

IN ORIENTATION

(1) WORKS CITED

"There can be no better comment on the prevalent Muslim lethargy towards Islam, than the fact that Non-Muslim contributions to Islamic literature in England are by far in excess of the Muslim." Thus wrote the well-known Muslim Writer Maulana Muhammad Ali, in the introduction of his pioneer work of English-language manuals on Islam - his 1950 book *The Religion of Islam*.¹

In the last few years the volume of Islamic literature by Muslim writers, however, has increased to an astonishing extent. It comes especially from the side of the Ahmadiyya Movement² - although the vast majority of those items consist of articles, pamphlets, brochures and magazines.

Nevertheless, matters have fortunately now so progressed that we can mention with satisfaction that perhaps half of the specialized works cited in this thesis (*cf.* our Bibliography at the very end of this dissertation), were written by Muslims themselves. Thus the possibility of misunderstanding and misrepresenting the Muslim point of view, has to that extent diminished.

(2) SOURCES OF REVELATION

Islam is grounded in the deeds of the famous Arab Muhammad, 570-632 A.D. His achievements were remarkable, especially despite his illiteracy (acknowledged also by Islam in the *Qur'an* 7:157 and 62:2). Quite a lot of his imposing pronouncements were, shortly after their oral delivery, written down and preserved on all kinds of objects by his favourite wife, the literate Khadiya - whose cousin Warakah Ibn Nawfal was a sectarian Christian who knew how to write in Hebrew, if not also how to read Greek.³

On the illiterate Muhammad's utterances, compare the following accounts by the Islamic Scholar Imam Achmad Deedat. Declares Imam Deedat:⁴ "Muhummed was forty years of age.... In the cave, the Archangel Gabriel commands him....**Proclaim!**.... Muhummed is terrified, and in his bewilderment replies...'**I am not learned!**' The angel commands him a second time, with the same result. For the third time, the angel continues.... Now, Muhummed grasps that what was required of him was to **repeat!**.... And he repeats the words as they were put into his mouth.... *Holy Qur'an* 96:1-5....

"The first five verses which were revealed to Muhummed...now occupy the beginning of the 96th chapter of the *Holy Qur'an*.... Immediately the angel departed; Muhummed rushed to his home. Terrified and sweating all over, he asked his beloved wife Khadija to cover him up. He lay down, and she watched by him. When he had regained his composure, he explained to her what he had seen and heard....

"During the next twenty-three years of his prophetic life, words were 'put into his mouth' and he uttered them. They made an indelible impression on his heart and mind.... As the volume of the Sacred Scripture (*Holy Qur'an*) grew," portions thereof at first "were recorded on palm-leaf fibre, on skins, and on the shoulder-blades of animals.... Before his demise, these words were arranged in the order in which we find them today in the *Holy Qur'an*."

"The words (revelation) were actually **put into his mouth**" - for he was the "**Unlettered Prophet**." Indeed, "'I am not learned' is the exact translation of the words...which...Muhummed uttered twice to the Holy Ghost, the **Archangel Gabriel**, when he was commanded: 'Read!'.... He was absolutely unlettered and unlearned...."

"Moreover, the Divine Author (God Almighty) Himself testifies to the veracity of Muhummed's...claim that he could never have composed the contents of the *Holy Qur'an*. He could not have been its author. 'And you (O Muhummed) were not (able) to recite a book before this (Quranic Book came). Nor are you (able) to transcribe it with your right hand.' *Holy Qur'an* 29:48 [cf too vv. 45-49]." Thus Muslim Imam Achmad Deedat.

After these utterances by the illiterate Muhammad, they were recorded - initially, in A.D. seventh-century Arabic. This was done not only without written vowels (as in some copies³ of the Hebrew Bible where such unvowelized inscriptions of words themselves are plain enough) - but, vitally, without diacritical points alias **consonantal dots**.

Such latter are vital to establish meaning. For fully 21 of the 28 consonants of the Ancient Arabic alphabet writtenly need diacritical points in order to distinguish them from one another. Such 21 Arabic letters are: *ba, ta, tha, geem, ha, kha, dal, zal, ra, zeen, seen, sheen, sad, dzad, dza, 'ein, ghein, fa, gaf, non, and ya*.

For instance, the **undiacritical** A.D. seventh-century Arabic consonants *ba* and *ya* and *non* and *tha* and *ta* were all depicted by the same upward-facing crescent-sign. In their connected forms, these written letters were anciently **identical**. Only in **Post-Quranic** ages was *ba* diacriticalized with one dot under it, and *ya* diacriticalized with two dots under it, and *non* diacriticalized with one dot above it, and *ta* diacriticalized with two dots above it, and *tha* diacriticalized with three dots above it.

Until that later time, the Arabic word *bint* ("daughter") was written undiacritically by three such **identical consonants**. The uninspired various diacritical points were inserted into copies of the *Qur'an* only later - by Islamic scribes and commentators. While preserving the same consonantal outlines, such diacritical marks could change the meaning of the undiacritical Arabic word *bint* ("daughter") to: *bayt* ("home"); or *bayn* ("between"); or *yatheb* ("he jumps"); or *natheb* ("we jump"); or *nabath* ("utters few letters").

Sometimes thus-written undiacritical consonants might even in the same three **identical consonants** radically change the meaning. Thus: *yabet* means "he makes a decision"; *nabat*, "was planted"; *bathat*, "she broadcast"; *yaboth*, "he broadcast"; *teen*, "figs"; *tebn*, "hay"; *thabbat*, "strengthens"; *thanat*, "bent"; and *tannob*, "to prevent."

Furthermore, the later addition of vowel signs by means of marks such as *damma* or *fathha* or *kassra* or *shadda* or *scoon* or *madda* could, from the same three **identical consonants**, yield yet further meanings. Thus: *bent* (with *fathha*), = "she built"; *bayan* (with *shadda*), = "he manifests"; *bayat* (with *shadda*), = "he intends"; *naboth* (with *shadda*), = "we broadcast"; *nabot* (with *shadda*), = "we make a decision"; *etc.*

Many of these undiacritical and unvowelized original inscriptions of sayings of Muhammad were, within fifty years after his death, collected and canonized by Muslims like Zaid and 'Uthman. Only then were they initially inscripturated as the autograph of the **entire** "Mother of the Book" - and **first** written down as the **completed** *Qur'an* itself (3:3-7 cf. 43:1-4).

Indeed, the very word *Qur'an* seems to mean "recitation" rather than 'writing.' Cf. the root-meaning also of the Hebrew word *qaaraa'* - with the primary meaning of "to call out" (or "to call to worship"), rather than the different *kaatab* (with the primary meaning of "to write down" or "to engrave"). Thus one perceives that, unlike the Old Testament, which is pre-eminently a **written** document - the original *Qur'an* was initially an oral or a recited alias a **spoken-forth** teaching.

How **different** is the **Holy Bible!** "All **Scripture** was breathed into by God, and is profitable...for instruction in righteousness so that the man of God may be perfected and thoroughly equipped unto all good works." Second Timothy 3:16-17. "No forthtelling of **Scripture** is of any private interpretation. For the forthtelling did not come in olden times by the will of man; but holy men of God spoke as they were moved by the Holy Spirit." Second Peter 1:19.

Early during the Arab conquests, many of Muhammad's followers were killed. Together with them, much knowledge about the *Qur'an* too passed away. Muslims then began arguing over what should be in the *Qur'an*, and what should not. An Army General back from Azerbaijan feared a controversy. He is said to have entreated Caliph 'Uthman (644-656) - the third Islamic ruler to succeed Muhammad - to "overtake this people before they differ over the *Qur'an*."

'Uthman convened an editorial committee. It gathered the various pieces of Islamic scripture that had been memorized or written down by Muhammad's companions. This produced a standard written version of the *Qur'an*. 'Uthman ordered all incomplete and "imperfect" collections of Proto-Islamic scripture, to be destroyed. Then copies of the new version were quickly distributed to the major centres of the new Islamic Empire.

After the collection and canonization by Zaid and 'Uthman of the undiacritical and unvowelized original inscriptions of the sayings of Muhammad some fifty years after his death, **this original *Qur'an* disappeared or disintegrated**. Yet that occurred only after uninspired Arabic copies of the *Qur'an* itself had been made and circulated among Muslims. See 1974 *Encyclopaedia Britannica (Macropaedia 15:344 column 1)*.

However, even many of the oldest extant copies - are **palimpsests**. Thus, also perhaps the oldest page from the oldest extant copy of the *Qur'an* - recently photographed

by University of Saarbruecken Archeologist Gerd R. Puin in Yemen - reveals in ultraviolet light even earlier Quranic writing underneath. Here below is the story, as told by Toby Lester in his *What is the Koran?* (as published in *The Atlantic* during January 1999).

In 1972, restorers of the Great Mosque of Sana'a in Yemen discovered in a loft tens of thousands of fragments from almost a thousand different parchment codices of the *Qur'an*. Some seemed to date back to the seventh and eighth centuries (+/- 690 to 799 A.D.), being fragments of perhaps the oldest extant copies of the *Qur'an*. Some revealed aberrations from the standardized text of the *Qur'an* - featuring unconventional verse orderings, textual variations, and palimpsests (or versions clearly written over even earlier washed-off versions) written in the rare and early Hejazi Arabic script of Mecca itself.

As Dr. Andrew Rippin, Professor of Religious Studies at the University of Calgary, a leader in Quranic Studies, has pointed out: "Their variant readings and verse orders are all very significant." They suggest "that the early history of the Koranic text is much more of an open question than many have suspected. The text was less stable, and therefore had less authority, than has always been claimed."

Dr. Patricia Crone is a Historian of the Institute for Advanced Study in Princeton. She wrote in her 1977 book *Hagarism* (subtitled *The Making of the Islamic World*): "There is no hard evidence for the existence of the Koran in any form before the last decade of the seventh century."

Archaeologist Gerd R. Puin himself concluded "that the Koran is a kind of cocktail of texts that were not all understood even at the time of Muhammad.... Many of them [*e.g.* the Pre-Muhammad Arabic materials] may even be a hundred years older than Islam itself. Even within the Islamic traditions there is a huge body of contradictory information, including a significant Christian substrate."

Also Egypt's famous Islamic Professor, Dr. Nasr Abu Zaid, agreed. He himself ended up admitting that the orthodox-Islamic view is stultifying - reducing a divine, eternal, and dynamic text to a fixed human interpretation with no more life and meaning than "a trinket...a talisman...or an ornament."

The fact is, up to the arrival of Muhammad, Mecca was a local pagan sanctuary of considerable antiquity. As Mecca became prosperous in the sixth century A.D., pagan idols of varying sizes and shapes proliferated. Even the traditional Islamic story claims that by the early seventh century, the Caaba was surrounded by some 360 statues (one for each day of the Arabic year), including also what purported to be representations of Jesus and Mary. After Muhammad around A.D. 610 believed the angel Gabriel gave him what he and others believed were divine revelations in a cave, he propagated his Islamic views first in nearby Mecca and from A.D. 622 onward also in Yathrib alias Medina some 200 miles to the north - till he died and was buried there, around A.D. 632.

