart exercise, you list the world on one side and God on the other and ask: do you want anything in your life that you can only get from God? If everything you want comes from the world, you don't need to be in the mosque. (1:30:36–1:32:11)
8. **What does Brother Rodney call Satan's greatest work, and why did the Honorable Elijah Muhammad say "so-called Negro"?** Satan's greatest work is teaching us to hate ourselves. We are killing ourselves "not just on the street... but at the breakfast table, the lunch table, the dinner table." The Honorable Elijah Muhammad was the first to publicly call us the black man and woman. He said "so-called Negro" because the word was tied to death (*necro*) — not to skin color, but to the state of our minds. (1:38:31–1:40:34)
9. **Why can't a person "leapfrog" into universal love?** Jesus' message is universal, but getting there takes development and evolution. Those who leap from self-hatred straight to "I love everybody" end up loving everybody but themselves. That's why "black is beautiful" and "I'm black and I'm proud" were necessary starting points: "If you don't love yourself, how can your love for anybody else be trusted?" (1:45:20–1:47:26)
10. **What is "epistemicide," and how does the serpent in the garden illustrate it?** Epistemicide is the systematic destruction, silencing, or devaluation of a people's knowledge — "a form of intellectual violence and cultural annihilation." Someone reinterprets what you were taught so that your view of the teacher changes. The serpent began with what Eve already knew ("he knows the teaching"), then slipped in the lie — "you won't die" — turning good knowledge into a trap. (2:07:50–2:10:39, 2:13:17)
11. **What three things does every Muslim have, and what happens when one changes?** A God, a messenger, and a community (the ummah). Change communities and you change messengers; change messengers and you change your God. People threw away their books and uniforms, but the sun, moon, and stars still come out. Even those who left never went back to pork, because the teaching killed the appetite for swine — fulfilling the Mahdi's job description to "kill the swine." (2:10:54–2:15:52)
12. **How are the Minister and his followers being "crucified" today, and what is our responsibility?** The Minister described crucifixion as nailing the hands so you can't work, nailing the feet so you can't walk, and breaking the legs so no one supports your ideas after you're gone. Today that is done by stripping a leader of his followers through propaganda on social media. The Honorable Elijah Muhammad said his greatest source of trouble was not the government but "the weak-minded Muslim." Genesis says the woman's seed would bruise the serpent's head — defeat the religious scholars' arguments — while the serpent bruises the heel, coming after the followers. Asked why Jesus didn't speak at his trial, the church answers, "It wasn't his trial, it's yours": everyone the Minister helped has a duty to open their mouth. (2:22:13–2:46:41)