The *Qur'an* is often difficult for contemporary readers - even educated speakers of Arabic - to understand. It makes shifts in style, voice, and subject matter from verse to verse. Its inconsistencies are easy to find. God may be referred to in the first and third

person in the same sentence; and divine rulings occasionally contradict one another. The *Qur'an* [cf. II:97-106 & XVI:101-102] anticipates this latter criticism - and asserts the right to abrogate even its own message. "God blot out or confirms whatever He pleases."

A big theological debate arose within Islam in the late-eighth century - between those who believed in the *Qur'an* as the uncreated and eternal Word of God, and those who believed in it as created in time. Under the Caliph al-Ma'mun (813-833), this latter view briefly became orthodox doctrine. It was supported by several schools of thought, including Mu'tazilism which developed a theology based in part on a metaphorical rather than a literalistic understanding of the *Qur'an*.

Yet by the end of the tenth century the influence of the Mu'tazili school had waned, for political reasons, and the official doctrine had become that of *i'jaz* or the inimitability of the *Qur'an*. Consequently, it has traditionally not much been translated by Muslims - neither for Non-Arabic-speaking Muslims, nor for other persons. The translations by Muslims that do exist, are regarded as nothing more than uninspired aids.

The fact is, however, as pointed out by Dr. Gerd Puin: "The Koran claims for itself that it is 'mubeen' or 'clear'.... But if you look at it, you will notice that every fifth sentence or so simply doesn't make sense. Many Muslims - and Orientalists - will tell you otherwise, of course; but the fact is, that a fifth of the Koranic text is just incomprehensible."

Patricia Crone declares of the *Qur'an* that "the first compilers were not redactors but collectors of *debris*, whose works are strikingly devoid of overall unity." John Wansbrough, formerly of the University of London's School of Oriental and African Studies, in his *Quranic Studies* regards the holy book of Islam as "several partially overlapping collections of *logia*...modified by the influence of Rabbinic Judaism." Indeed, the Muslim Ali Dashti, in his 1985 *Study of the Prophetic Career of Mohammed*, labelled many of Islam's traditional accounts of Muhammad's life as "myth-making and miracle-mongering."

For alongside of the many extant fragments and copies, and copies of copies, of the now-unextant first *Qur'an* - also the *Sunna* (or oral traditions of Muhammad) came into being. Later arose also the *Hadith* (or written-down traditions regarding Muhammad and Islam); the *Sira* (or biographies of the Prophet); and the *Tafsir* (or Quranic commentary and explication).

It is from these later sources - compiled in written form by and large only from the mid-eighth to the mid-tenth century - that all accounts of the alleged revelation-process of the *Qur'an* and the early years of Islam are ultimately derived. Such helped mediaeval Islamic scholars to manufacture later diacritically and vocally amended and thus uninspired copies and copies of copies of the *Qur'an* (which was originally devoid of vowel signs and even of consonantal diacritical marks).

Yet not the *Sunna* nor the *Hadith* but the *Qur'an* alone remains decisive for Muslims - together with all of the problems of the *Qur'an*. Indeed, one such verse in the *Qur'an*

states: "ALM Sabbeh Raboka Al 'Azzaam." Muslims have translated this: "ALM praise your glorified God." However, nobody explains what this ALM is. Yet by adding just one diacritical point below the consonant alleged to be *ba*, and thus changing it into *ya* - the sentence could be read as: "ALMsyyh Raboka Al 'Azzaam." That would mean: "The Christ is your glorified God" - and would then supplant Islam with Christianity!

Thus the *Qur'an* is a powerful mixture of a few reworked excerpts from the much earlier Bible, together with a multitude of other material. The first-mentioned data in the *Qur'an*, is unoriginal to it; and was re-arranged therein from a measure of acquaintance with the contents of much older writings. Such first-mentioned data include *inter alia* a few pericopes from the Old Testament, and even less portions from the New Testament of the Bible (being the infallible Word of God).

The rest of the material in the *Qur'an* was collected together from outside of the 66 books of the Bible. Such is a collection of: certain portions from the Jewish apocryphal books which originated in the Intertestamentary Period between Malachi and Matthew; bits and pieces of Post-Christian sectarian writings from the *Pseudepigrapha*; reworkings of elements of Pre-Islamic Arab religions; and Muhammad's own opinions.

All of that fragmentary material was then collected and inscripturated as the *Qur'an*. This is quite different to the cohesive Bible, which was written down *in toto* over at least fifteen centuries. The *Qur'an* was dictated over less than 24 years, and does not like the internally-consistent and logical Bible contain a library of 66 books with more than 1000 chapters written down by at least 40 inspired people (or their secretaries) under the guidance of the one true Triune God *'E:lohiym*. The externally-compiled *Qur'an* consists of but one illogical and jumbled book of just 114 chapters proceeding *via* just one man who acted in the name of one of Arabia's many earlier gods - the unitarian god *Allah*.

Other than does the Bible, the *Qur'an* reflects the milieu not of all three of the Old World Continents - but by and large only that of the then-backward region of Arabia. Largely unintelligible without a commentary, it does not mention many theodicies and miracles but only its own version of some eschatological predictions derived from the Bible itself. Islam, in turn, proclaims no atonement for sins and no empty tomb of Jesus in Jerusalem - but legalistic strictures and Muhammad's unempty tomb in Medina.

(A) **Viewed historically**, the Christian sources of revelation are much older and therefore **chronologically** weightier than those of Islam. Books of the Bible and portions thereof were inscripturated shortly after they were revealed. Genesis 5:1; Exodus 17:14; Deuteronomy 31:24*f etc.* Copies (and later also translations) thereof, were made and circulated shortly thereafter. Deuteronomy 17:18*f*; Matthew 1:21; 27:46; Mark 5:41; Luke 1:1-4; 23:38; John 19:19-20; Acts 2:4-11; First Corinthians 14:6-28; Colossians 4:16 and Revelation 1:19 to 3:14 *etc.*

Actually, the completed Bible also ends with the solemn warning not to add anything to it or to omit anything from it - right down to Jesus' glorious return at the end of World History. Revelation 22:19*f*. But the *Qur'an* ends with a reference to the wicked Satan

"the Whisperer (of evil)...who whispers into the hearts of mankind, among *jinn*s [or spirits] and among men" (*Sura* 114:6).

Sheik Behardien⁵ recognizes in respect of the **Old Testament**: "For historical purposes the most important versions were the Greek version, known as the Septuagint; and the Latin version, known as the Vulgate. The Septuagint..., the earliest portion dated from about 284 B.C.... The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St. Jerome, from Hebrew, early in the fifth century A.D., superseding the Old Latin Version." He is **silent** about the **Hebrew original!**

In respect of the **New Testament**, the Muslim Writer Bashyr Ahmad maintains:⁶ "The documents from which most of the Christian theologians have compiled the records of events as narrated in the New Testament, are: the *Codex Vaticanus*, the *Codex Sinaiticus* and the *Sinaitic Lyriac*." The two first-mentioned manuscripts date from no later than precisely early in the 4th century A.D.⁷ and Ahmad is **silent** about the **Greek original!**

According to Islam, the many written-out **extant copies** of both the Old Testament as well as the New Testament - after the wearing out of the autographs or **original writings** thereof - are supposed to have become **quite corrupted** in the course of time. Therefore Islam holds that it pleased God **instead of the Bible** to get His infallibly-recorded Word permanently inscripturated in the allegedly faultless ***Qur'an***.

Not the *Qur'an* but the fallible and **Post-Qur'anic** Islamic ***Hadith*** regard the Bible as having been **abrogated** by the *Qur'an* and thus as **no longer necessary**. Yet if they **are** indeed consulted, the extant and **allegedly-faulty copies** of the **Bible** are now to be interpreted in the light of the allegedly-infallible ***Qur'an*** - and never *vice versa*.

Now even the very oldest extant manuscripts of the **Bible** or portions thereof, were recorded on proper writing materials. However, there is considerable evidence (even among Muslims) that parts of that which later became the **original *Qur'an*** had first been recorded on animal bones, leaves, rocks and skins *etc.* - and that it was only after the death of Muhammad that some of those writings (if not also other oral materials) were collected and canonized and systematized precisely by Muslim Leaders like Zaid and 'Uthman.

Muhammad died in 632 A.D., leaving his alleged revelations in disorder. His successor Abu Bekr ordered the fragmentary written remnants referred to above, to be collected. To them, he added oral memorizations of other utterances by Muhammad - to be transcribed from the mouths of those who had learned them by heart. When completed, this combined record was entrusted to Muhammad's daughter Hafsa.

In the 30th year of the *Hijra* (and so in 651 A.D.), Caliph 'Uthman observed the great disagreements between the various copies of the *Qur'an*. Those of Iraq followed the reading of Abu Musa al Ashari; but those of the Syrians followed that of Macdad Ibn Aswad. So 'Uthman **ordered many copies to be transcribed from that of Abu Bekr** - under the inspection of Zaid and three others. Wherever they disagreed about any word, they were to write it down in the dialect of the Muhammad's Quraish tribe (in which it was first orally delivered). Once made, those **new** copies were then dispersed into the various

provinces of the Islamic Empire - and all the **older** copies **burned** or **suppressed**. Many things in Hafsa's copy were corrected thus, yet some few variant readings still occur.⁸ Thus the very first **standardized** copy of the *Qur'an* got compiled, around 680 A.D.

But even that master copy of this **standardized Qur'an** itself - shortly thereafter became either worn out or lost, or (according to one Islamic tradition) taken up into Heaven. The *Qur'an* is thus today (here on Earth) just as little accessible for the scientific investigation thereof - as are the autographs of the nineteenth-century original writings of the Mormons. Howsoever uniformly even the oldest extant Arabic-language copies thereof might agree with one another - nobody on Earth is today able to compare any or all of those oldest extant Arabic copies with the autograph of the *Qur'an* itself.

Precisely Islam therefore has a huge text-critical problem. And that, not only in respect of Arabic copies of the now-raptured or now-lost autograph of the *Qur'an* which was itself only many decades after the death of Muhammad for the first time inscripturated as a complete book with its 114 *Suras* - but especially in respect of the preceding bits and pieces of rags and skins and bones and leaves *etc.* containing alleged words of Muhammad which were only later reworked as the *Qur'an* by men like Zaid and 'Uthman.

Attemptedly, this text-critical problem was evaded by standardizing the *Qur'an* within fifty years after the death of Muhammad - and by thereafter declaring all subsequently-submitted bits and pieces alleged to contain pronouncements by Muhammad - to be uninspired ["apocryphal"!] *Hadith* or traditions evaluatable only in light of the completed *Qur'an* itself. In addition to this, there are also statements in the *Qur'an* itself which are hard if not impossible to reconcile with one another.

All Muslims have to admit that not even any part of the *Qur'an* could have been inscripturated before 'The Call' of Muhammad around the year 609 A.D.⁹ - and that the first inscripturated manuscript of the **whole** *Qur'an* dating from around 680 A.D., can today no longer be found anywhere on Earth.¹⁰ They further have to admit that all authoritative extant manuscript copies of our Bible in its original languages and/or all early translations thereof were not only written down and preserved many centuries before Muhammad - but also that all ecclesiastical parties even before Jerome (*circa* 345-419 A.D.) and centuries before Muhammad (*circa* 570-632 A.D.) agreed as to the scope and final normativity of the whole Bible.

Now the evolving A.D. 609-680 *Qur'an* frequently tries to shame the "People of the Book" - *viz.* especially the Judaists, but also the Christians - for not heeding the Holy Bible. In so doing, it is true that Muhammad was hereby trying to establish the superiority of the *Qur'an*. But by rebuking the majority of Judaists and Christians for not being loyal to the Holy Bible - and also by conceding that at least some of the "People of the Book" were indeed quite loyal to it - he unwittingly thereby **confirmed the accessibility and authority and understandability thereof also in his own day and age and locality.**

Thereby Muhammad himself overthrows the later Islamic theory that the Holy Bible had long been corrupted and was insufficiently intelligible by the time of the beginning and

the duration and the completion of the compilation of the *Qur'an*. Excerpts below from several examples of this in the *Qur'an* itself, abundantly prove this point.

In *Sura* 3:64-66, Muhammad and his Muslim friends say: "O People of **the Book**! Come to common terms as between us and you!.... You are those who fell to disputing, (even) in matters of which you had some knowledge.... You have knowledge!"

In *Sura* 3:75-76, the *Qur'an* says: "Among the People of **the Book** are some who, if entrusted with a hoard of gold, will (readily) pay it back.... Those who keep their plighted faith and act aright - verily, God loves those who act aright!"

Even in *Sura* 3:78-79, the *Qur'an* further concedes anent those of the People of the Book who were wicked: "There is among them a section who distort the Book with their tongues. (As they read,) you would think it is a part of the Book. But it is not part of the Book. And they say, 'That is from God!' But it is not from God. It is they who tell a lie against God. And (well) they know it!

"It is not (possible) that a man to whom is given **the Book** and Wisdom and the prophetic office, should say to people: 'You must be my worshippers rather than God's!' **On the contrary**, (he would say): '[You must be worshippers] of Him Who is truly the Cherisher of all!' For you have taught the Book, and you have studied it earnestly."

In *Sura* 3:81, the *Qur'an* further says of those who are the People of the Book: "God took the Covenant of the Prophets, saying: 'I give you a Book'.... Then an Apostle [*viz.* Muhammad] comes to you, confirming what is with you.... God said: 'Do you agree, and take this My Covenant as binding on you?' They said: 'We agree!'"

As the famous 1934 Islamic commentator Abdullah Yusuf Ali here observes: "The argument is: 'You (People of the Book) are bound by your own oaths, sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deuteronomy 18:18; and the rise of the Arab nation in Isaiah 42:11. For Kedar was a son of Isma'il and the name for the Arab nation. In the New Testament as it now exists, Muhammad is foretold in the Gospel of St. John 14:16, 15:26 and 16:7.'"

We disagree with Ali that any of the five Bible verses he here cites, predict what he says they do. Yet he, on the strength of *Sura* 3:81, rightly refers not only the People of the Book in Muhammad's time but also all readers of the *Qur'an* to the Holy Bible containing those verses.

So too at *Sura* 3:99. There, the *Qur'an* urges: "O you People of the Book!... You were yourselves witnesses (to God's Covenant). But God is not unmindful of all that you do."

In *Sura* 3:113-115, it is further conceded: "Not all of them are alike. Of the People of the Book, there are a portion that stand (for the right). They rehearse the signs of God...and then prostrate themselves in adoration. They believe in God and the Last Day. They enjoin what is right, and forbid what is wrong. And they (hasten in emulation) in

(all) good works. They are in the ranks of the righteous. Of the good that they do, nothing will be rejected of them. For God knows well those who do right."

Clearly, then, Muhammad here assumes it is precisely from the Holy Bible that these 'People of **the Book**' are able to discern what is right - so as to be able to do it. From that same **Book**, they are also able to worship God aright - and to believe in the Last Day.

Indeed, at *Sura 3:187* the *Qur'an* even states: "Remember, God took a Covenant from the People of **the Book** to make it **known** and **clear** to **mankind**." This stresses the **clarity** and the **knowability** of the Covenant of **that Book** - not only to Judaists and Christians but indeed to all of "**mankind**" too (including also Muslims).

Hence *Sura 3:187* insists: "There are, certainly, among the People of **the Book** those who believe in God - in the revelation of You, and in the revelation to them - bowing in humility to God.... For them is a reward with their Lord, and God is swift in account."

Again in *Sura 4:47*: "O you People of **the Book**! Believe in what We have (now) revealed, confirming what **was** (**already**) with you!"

Also in *Sura 6:19-20*, Muhammad says to the People of the Book: "Can you possibly bear witness that beside God, there is another God?" He then urges them to "say: 'Nay! I cannot bear witness!'" - and also to "say: 'But in truth, He is the one God.'" Then the *Qur'an* immediately says about those 'People of the Book': "Those to whom We have given **the Book** - **know** this." However, that clearly presupposes the understandability of **the Bible** - also in Muhammad's own time.

Vital are *Suras 5:62 & 5:71* and *10:94*. "O People of the Book!.... **We** [Muslims] **believe** in God and **the revelation**...which came **before** us.... You have **no ground** to stand upon - unless you **stand fast** by the **Law**, the **Gospel**, and **all the Revelation** that has come to **you** from your Lord.... If you were in doubt as to what We have revealed to you, then ask **those** who have been reading **the Book** from before you!" This means also **Muhammad** and his **colleagues** **claimed** to **believe** (and thus to understand) the **Bible**.

Whether the original content of these latter verses in the *Qur'an* are directed at Christians or at Judaists or at Muslims or at all three - **it proves** in all respects very clearly that even according to the *Qur'an*, precisely **copies of the Bible itself** were **valid** as the **then-available** and **reliable** and **well-known** and **only religious standard** (accepted by the *Qur'an*) until **at least 680 A.D.** For it is only around such latter year, that little pieces of the by-then-completed *Qur'an* itself were for the first time collected and again written down as one complete document - and then reproduced and increasingly made available, first in various Arabic copies thereof and later still in the form of translations.

The **historical data**, also according to various Muslim Writers in respect of the manuscripts of both the Bible and the *Qur'an*, show that there today exist extant manuscripts of all parts of the Bible which were inscripturated at least 200 to 250 years before the original writing (and thereafter also before even the oldest extant Arabic copies)

of the *Qur'an*. Historical priority must therefore be given to the Biblical manuscripts above those of the *Qur'an* (parts of which **abrogate** even **itself**).

(B) **Theologically**, the Protestant Christian view anent God's Self-revelation stands or falls with the reliability of the Bible as the only source of revelation anent salvation. The position of the Muslim sources of revelation, however, is more complicated - and there are differences about this among Muslims themselves. The Islamitic sect of the Malikites, for example, believe in four sources of revelation [namely the *Qur'an* (or holy book); the Sunna (or authentic oral tradition from Muhammad); the Hadith (or later-inscripturated traditions); and the Djima (or general concurrence of the community)] - while the Sofites in turn add to this yet another and fifth source of revelation, namely the Qujas (or analogical inference).

The *Qur'an*, however, stands at the forefront. The *Darut=Tabligh-II=Islami*¹¹ puts it very clearly: "QURAN, SUPREME AUTHORITY. First and foremost is the Holy Quran.... **Other teachings lie in the shade beside the Holy Quran**.... PLACE OF SUNNAH.... The Sunnah came into existence along with the revelation of the Holy Quran. After the Holy Quran, therefore, Muslims owe most to the Sunnah¹²....

"The Holy Quran is the Word of God, the Sunnah is the practice of the Holy Prophet.... The Holy Quran and the Sunnah are our main sources¹³....

"PLACE OF TRADITIONS.... The Traditions [= *Hadith* - F.N.L.] provide the evidence for the Sunnah.... The compilation of Traditions began about a century or more after the Holy Prophet.... Do not think, therefore, that the Traditions can have any authority over the Holy Quran....

"The Sunnah, of course, is what gives expression to the real meaning of the Holy Quran.... Although a major portion of the Traditions is of probable value, nevertheless, they preserve a wealth of Islamic lore. Among them are Traditions which support the Holy Quran and the Sunnah. These should command our obedience....

"The Traditions which contravene the Holy Quran and the Sunnah, and the Traditions which contradict Traditions supported by the Holy Quran...are not worthy of acceptance. To accept them, is to reject the Holy Quran and Traditions in accord with the Holy Quran. No righteous Muslim would have the audacity to believe in Traditions which contravene the Holy Quran and the Sunnah, nor those which contradict Traditions in accord with the Holy Quran....

"The Traditions which possess only a degree of truth, can never be judge over the Holy Quran. They are no more than corroborative evidence.... The Holy Quran alone can be judge over the Quran."¹⁴ (My emphases throughout - F.N.L.).

What, then, is the ranking-order of the sources of revelation in Muslim Theology? It is as follows:-

1. First - the *Qur'an*. That alone is regarded as the Word of God¹⁵ (and not as the word of Muhammad). In any clash of doctrine, the *Qur'an* is therefore always chosen above the *Sunna* and the Traditions.

2. Second - the *Sunna*. That is regarded as the practice of Muhammad. The *Sunna* expresses the true meaning of the *Qur'an*, but the proof of the *Sunna* in turn is to be sought in the *Hadith* or Traditions.

But only some traditions are dependable, namely those which the *Qur'an* corroborates, or which are corroborated by such traditions as again in turn are supported by the *Qur'an*. All other traditions are unworthy of being accepted, and thus cannot be cited as proof of the *Sunna* (or of the *Qur'an*).

It therefore all boils down to this. The closed canon of the chapters or the delineated data in the *Qur'an* exercise a decisive limitation to the in other respects unclosed data in the *Sunna* and the *Hadith* (or Traditions). Consequently, there is thus - strictly speaking - in orthodox Islamic practice no "open canon" for Muslims. Islamic doctrines can in fact be judged only according to the *Qur'an*, as approached in the light of the fallible *Hadith* containing also the *Sunna*.

As the Muslim Scholar Abdullah Yusuf Ali¹⁶ in our opinion reasonably observes: "While freely reserving the right of individual judgement on the part of every earnest writer [interpreting Islam], I think the act of interpretation must stick as closely as possible to the text which it seeks to interpret..., which is usually perfectly perspicuous, as it claims to be.... It has been said that the Quran is its own best Commentary."

We have seen that the Holy Bible - even according to the *Qur'an* (3:187 & 6:20) - is "**clear to mankind**" and easy to "**know**." Yet according to the above commentator on the *Qur'an* (the profoundly-learned Muslim Scholar A.Y. Ali) the *Qur'an* itself is only "**usually**...perspicuous" - and thus **not always** so clear and easy to understand.

We ourselves here agree with A.Y. Ali. To us, the *Qur'an* is often not perspicuous. We now present five passages of the *Qur'an* to illustrate this.

Sura 2:65 states: "Well you [Judaists] knew those amongst you, who transgressed concerning the Sabbath. We said to them: 'May you be apes, despised and rejected!'"

Abdullah Yusuf Ali comments: "There must have been a Jewish tradition about a whole...community...which persisted in breaking the Sabbath and were turned into apes, cf. 7:163-166. Or should we translate in both these passages, 'Be as apes' instead of 'Be apes'? This is the suggestion of Maulvi Muhammad Ali on this passage, on the authority of Mujahid and Ibn Jarir Tabari."

Sura 3:2-3 states: "God! There is no god but He - the Living, the Self-Subsisting, Eternal. It is He Who sent down to you (step by step) in truth, the Book [*viz.* the *Qur'an*] - **confirming** that [*viz.* the Bible] which went **before** it.... He sent down the Law...and the Gospel of Jesus **before** this, as a **guide to mankind**; and He sent down the Criterion."

Ali comments: "In some editions [of the *Qur'an*], the break between verses 3 and 4 occurs here in the middle of the sentence. But in the edition of Hafiz Uthman, followed by the Egyptian Concordance *Fathhur-Rahhman*, the break occurs at the word *Furqan*. In verse-divisions, our classicists have mainly followed rhythm. As the word *Furqan* from this point of view is parallel to the word *Intiqam*, which ends the next verse, I have accepted the verse-division at *Furqan* as more in consonance with Quranic rhythm.... From this point onwards in this Sura, M.M.A., followed by H.G.S., numbers the verse[s] so that there is a deficiency of one compared with the accepted numbering in the most approved Texts, which I have followed, including that of the Egyptian Royal Edition and that of our Anjuman-iHimayat-i-Islam."

Sura 3:7 states of the *Qur'an* itself: "He it is, Who has sent down to you the Book. In it are verses basic or fundamental (of established meaning). They are the foundation of the Book; others are allegorical. But those in whose hearts is perversity, follow the part thereof that is allegorical - seeking discord, and searching for its hidden meanings. But no one knows its hidden meanings, except God. And those who are firmly grounded in knowledge, say: 'We believe in the Book; the whole of it is from our Lord.' And none will grasp the message, except men of understanding."

Ali's comments hardly make the above transparent. He says: "This passage gives us an important clue to the interpretation of the Holy Qur-an. Broadly speaking, it may be divided into two portions - not given separately, but intermingled. Viz., (1) the nucleus or 'foundation' of the Book, literally 'the mother of the Book'; and (2) the part which is figurative, metaphorical or allegorical. It is very fascinating to take up the latter, and exercise our ingenuity about its inner meaning. But it refers to such profound spiritual matters, that human language is inadequate to it; and though people of wisdom may get some light from it, no one should be dogmatic - as the final meaning is known to God alone.

"The Commentators usually understand the verses 'of established meaning' (*muhhkam*) to refer to the categorical orders of the *Shari'at* (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the 'mother of the Book' must include the very foundation on which all Law rests, the essence of God's Message - as distinguished from the various illustrative parables, allegories and ordinances.

"If we refer to 11:1 and 39:23, we shall find that in a sense the whole of the Qur-an has both 'established meaning' and allegorical meaning. The division is not between the verses, but between the meaning to be attached to them. Each verse is but a Sign or Symbol. What it represents, is something immediately applicable and something eternal and independent of time and space - the 'Forms of Ideas' in Plato's Philosophy. The wise man will understand that there is an 'essence' and an illustrative clothing given to the essence, throughout the Book. We must try to understand it as best we can, but not waste our energies in disputing about matters beyond our depth.

"One reading rejected by the majority of Commentators but accepted by Mujahid and others would not make a break at the point here marked *Waqfa Lazim* ['except God'] but

would run the two sentences together. In that case, the construction would run: 'No one knows its hidden meanings except God and those who are firmly grounded in knowledge. They say' *etc.*" To me (Francis Nigel Lee), that sounds even more obscure and elitist!

Sura 4:157 states, again of certain Judaists, that "they said (in boast): 'We killed Christ Jesus the son of Mary, the Apostle of God.' But they did not kill him nor crucify him. But so it was made to appear to them. And those who differ therein, are full of doubts with no (certain) knowledge but only conjecture to follow. For of a surety, they did not kill him. Nay, God raised him up unto Himself.... And there is none of the People of the Book but must believe in him before his death."

On at least two points, Muslims themselves disagree with one another as to what the *Qur'an* is here claiming. So much for the perspicuity of the *Qur'an*!

On the above words 'God raised him up' - Ali comments: "There is a difference of opinion as to the exact interpretation of this verse. The words are: the Jews did not kill Jesus, but 'God raised him up (*rafa'a*) to Himself.' One school holds that Jesus did not die the usual human death, but still lives in the body in Heaven. Another holds that he did die (5:120), but not when he was supposed to be crucified; and that his being 'raised up' unto God means that instead of being disgraced as a malefactor as the Jews intended, he was on the contrary honoured by God as His Apostle."

Also on the meaning of Muhammad's above further words that 'none of the People of the Book...must believe in him before his death' - Muslims are further divided. As Ali comments: "Interpreters are not agreed as to the exact meaning. Those who hold that Jesus did not die...refer the pronoun 'his' to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day in preparation for the coming of Imam Mahhdi, when the World will be purified of sin.... Others think that 'his' is better referred to 'none of the People of the Book' - and that the emphatic form 'must believe' (*la-yu-minanna*) denotes more a question of duty than of fact."

As a final example of the obscureness of the *Qur'an*, at 5:62-63 (*cf.* 7:163-166), it returns to the statement in 2:65 that God is supposed to have transubstantiated certain Sabbath-breaking Judaists into apes. For it again refers to "those who incurred the curse of God and His wrath; those of whom some He transformed into apes and swine."

Here, Abdullah Yusuf Ali gives the following comment: "For apes, see *Qur'an* 2:65. For men possessed by devils, and the devils being sent into swine, see Matthew 8:28-32. Or perhaps both apes and swine are allegorical - those who falsified God's Scriptures became lawless like apes; and those who succumbed to filth [or] gluttony or gross living, became like swine." Here, the Muslim Scholar Ali needs the help of the clear Bible (at Matthew 8:28-32) to help make the obscure *Qur'an* clear!

So, while the *Qur'an* itself claims that the Holy Bible is "**clear**" and easy to "know" - Muslim commentators themselves have noted the **obscurity** of much in the *Qur'an*. Indeed, when one notes that Muslims themselves admit that also Islam's *Sunna* and *Hadith*

themselves must be interpreted in the light of the unclear *Qur'an* - the epistemological situation of the Islamic sources becomes even more problematic.

In an obscure way, the *Qur'an* in 2:65 & 5:62-63 & 7:164-166 implies that Jews are apes and pigs - as a well-catechized three-year-old Fundamentalist Muslim girl told the World, in 2002, over an Arabic television network. However, from the Biblical Book of Hebrews (1:1 to 13:21) it is quite clear that Jews are neither apes nor pigs - but images of the Triune God Who calls upon all mankind (including Jews and Muslims) to acknowledge that Jesus Christ is the Eternal Son of God - yesterday, and today, and for ever!

So the Bible is the Word of God - even according to the *Qur'an*. But the *Qur'an* - according to the *Qur'an* - has the right to abrogate even parts of itself. And, according to many Muslim Scholars themselves - is obscure as to its meaning.

How different is the witness of the Bible - to the Bible! "Prepare the way of the Lord [Jesus]; make straight in the desert a highway for our God!" For "the glory of the Lord shall be revealed; and all flesh shall see it together. For the mouth of the Lord has spoken it." Isaiah 40:3-5 *cf.* Luke 3:2-6 & 3:15-17 (*q.v.*).

So, then - in the words of the Prophet Isaiah 40:6-8 - apart from the ever-living Christ, "all flesh is grass, and all its comeliness is like the flower of the field. The grass withers, the flower fades - because the Spirit of the Lord blows upon it. Surely, the people are grass. The grass withers, the flower fades. But **the Word of our God shall keep on standing for ever!**"

In our study, however, we shall endeavour to present the Muslim point of view - primarily and thetically - solely from the *Qur'an*. It is only secondarily that we shall approach it guided by either the Holy Bible or the Hadith or Muslim commentators.

(3) **TRANSLATIONS OF THE QUR'AN**

Because the *Qur'an* is supposed to have been inspired mechanico-grammatically (and not, like our Bible, organically) - **only the original Arabic text**¹⁷ (whether extant or not) is regarded as fully **inspired**. **No translation** thereof, is so regarded.¹⁸

Many Islamic Scholars have polemicized against translation of the *Qur'an* especially by Non-Muslims - as for example the translations of Ross, Palmer and especially Sale.¹⁹ Even translations by Muslims like Muhammad Abdul Hakim Khan, Maulvi Muhammad Ali and the well-known Marmaduke Pickthall (a Westerner converted to Islam) - have been criticized by Muslims.

Therefore, although we in our dissertation sometimes quote from the translation by the Muslim N.J. Dawood²⁰ - we practically always quote from the translation by the recognized Muslim Scholar A. Yusuf Ali. That is a monumental work of 1854 pages.

This translation was recommended to us by the Islamic Propagation Centre of Durban,²¹ and also mentioned by Sheik Ahmed Behardien of Cape Town.²² Consequently, we conclude that this translation enjoys recognition in both Ahmadiyya as well as in Orthodox (Sunni) Islamic Circles,²³ and accordingly employ it here.

(4) THE CHIEF ALLEGED EVENTS IN ISLAM'S HISTORY OF REVELATION

According to Islam, the following scenario is maintained - embracing the chief alleged events in the history of divine revelation. That is to say, according to the allegedly infallible *Qur'an*, the trustworthy *Sunna*, and reliable *Hadith* - as augmented by data from the Bible (which latter Islam regards as fallible and faulty) - the following is stated.

1. God is believed to have created Adam and Eve as the ancestors of us all, and to have placed them in Paradise - a beautiful garden situated possibly in Heaven²⁴ but in any case not²⁵ here on Earth. Inside that Paradise, there is believed to have been an important white stone - which, it is alleged, was then given to them.²⁶ Islam apparently teaches that this stone later became black, as a result of their fall into sin, and landed with the fallen Adam and Eve on our Earth. Soon after that, the blackened stone is believed to have been built into and to have remained for many centuries in the Caaba (alias the Islamic sanctuary in Mecca) - close to the cave in the nearby hills where Muhammad would later allegedly receive his first revelation, as subsequently chronicled in the *Qur'an* (96:1-5).

2. At their lapse, Adam and Eve are believed physically²⁷ to have fallen from Paradise onto the Earth. According to one Islamic tradition,²⁸ the white stone is believed to have fallen with them out of Heaven - but to have become blackened as a result of the sins of humanity.

3. After many wanderings here on Earth, Adam and Eve are supposed again to have met one another at the place Arafat in Hedjaz (the coastal strip of Saudi-Arabia).²⁹ Cf. Diagrams I and II at the front of this dissertation. Later, eleven³⁰ miles thence, at the place later to become known as Mecca³¹ or Baca,³² either they³³ or angels for them³⁴ are believed to have built the Caaba alias the House of God - within which their son Seth is believed to have deposited the blackened stone from Paradise.³⁵ **The Caaba is thus believed to be the oldest altar for the oldest House of God³⁶ anywhere here on Earth.**

4. Although the Caaba, the House of God, is believed repeatedly to have been destroyed and then again reconstructed³⁶ - the blackened stone from Paradise itself never again got lost permanently. During the Great Flood, this 'Black Stone' is believed to have been lost under the mud which destroyed the Caaba - but later it was allegedly rediscovered by Noah, who it is also believed then reconstructed the Caaba.³⁷ Also at the time of the great dispersion of mankind after cessation of the building of the tower of Babel, the Caaba is believed to have been redemolished.³⁸ There it would then remain in ruins - until the time of Abraham.³⁹

5. When Abraham's firstborn son Ishmael was still small, the little boy's mother Hagar is believed to have run back and forth between the two hills Safa and Marwa (near

the present-day Mecca)⁴⁰ - in order to seek for water for her offspring Ishmael. Finally, it is believed she found water close to those hills, at the Zam-Zam spring⁴⁰ - where her boy, while digging, had thus exposed the previously-vanished black stone from Paradise.⁴¹

6. When Ishmael⁴² got older, he was rescued in the nick of time from being sacrificed - when instead of him, a ram caught in a thicket was offered up. This would have occurred after his father Abraham had been willing to sacrifice his own son there. Thus is Abraham believed to have succeeded in resisting the devil.⁴²

7. Subsequently, after both of them are believed to have rebuilt the Caaba alongside of the Zam-Zam spring⁴³ with the help of the archangel Gabriel, Ishmael took an Egyptian wife and went and resided in the nearby desert of Paran.⁴³ There, also Kedar⁴⁴ and the other sons of Ishmael are believed to have been raised - from whose descendants, it is believed, Muhammad was later born.⁴⁴

8. Muslims maintain it has clearly been prophesied even according to the allegedly-corrupted Bible, that humanity would be restored to God's favour *via* the then-coming prophet Muhammad. For even the (allegedly now-corrupted) Bible would indicate the **places** where the Islamic Prophet Muhammad would operate, *viz.* Paran⁴⁵ and Kedar⁴⁹ and Mecca⁴⁷ - as well as his **descent** from Abraham through Ishmael⁴⁸ and Kedar.⁴⁹ The promise of the Deuteronomic **Prophet like unto Moses**⁵⁰ would thus be fulfilled in Muhammad. He would then be the last Prophet - the Apostle John's **Comforter**,⁵¹ whom Jesus said He himself would send after the Latter's Own human death.

9. As the last Prophet, Muhammad would bring divine revelation to its final termination.⁵² For Muhammad is believed to have cleansed Mecca from all of its 360 Pagan-Arabic idols and its Deformed-Christian images of Jesus and Mary - one for every day of the ancient year of the Pagan Arabs - and there then to have rebuilt the House of God alias the Caaba (which Islam believes had become dilapidated in former times).⁵³

10. The Hajj is the duty every Muslim has to undertake a pilgrimage to Mecca. This is one of the "Five Pillars" of Islam. In the Hajj, the whole sweep of the Islamic history of revelation is powerfully summarized - and personally relived in the pilgrimage of every Muslim.

A. For the Hajj culminates in the holy surroundings of Mecca. There - the fallen yet Islamically-restored Adam and Eve are believed to have met one another again, after their earthly wanderings. There - the allegedly Islamic Adam, Seth, Noah, Ishmael and Muhammad are believed to have rebuilt the repeatedly-destroyed Caaba. There - the allegedly Islamic Abraham, Hagar, Ishmael and Kedar are believed to have wandered around in the nearby desert of Paran. There - the blackened stone from Heaven (the so-called 'Black Stone') powerfully re-inforces faith in the Creator of all things.

B. The Hajj in Mecca begins at the Caaba, which the Muslim encircles seven times while kissing the Black Stone as "the symbol of concentration in the love of God."⁵⁴ Here the pilgrim no doubt thinks about the creative power of God; and, at the Zam-Zam spring next to it, about its maintenance and God's providence (there where Ishmael is believed to

have been provided with water). After he has seen the Zam-Zam spring, which together with the Caaba and the Black Stone is located in the Courtyard of the Great Mosque in the middle of Mecca, the pilgrim prays at the nearby station of Abraham, which reminds him of that great man of prayer (*cf.* Genesis 19 & Psalm 90).

C. Then the pilgrim goes to the hills Safa and Marwa, "the symbols of patience and perseverance."⁵⁴ There he runs, like Hagar of old, back and forth - again looking for water. Thereafter, he listens with thousands of other pilgrims to an exposition of the meaning of the *Hajj* - after which they all go first to the Mina Valley and then to the hill of Arafat (eleven miles north of Mecca). There Adam and Eva are believed to have met one another again, after their wanderings here on Earth - subsequent to their allegedly physical fall from Heaven down onto the Earth.

D. The next day the pilgrims return to the Mina Valley where a sacrifice is offered, reminiscent of Abraham's willingness to sacrifice allegedly Ishmael (the assumed ancestor of the Muslim Arabs). There, stones are thrown at a pillar, reminiscent of Abraham's alleged resistance against the devil.

E. After this moving re-enactment and re-living in the heart of the pilgrim of what Muslims allege is ancient history and claim are the chief events in the Islamic account of the development of revelation - the Muslim pilgrims return to the Zam-zam spring. And there, each one prays: "Now, let me die a Muslim!"⁵⁵

F. Summarizing all of this, we can state that to the Islamic pilgrim during his *Hajj* - the chief places in Islam's assumed history of revelation (Arafat-Paran-Kedar) are focussed on **Mecca**. Likewise, the chief persons - the allegedly Islamic Adam, Abraham, Ishmael, Kedar and many of the Ancient Arabs - are seen to culminate in **Muhammad**.

G. Religio-historically, it is clear that the ritual performance of the *Hajj* goes hand in hand with a critical reconstruction of the partly-mythical and the partly-deformed Islamic account of primordial revelation - which invests the *Hajj* with its meaning. Thus the Islamic Creed or Confession of Faith: "There is no God but *Allah*, and Muhammad is His Prophet!"

H. The Caaba has been destroyed and rebuilt many times - not just before, but also after the days of Muhammad. Even the Black Stone has been burned, and cracked three times. In A.D. 930 about three centuries after the death of Muhammad the Karmathians attacked Mecca, destroyed the Caaba, stole and damaged the Black Stone, and secreted it far away for many years. The Karmathians were finally defeated by the Hamdamites and the Ikhshites - whereafter the Black Stone was repaired and brought all the way back to Mecca, and re-installed in the rebuilt Caaba. Even when the Black Stone was gone from Mecca and thrice damaged, Islam continued in Mecca and elsewhere. And today, Islam is even stronger than ever before - both in Mecca and throughout the World.

I. Moving the Papacy from Rome to Avignon for some seventy years, and even having three Popes simultaneously, did not destroy the Papacy. Obliterating or "nuking" Mecca, as proposed by some Anti-Islamic hotheads today, is irreconcilable with Calvin's

correct view of Jonah 4:1-11 and Luke 9:52-56, and confuses extermination with evangelization. Nor would "nuking" Mecca destroy Islam - any more than an Islamic "nuking" of the Vatican or even Bethlehem or Calvary would destroy Christianity. Nor has the Islamic view that the Paradise Stone turned black through Adam's sin and then fell from Heaven to Earth and got lost again and again - ever destroyed the Islamic perception that Adam and Eve were Muslims before the fall and that they at their repentance again embraced Islam (with no knowledge whatsoever of either Mecca or Muhammad).

(5) DELINEATION OF THE TASK AND METHODOLOGY.

With reference to the data here given immediately above, our task is now clear. It is: to expose the unscripturalness of the abovementioned data, inasmuch as Islam appeals to the Bible for support therefrom.

One finds examples of this even in the *Qur'an*. For in its chapter 7:157, it too states: "Follow the Apostle"- viz. Islam's "Unlettered Prophet" alias Muhammad - "whom they shall find described in the Torah and the Gospel!" For it is *Allah* "Who has sent among the unlettered an Apostle from among themselves...to instruct them in Scripture."⁵⁶

Our approach shall therefore chiefly be Biblically-selective and exegetically-elenchitic, instead of rather being Islamitically-comprehensive and thetically-apologetic - as in P.J.P. de Beer's excellent study *Mohammad in die Bybel voorspel volgens die Islam* [*Muhammad Predicted in the Bible according to Islam*]. Consequently, we ask, in delineating our task: "Was Muhammad predicted in the Bible?" - and deal with it under the sub-delineations:

- I. THE ABRAHAMITIC COVENANT AND MUHAMMAD - Isaac, or Ishmael?
- II. THE DESERT LOCALITY AND MUHAMMAD - Moriah, Paran, Kedar and Mecca.
- III. IS MUHAMMAD THE PROMISED PROPHET? - Moses, Elijah and Christ.
- IV. IS MUHAMMAD JOHN 14 TO 16'S "COMFORTER"? - Holy Spirit, or Ahmad?
- V. SUMMARY AND GENERAL CONCLUSION.

Methodologically, we shall, under each heading:

- (1) shortly present the Islamic viewpoint;
- (2) exegetically set forth the Scriptural data; and
- (3) antithetically refute the Islamic misapprehension of the Bible.⁵⁷

I. THE ABRAHAMIC COVENANT AND MUHAMMAD

A. THE MUSLIM HYPOTHESIS

According to the *Qur'an* (20:115), God "had already, beforehand, taken the covenant with Adam" prior to the latter's breaking it. Cf. Hosea 6:7-11. Later, God again "covenanted with Abraham." *Qur'an* 2:25 cf. Genesis 15:7-18 & 17:2-19.

Abraham was called out of Ur of the Chaldees, with the promise he would become a great nation. Cf. Genesis 12:2-3. He arrived in Canaan, but remained childless.

However, God promised him that his heir would come forth from his own loins. Indeed, that very same day, God entered into His covenant with Abraham. Cf. Genesis 15:5-18.

Because Sarah the wife of Abraham had then long been childless, she gave her Egyptian slave Hagar to Abraham to become his **wife**. Genesis 16:1-3. Hagar, however, had formerly been an **Egyptian princess** (cf. Genesis 15:18 & 16:1 & 17:20 & 21:8), who had only become enslaved after being taken captive during warfare.⁵⁸

Hagar became pregnant and bore **Ishmael**, Abraham's **firstborn**. Cf. Genesis 16:17. When he was 13 years old, Ishmael was circumcised together with his father and with all of the males in the latter's household.

It was then that God renewed His covenant, and (*obiter*) also informed even Sarah that she would bear a son to whom also that covenant would come. Cf. Genesis 17.

Yet also Abraham's firstborn **Ishmael** was a child of the covenant - nay more, the **firstborn** child of the covenant! Because Ishmael, having been circumcised, cannot be regarded as a covenant-breaker.⁵⁹

Thereafter, it was expected of Abraham to sacrifice precisely **Ishmael** at Mount Moriah - right before God granted relief by giving the substituted ram in **Ishmael's** place (cf. the "corrupted" and 'Isaac-ized' account in Genesis 22). Only after that, did **Ishmael** and his mother Hagar go and dwell in the desert of Paran. Genesis 21.

Subsequent to the death of Abraham, his firstborn **Ishmael** and also his secondborn Isaac came and buried him. After this, the Bible itself then gives a genealogical table of precisely the sons of **Ishmael** and their dwelling-places.

Now among others, also Kedar the second son of **Ishmael** is mentioned there (in Genesis 25). From him, as the most important seed of the covenant,⁶⁰ precisely **Muhammad** would be born centuries later.⁶¹ Thus the Islamic hypothesis.

Apart from the questions in connection with Moriah and Paran and Kedar - which we shall answer later⁶² - it is clear that the problems here centre round the covenant and the

sacrifice (on Mount Moriah). But right now we need to ask precisely in that regard: "What does Scripture say?"⁶³

B. THE BIBLICAL EXEGESIS

(1) The covenantal line

Here are the chief materials on this in the Bible. They comprise principally: (A), Genesis 15 and 17; (B), Romans 9; and (C), Galatians 4.

(A) Genesis 15 and 17

In the history of Abraham described in Genesis chapters 11 to 25, the word "covenant" or *b'riyth* is used on only two occasions. Namely: [1] in Genesis 15 (v. 18); and [2] in Genesis 17 (vv. 2-21).

In Genesis 15, the word covenant⁶⁴ is brought into connection with the promise of numerous descendants. It thus stands in direct connection with Genesis 17, where the same is promised.⁶⁵

The immediate cause of the establishment of the covenant, was that Abraham needed an heir (Genesis 15:2-4). We are also expressly informed in Genesis 25:5 that "Abraham gave **Isaac** everything he possessed." Indeed, in Genesis 21:10b-12b we read in respect of Ishmael that "the son of this slave-woman may not inherit together with my son **Isaac**" - and that it is "through **Isaac**, that offspring shall be named" for Abraham.

We are also expressly told in Genesis chapter seventeen⁶⁶ that the covenant was entered into with Isaac rather than with Ishmael. God declared to Abraham (and indeed thirteen years after the birth of his son Ishmael): "I will establish My covenant between you and Me.... You shall become the father of many nations....

"Sarah..., I shall bless her and give you a son [Isaac] from her.... Yes, I shall bless her, so that she shall become nations [the Israelites and the Edomites]. Kings of nations shall come forth from her.... Truly, your wife Sarah shall bear you a son, and you must call him **Isaac**; and I shall establish My covenant with him as an everlasting covenant for his offspring after him.

"Also as regards Ishmael, I have heard you [Abraham]. Look, I have blessed him and will make him fruitful and multiply him exceedingly! Twelve princes he shall raise, and I shall make him a large nation. **But** My covenant I shall establish with **Isaac**, whom Sarah shall bear for you this time next year."

Genesis 17:7-27 is the basis upon which Protestant Christians, adopting even illegitimate children, then get them baptized into the Covenant. Here God had blessed Abraham's son Ishmael, and would make him the father of twelve princes. Cf. too Genesis

25:13-16. The Bible does not say neither Ishmael (who lived 137 years) nor his descendants could be proselytized unto the Israelites. Genesis 25:12-20 & 36:28 and First Chronicles 2:13-17 & 27:23-30. Nor does it say only Israelites could thenceforth be saved. Job 1:1 *cf.* James 5:11. But it does say that the Messianic line would run through Isaac and not through Ishmael.

(B) Romans 9

Here⁶⁷ we read: "They are Israelites" - that is, descendants of **Israel or Jacob**, Romans 9:13 *cf.* Genesis 32:28 (F.N.L.) - "to whom the adoption as children and the glory and the covenants belong." Namely to those "from whom Christ according to the flesh" descends. Yet "**not all** are 'Israel[ites]' - who are [descendants] from Israel. Nor are they all children, [just] because they are Abraham's descendants. But 'your offspring shall be named in **Isaac**.'" *Cf.* too Genesis 17:19-21 with John 1:47.

"For these are the words of the promise: 'About this time [next year], I shall come, and Sarah shall have a son.'" *Cf.* Genesis 17:15-16 (F.N.L.). "And not only that. But even Rebekah was pregnant by one, namely our ancestor **Isaac**. For [even] when the [twin] children had not yet been born and still had not yet done good or bad..., it was said to her: 'The older shall serve the younger.'" *Cf.* Genesis 25:23 (F.N.L.). "As it is written: 'I loved **Jacob**, but I hated Esau.'" *Cf.* Malachi 1:2-3.

Here we are taught very clearly that God's Messianic line from Abraham passes down through his (and Sarah's) son **Isaac**, and not through his (and Hagar's) son Ishmael - and, thereafter in turn - from Isaac through Jacob and not through Esau. Moreover, it also says that it focusses on "**Christ** according to the flesh" (and not on Muhammad).

Indeed, Christ Himself said: "I tell you that many shall come from the East and from the West and sit down together with Abraham and Isaac and Jacob in the Kingdom of Heaven." Matthew 8:11. Truly, the saving God of the Bible is stated to be the God of Abraham and Isaac and Jacob - and not of Ishmael and Esau. But does this mean Ishmael was lost (like Esau in Malachi 1-3 & Romans 9:13), and that Ishmaelites and Edomites are unsaveable? No! *Cf.* Calvin's sermon on Deuteronomy 23:7; & Hebrews 11:8-9.

(C) Galatians 4

Galatians 4 teaches us the absolute contradistinction between justification through trying to keep the Law, as in the case of Hagar - and justification through faith in Christ, as in the case of Sarah. The legalistic Hagar, through Ishmael, includes too the legalistic Muhammad and the legalistic Islam. And the Christ-believing Sarah, through Isaac, includes also the faithful Jesus and those in Christendom who truly trust in Jesus.

Thus Galatians 4 teaches us the total contrast between justification through attempted law-keeping, as in the cases of Judaism and Hagar (and Muhammad and Islam?) on the one hand - and justification through faith in Christ, as in the cases of Sarah and Christ and

Christianity on the other. The choice is between Jerusalem & Hagar & Arabia (cf. Mecca's Caaba) on the one hand - and Sarah & Jerusalem above (via Calvary).

"Tell me, you who wish to be under the law!" - asks Paul.⁶⁸ "Aren't you listening to the law? For there it is written that Abraham had two sons - one by the slave-women [**Hagar** the mother of **Ishmael**], and the other by the freewoman [**Sarah** the mother of **Isaac**].... These are types. For the women stand for two covenants: one, deriving from Mount Sinai, which bears children unto slavery. That is **Hagar**. For **Hagar** represents Mount Sinai in Arabia. But 'Jerusalem Above' [cf. Hebrews 11:9-16 & 12:22 and Revelation 21:2] is free; and she is the mother of all of us [Christians].... We, brethren, are like **Isaac** - children of the promise!"

The covenant of grace with Abraham, which focusses on Christ (Galatians 3:29), according to Galatians four thus undeniably goes down only through **Isaac** toward 'Jerusalem above.' It is totally a different covenant to the law, which goes down through Ishmael and Arabia [and Sinai and Paran] toward slavery - just like the present-day Jerusalem [**beneath**], viz. **Judaism**. Galatians 4:25. And Judaism's cousin **Islam** too! Yet surely one should remind circumcised Jews and Muslims that their Circumcision obliges them to see and believe in its fulfilment in that of **Christ** (Colossians 2:8-13)!

(2) The sacrifice on Mount Moriah

This is dealt with especially in Genesis 22 and in Hebrews 11. We now give attention to both of those passages.

(A) Genesis 22

Here⁶⁹ we read very plainly that God told Abraham: "Take your only son whom you love, **Isaac** - and go to the land of Moriah and sacrifice him there as a burnt offering on one of the mountains which I shall show you! Thereupon, Abraham prepared himself early in the morning and saddled up his donkey and took two of his servants and his son **Isaac** together with him.... And Abraham took the wood for the burnt offering and placed it on his son **Isaac**, and took the fire and the knife in his hand.... Then **Isaac** spoke to his father Abraham.... Thereafter, he [Abraham] bound his son **Isaac** - and placed him on the altar on top of the wood."

(B) Hebrews 11.

Here⁷⁰ we read: "By faith Abraham, when he was tested, offered **Isaac**. Yes, he who had received the promises, offered his only-born - he to whom it had been said: 'In **Isaac** shall your offspring be called!' For he reckoned that God has the power even to resurrect from the dead. It is therefrom, so as to speak, that he also received him back."

We shall later deal with the problems surrounding Moriah as the place of the sacrifice.⁷¹ But from the above-mentioned data in the Bible, two matters are already abundantly clear.

First, that God's particular grace with Abraham was given only in Isaac and not in Ishmael (even though the latter too did receive a great earthly blessing of numerous offspring). Second, that precisely Isaac and not Ishmael was to have been sacrificed on Mount Moriah.

(C) ELENCHICAL ANTITHESIS

It is interesting to note that the *Qur'an* itself, in the place where it describes that event, is silent about the name of the son whom Abraham was to sacrifice. However, it does (just like the Bible) refer precisely to **Isaac** immediately thereafter⁷² - while there is no mention in either of those passages in the *Qur'an* specifically of Ishmael. Even Post-Qur'anic Muslim tradition itself is not unanimous on this latter point.⁷³

Thus, in the above-mentioned place, the *Qur'an* declares of Abraham that God "gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of serious) work with him, he [Abraham] said: 'O my son! I see in vision that I offer you in sacrifice! Now see what is Thy view!' (The son) said: 'O my father! Do as you are commanded! You will find me, if God so wills, one practising patience and constancy!'

"So when they had both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice) - We [*viz.* God] called out to him: 'O Abraham! You has already fulfilled the vision!'

"Thus indeed do We reward those who do right. For this was obviously a trial - and We ransomed him with a momentous sacrifice. And We left (this blessing) for him among generations (to come) in later times: 'Peace and salutation to Abraham!' Thus indeed do We reward those who do right. For he was one of Our believing servants. And We gave him the good news of **Isaac** - a Prophet - one of the righteous. We blessed him and **Isaac**. But of their progeny, are (some) that do right and (some) that obviously do wrong to their own souls."

On the latter sentence, the Islamic commentator Abdullah Yusuf Ali significantly remarks⁷³ about "the children of Israel" alias Jacob the son of Isaac that "they fell from grace." Nevertheless, adds Ali: "They did not stop God's Plan: they injured their own souls." This they did by resisting "God's Plan" - apparently meaning: Islam.

Now the later Post-Quranic and fallible *Hadith* or Islamic traditions, for their most part, do identify the offered son with Ishmael.⁷⁴ Yet the great Muslim commentator Ibn Kathir Gharib⁷⁵ nevertheless emphasizes that precisely Isaac and not Ishmael was the one at first ordered to be sacrificed.

In our opinion, this majority view of the admittedly fallible *Hadith* is here in conflict with the allegedly infallible *Qur'an* - and with the truly infallible and authoritative⁷⁶ Biblical data supported by the allegedly infallible *Qur'an*. Therefore every Muslim too should here reject the *Hadith* and accept the *Qur'an* as well as the Bible's *Taurat* and *Injil* [alias the Old and the New Testament] and thus believe that it was not Ishmael but Isaac who was to be offered.

The statement in *The Mediator*⁷⁷ (an Islamic magazine of the *Ahmadiyya* Movement) - the statement: "In chapter 37:102-112 of the Quran we are told that Ishmael was the son offered as a sacrifice" - is therefore not true. Incidentally, it also shows how little this *Ahmadiyya* magazine has here allowed itself to be determined by the data of the *Qur'an* - not even to speak about the data of the Bible!

In respect of the exclusiveness of the Covenant, there are differences of opinion among Muslims. The extremistic Dawud, alias the former Roman Catholic priest Rev. Benjamin Keldani (who converted to Islam), maintains that "the Jews have always been jealous of Ishmael because they know very well that in him the Covenant was made."⁷⁸

More temperate, and opposing the above view, is the opinion of the more balanced Islamic writer Nadire Florence Ives.⁷⁹ She states: "In analyzing the terms of the covenant announced by God, we can see that it did not exclude Ishmael from participation - even though in...[Genesis] 17:21 it is stated that God would establish the covenant with Isaac, thus [perhaps then wrongly] tempting us to conclude that Isaac alone was chosen by God to be Abraham's heir." My own emphases - F.N.L.

It is true that Ishmael too - together with all the menfolk in the household of Abraham (*viz.* all the male servants) - was circumcised. Genesis 14:14 & 15:2 & 17:26f. It is also true that all of the above-mentioned menfolk thus received the sign of the covenant of particular grace. Genesis 17:11 and Romans 4:11. But that is not at all to say that Ishmael (nor each co-circumcised servant of Abraham) - although indeed enjoying the external privileges of the covenant⁸⁰ - was therefore also **internally** a covenanter.

After all, Paul clearly states in Galatians 4:29 that Isaac was raised up "according to the spirit" - but Ishmael "according to the flesh."⁸¹ In that sense, Circumcision is not to be equated with internal Membership in the Covenant. *Cf.* too Romans 4:1-14. It is hard to see how also the sons of Sichem and especially the 200 Philistines forcibly circumcised by David at the insistence of the ungodly Saul⁸² can be called "Covenanters" - just because they all received Circumcision (the sign of the Covenant). Yet all such should have repented, believing in Christ Whom their Circumcision foreshadowed. Colossians 2.

While here mentioning Circumcision, it is interesting to note that it is doubtful whether Muhammad was ever circumcised. In addition to this, it should be noted that Muslims do not claim he descended from Isaac but from Ishmael.

Hadji Abdullah wrote⁸³ that the Islamic prophet "Nabi Muhammad - so we read in Abu Sofian (the leader of Muhammad's own Quraish tribe which called the tune)⁸⁴ - was never circumcised. Thus some of his biographers say that he was born circumcised.

"It seems Abu Sofian, in his first statement, speaks the truth. For we know that Muhammad thought little of Circumcision - so that he received his first converts to Islam by Baptism and not by Circumcision.⁸⁵ In the entire *Qur'an*, there is nowhere one word about Circumcision" - but indeed about Baptism! Thus Hadji Abdullah.

However, here the further question then arises - as to whether the apparently uncircumcised Muhammad really did descend from the circumcised Ishmael. According to Islam, that is of course regarded as a settled matter.⁸⁵ Nevertheless, there are quite a few Biblical and historical considerations against such an assumption.

Biblically, we only know about the twelve (immediate) sons of the first generation of the Ishmaelites. Genesis 25. More than that, we know of no further descendants - bearing in mind that the Edomites and the Horites listed in Genesis 36 were of course not Ishmaelites.

Now one of Ishmael's twelve listed sons, Kedar, did (according to Islam) go and live in Hedjaz; and (again according to Islam) Muhammad is believed to have been a descendant of Kedar.⁸⁶ Without further ado, Islam then identifies this personal name Kedar with the place name Kedar mentioned in other parts of the Bible - and applies the name Kedar to Arabia and thus also to Muhammad (who was born and raised in the Hedjaz region of what is now Saudi-Arabia). That there is indeed a connection between the Biblical personal name Kedar and the Biblical place name Kedar - seems likely, in our opinion. But that cannot be shown clearly; nor that Muhammad was a Kedarite.

Historically, the fact that so many migrations and wanderings took place in the many centuries between Ishmael and Muhammad - makes the Islamic assumption that Muhammad is indeed a direct descendant of Ishmael, somewhat risky. As to that matter: "We [shall have to] await the results of the investigation of Pre-Islamic data from Arabia" - state the researchers De Beer⁸⁷ and Bijleveld.⁸⁸

The probative force of the Biblical data, however, is so strong - that Muslims feel compelled to argue that the extant texts of Genesis 22 and Galatians 4 were deliberately falsified. Thus Keldani⁸⁹ (alias the Romish convert to Islam Dawud) has insisted: "The Jews have always been jealous of Ishmael because they know very well that in him the Covenant was made, and with his Circumcision it was concluded and sealed. And it is out of this rancour that their scribes or doctors of law have corrupted and interpolated many passages in their Scriptures.

"To efface the name 'Ishmael' from the second, sixth, and seventh verses of the twenty-second chapter of the Book of Genesis and to insert in its place 'Isaac' and to **leave** the descriptive epithet 'the only begotten son' - is to deny the existence of the former." Keldani-Dawud adds, it is "to violate the Covenant made between God and Ishmael."

Yet the phrase "only...son" is not used in Genesis 17 - as Dawud implies. It is first used regarding the sacrifice on Mount Moriah in Genesis 22 (verses 2 & 16) - and thus after Abraham's Genesis 21:14 **expulsion** of the slave-woman's son **Ishmael**. So, at the time of the sacrifice at Moriah, Abraham truly had only one son left in his home.

Too, throughout, Abraham had only one true son by his true wife Sarah - in contradistinction to his son by his concubine Hagar - viz., his "only" son Isaac. Genesis 22:2. Moreover, that very verse does not claim that Isaac was the only son whom Abraham had ever had - but actually says: "Take now your only Isaac whom you love, and get yourself into the land of Moriah and offer him there for a burnt offering!" So that Genesis 22:12, just a few verses later, is to be read in the light of Genesis 22:2 - rather than in the light of Genesis 16 & 17, recording events elapsed several decades earlier.

"St. Paul," continues the overly-zealous apostate from Rome and convert to Islam Keldani-Dawud,⁹⁰ "uses some irreverent words about Hagar (Galatians 4:21-31 and elsewhere) and Ishmael.... His hatred [?!] of Ishmael and his claim to the birthright, makes [him] forget or overlook the law of Moses.... His conscience does not torment him in the least when he identifies Hagar with the barren desert of Sinai, and qualifies Sarah as the Jerusalem above in Heaven (Galatians 4:25-26)!"

We have already dealt with Galatians 4:21-31, and would here simply refer the reader back to what we said about it earlier. Yet we would also point out that the above accusation against St. Paul by Keldani-Dawud, that the Apostle "uses some irreverent words about Hagar (Galatians 4:21-31 and elsewhere)" - is untrue. For firstly, Paul's remarks about "Hagar" in "Galatians 4:21-31" are not "irreverent." And secondly, St. Paul **does not** "elsewhere" mention "Hagar" at all.

These unrestrained allegations by the apostate Romish priest and convert to Islam Keldani-Dawud - were presented by him also without any trace of text-critical material or alternative readings in any extant manuscript copies of the Biblical texts. A more telling acknowledgement than the above desperate misquotations of Holy Scripture, is hard to imagine. For the irrefutable fact is that, according to Holy Scripture, not Ishmael but precisely **Isaac** alone - is the one who was to be sacrificed on Mount Moriah.

* * * * *

Let us summarize. The *Qur'an* does not say Abraham was to have sacrificed Ishmael, yet it does mention not Ishmael but Isaac right after its record of that event. The Bible, text-critically here indisputable, identifies that son as Isaac. It makes clear too that the Messianic line to Jesus runs from Abraham through Isaac and not through Ishmael to Jesus, but that all circumcised persons (be they Judaists or Muslims or even Church Members) need to see, and to believe in, Jesus Christ as the Fulfilment of Circumcision.

II. THE DESERT LOCALITY AND MUHAMMAD

(A) THE MUSLIM HYPOTHESIS

The *Qur'an* itself is almost⁹¹ totally silent about the desert locality of Muhammad. Yet Islam, especially in the most recent past, would allege that even according to the Bible there is a connection between the place where Ishmael flourished, and Kedar, on the one hand - and, on the other hand, the place where Muhammad flourished.

Abraham and Ishmael, maintain Muslims, built the Caaba in the desert of Paran - at Baca⁹² (alias Bacca or Macca or Mecca). Later, Ishmael was to have been sacrificed on Mount Moriah - apparently also near Mecca.⁹³

The Bible itself teaches Ishmael lived in the desert of Paran (Genesis 21:21). To Islam it thus appears to be obvious that also the place Kedar,⁹⁴ which was named after one of Ishmael's twelve sons (mentioned in the Bible)⁹⁵ who himself seems to have grown up in the desert - was located somewhere in the vicinity⁹⁶ of the desert of Paran.

In Deuteronomy eighteen,⁹⁷ Moses announced that the promised Prophet would later come. According to Islam, that would be Muhammad (about whom later). Then, in Deuteronomy 33:2, Islam reads: "The Lord...shined forth from Mount Paran, and he came forth with ten thousands of saints: from his right hand, a fiery law went forth for them."

This "Lord" is claimed to be the lord Muhammad himself - according to Sheikh Behardien.⁹⁸ "Now Paran," writes the *Ahmadiyya* magazine *The Mediator*,⁹⁹ "is admittedly the ancient name for the land of Hijaz, where arose Muhammad from among the descendants of Ishmael. The words 'he came forth with ten thousands of saints' - point still more unmistakably to the identity of the person to whom they refer.

"The Holy Prophet Muhammad, of all the world-heroes, is the one solitary historical personage whose triumphal entry into Mecca with ten thousand saintly followers is an event of common knowledge. The law he gave, is still known as *Baida* or 'shining'.... It is to this that allusion is made in the words [of Deuteronomy 33:2]: 'From his right hand a fiery law went forth for them.'"

This Islamic impression is strengthened by its own interpretation of Habakkuk 3:3. There we read: "God came from Teman, and the holy one from Mount Paran. Selah. His glory covered the Heavens, and the Earth was full of his praise."

Writes S.M. Ahmed:¹⁰⁰ "The words of the prophecy in Habakkuk are especially noteworthy. 'His (the holy one from Paran's) glory covered the Heavens; and the Earth was full of his praise.' The word 'praise' is very significant, as the very name Muhammad literally means 'the praised one.'

"Besides, the Arabs, the inhabitants of the wilderness of Paran, had also been promised a revelation: 'Let the wilderness and the cities thereof lift up their voice, the

villages that Kedar doth inhabit! Let the inhabitants of the rock sing; let them shout from the top of the mountains! Let them give glory unto the Lord, and declare His praise in the islands! The Lord shall go forth as a mighty man. He shall stir up jealousy like a man of war. He shall cry [out]; yea, roar! He shall prevail against the enemies (Isaiah 42:11)." Cf. too Isaiah 21:11-13 and 60:7-9.

Kedar, Baca or Mecca, and Paran - are thus all places where Ishmael would have been. And the Bible, the Old Testament of the Jews and the Christians, further prophesied that also Muhammad would operate in those places. Thus Islam.

(B) THE BIBLICAL EXEGESIS

The problems surrounding the personal name ***Muhammad*** and the root-consonants thereof (***h-m-d***), actually fall outside the scope of this present dissertation. In any case, that has already been dealt with by De Beer.¹⁰¹ However, we would merely point out that none of the above-mentioned texts exhibits the consonants ***h-m-d*** in Hebrew for words meaning "glory" or "praise" or "honour."

Habakkuk 3:3 has h-o-d (*hoodoo*). Isaiah 21 has k-b-d (*k^ebood*). Isaiah 42 has r-n-n (*jaronnuw*) en k-b-d (*k^ebood*). And Isaiah 60 has p-'r (*tip'artiy* and *pei'arak*). Consequently, nowhere among these so-called 'Muhammad texts' - does one find the 'Muhammad letters' h-m-d.

Under this chapter "The Desert Locality and Muhammad" - we would now deal with the Biblical data. We do so - in connection with Moriah, Paran, Kedar and Mecca.

(1) Moriah

For Islam, Mount Moriah - where Abraham was to have offered his son - is "the Valley of Becca" or Baca. That is alleged to be "the old name" for Macca alias "Mecca and the Hill of Moriah." Thus the Muslim Muharrem Nadji.¹⁰²

The word "Moriah" occurs but once in the Bible regarding the description of the command for Abraham to sacrifice his son. Indeed, it also occurs but once more in the rest of the Bible. Yet especially from that latter text (Second Chronicles 3:1), it is clear that Moriah can no way be confused with Mecca. For in that text, we read that "Solomon began to build the house of the Lord in **Jerusalem** on Mount Moriah - where He [the Lord] had appeared to his father David, at the place which David had prepared on the threshing-floor of Ornan the Jebusite." Nay more - Ornan was a "Jebusite" who at that very time was an inhabitant precisely of Jerusalem. Cf. Joshua 15:63.

That Moriah was situated in the later Jerusalem, is further apparent when we note that the command to Abraham to go and sacrifice his son on Mount Moriah - came to him precisely when he was sojourning in the "land of the Philistines" (Genesis 21:34f). Mount Moriah could then be seen from afar - "on the third day" of that journey from the land of

the Philistines (Genesis 22:4). This is something which would at that time have been impossible in respect of any journey from Philistia to Mecca - a distance of more than 600 miles.¹⁰³

Moriah is therefore in Jerusalem. That is where Isaac, the ancestor of David, was to have been sacrificed. That is where David himself built his city. That is where Solomon, the son of David, built his temple. That is where Jesus Christ, the Root and Branch of David, came and sacrificed His Own life as the Lamb of God and died also in the place of Isaac. Cf. Diagram IV at the front of this dissertation.

(2) Paran

This territory is mentioned eleven times in the Bible. We encounter it: twice during the patriarchal period (in Genesis 14:6 & 21:21); six times after the Exodus on the journey through the desert toward Canaan (in Numbers 10:12 & 12:16 & 13:3 & 13:26 as well as in Deuteronomy 1:1 & 33:2); twice during the period of the United Kingdom (First Samuel 25:1 and First Kings 11:18); and only once in the Prophets (Habakkuk 3:3).

(a) Paran in the patriarchal period

Genesis 14:1-11 describes the attack of King Chedorlaomer and his allies against some of his rebellious subjects. It also mentions the places where those various subjects were routed. The Rephaims were vanquished in Ashteroth Karnaim - which was situated in Bashan,¹⁰⁴ considerably to the Northeast of the Dead Sea. The Zuzims in turn were defeated in Ham - which was situated near Rabbah of the Ammonites, again to the Northeast of the Dead Sea. The passage also mentions that the Emims were fought against in the Plain of Kiriathaim, which was situated to the East of the Dead Sea.¹⁰⁴

Then follows the important intimation that the Horites were defeated "on their Mount Seir - as far as El-Paran, which is by the wilderness" (Genesis 14:6 cf. Deuteronomy 2:22). After that, we learn that Chedorlaomer and his allies "returned and came to En-Mishpat, which is Kadesh, and smote all the country of the Amalekites and also the Amorites who dwelt in Hazon-Tamar" (verse 7).

This Hazon-Tamar was apparently situated on the western coast of the Dead Sea and in the middle region of that coastline. In verse 11 we read about the end of this attack, in the following important words: "They took all the goods of Sodom and Gomorrah, and all their food - and went on their way."

From this passage, it appears that all the places mentioned were situated in the vicinity of the Dead Sea. In verse 6, they reached El-Paran as their southernmost point - when they "returned and came to En-Mishpat, which is Kadesh" (verse 7).

From this, it is therefore clear that Paran was situated southwest of the Dead Sea and between the Plain of Kiriathaim and Kadesh. That is more than 600 miles northwest of the present-day Mecca. See Diagrams I and III at the front of this dissertation.

In Genesis 21:14-21, we learn of Abraham's sending away of Hagar and Ishmael. In the previous chapter 20, it is mentioned that Abraham went and "sojourned between Kadesh en Shur and in Gerar" - viz. in the land of "Abimelech king of Gerar" (vv. 1,2,15). And in the next chapter (21:32-34), after the expulsion of Ishmael, it is stated that Abraham "made a covenant" with this Abimelech, and "planted a grove in Beer-sheba." For "Abraham sojourned in the Philistines' land many days" (verses 32-34).

Consequently, we know that the expulsion of Ishmael in Genesis chapter 21 occurred from Philistia - in the vicinity of Kadesh, Shur and Gerar. Although he afterward moved southwards, he did not go forth from the South.

After that expulsion, we read of Hagar that she (together with her child Ishmael) "wandered in the wilderness of Beer-sheba," verse 14. There we also further read of her and her son Ishmael that "he dwelt in the wilderness and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt." Genesis 21:20-21.

Ishmael was therefore expelled from Philistia in the vicinity of Kadesh, Shur en Gerar. He then wandered around with his mother in the desert of Beer-sheba. There he grew up. And then he resided, together with a wife from Egypt, in the desert - viz. the desert of Paran.

Consequently, we are able to conclude that Paran was in the vicinity of Philistia, Beer-sheba and Egypt. That is more than 600 miles or 1000 kilometres northwest of Mecca. Cf. Diagrams I & III.

(b) Paran after the Exodus on the desert journey toward Canaan

This part of the Bible concerning Paran is very important - especially in connection with the attempts of certain Anti-Israelitic Muslims to "Muhammadize" Deuteronomy 33:2. Consequently, it is now necessary to give this a fairly broad treatment.

First of all, we wish to sketch the geographical background of the wilderness journeys - necessary to determine the boundaries of the wilderness of Paran. Here, we would draw attention to the most important relevant and currently-known journeys and stations of Israel - from Egypt to Canaan, in Numbers 33. (Cf. our Diagram V above.)

Fortunately, the boundaries of the wilderness of Paran can there be identified with a great measure of certainty. One merely needs to compare the data given in Numbers 10 to 13 (mentioning Paran) - with the list of stations given in Numbers 33 (as we have shown in Diagram V).

In Numbers 10, there is a description of the journeys and goings-forth of the Israelites from the desert of Sinai on the way to Paran. "The sons of Israel journeyed forth from place to place from out of the desert of Sinai, and the cloud went and rested in the wilderness of Paran." Numbers 10:12.

After the people camped at Taberah and Kibroth-Hattaavah (see Diagram V), they arrived in Hazereth. Numbers 11:3 & 11:34f and 12:16 *cf.* 33:16-17. "And afterward the people removed from Hazereth and pitched [their tents] in the wilderness of Paran." Numbers 12:16. From this, it is clear that Taberah and Kibroth-Hattaavah are situated between Sinai and Paran.

In Numbers 13, we read of the command of the Lord to send forth twelve men to reconnoitre Canaan. In verse 2, the Lord says to Moses: "Send men, so that they may search out the land of Canaan which I am giving to the sons of Israel."

Indeed, in the following verse 3, one reads: "And Moses by the commandment of the Lord sent them **from the wilderness of Paran**." Then later, in verses 25 & 26, one is told that "after forty days...they went and came to Moses and to Aaron and to all the Congregation of the sons of Israel, to the wilderness of Paran, to Kadesh, and brought back word to them."

From all these particulars, it is therefore abundantly clear that Kadesh is located in the wilderness of Paran (Numbers 13:26); and that the wilderness of Paran itself is situated between the desert of Sinai (Numbers 10:12) and Canaan (Numbers 13:2-3) - as shown on our Diagram V. Paran is **not in the vicinity of Mecca** - as certain Muslims wrongly maintain.

Indeed, a careful geographical analysis also of First Samuel 25:1f would lead to the same conclusion. For there, the boundaries of Paran are Canaan in the north and the desert of Sinai in the south.

(c) The eastern and western boundaries of Paran.

Fortunately, the Bible also offers even later historical material which irrefutably demarcates the above-mentioned geographical boundaries of Paran. For example, in First Kings 11:14-18, one reads that "Hadad the Edomite...was of the offspring of the king in Edom.... David was in Edom. And Joab the Captain of the Army had gone up to bury the slain after he had smitten every male in Edom. For six months Joab remained there with all Israel, until he had cut off every male in Edom.... Hadad fled, he and certain Edomites of his father's servants with him - to go into Egypt. Hadad was still a small youth.... They rose up out of Midian, and came to Paran. Then they took men with them out of Paran, and they came to Egypt."

From this one concludes that the men "rose up out of Midian, and came to Paran" - and then from "out of Paran...they came to Egypt," verse 18. Again, it is clear **Paran** is located somewhere between Midian in the Sinai Peninsula - and Egypt. (Diagram V.)

The witness of the Bible is thus that the wilderness of Paran is located within the following limits: to the east, the land of Midian; to the west, Egypt; to the north, Canaan; and to the South, the desert of Sinai. The view of certain Muslims that the wilderness of Paran is near Mecca - is therefore quite unbiblical.

(d) Alleged "predictions" concerning Paran.

We said previously¹⁰⁵ that certain Muslims regard the "Paran texts" Deuteronomy 33:2 and Habakkuk 3:3 - as prophetic predictions about the then-future activities of Muhammad. However, we have just shown that the territory of Paran is situated more than 600 miles to the northwest of Mecca. Indeed, it is very conspicuous that Islam itself is silent about any possible actions by Muhammad in the actual territory of Paran. Nevertheless, we do need faithfully to present the true meanings of those texts Deuteronomy 33:2 and Habakkuk 3:3.

(i) Deuteronomy 33:1-2: "Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. And he said: 'The Lord came from Sinai and rose up from Seir unto them. He shined forth from Mount Paran, and He came with ten thousands of saints. From His right hand, a fiery Law went forth for them.'"

Well-known Muslim Sheikh Behardien writes:¹⁰⁶ "The Lord' rose up from Paran!.... The name 'lord' refers here to the Prophet Muhammad." And further: "If this is not as we have mentioned" - thus Sheik Behardien challenges all Christians - "let them show us a 'Lord' who appeared from Mount Paran! And they will never be able to do so!"

Sheikh Behardien's fundamental mistake here, is his apostate and blasphemous equation of "the Lord" alias God the Creator - with the Non-God creature Muhammad. For Sheikh Behardien states that Muhammad himself is "the Lord." God and Moses here say that it is "the **Lord**" Who here "rose up from Paran." The Hebrew Bible here says it is the divine *J'hoovaah*. However, Sheik Behardien and certain other Muslims deny it is the immortal God - but insist it is the mortal Muhammad who here "rose up."

Here, they equate God the Creator with Muhammad the creature! Such an equation is a capital crime, in terms of Biblical Law. It is, too, the grave sin of *Shirk* - also in the eyes of orthodox Muslims!

Sheikh Behardien's further error here is that he wishes to regard the above Bible text **not** as the piece of **fulfilled history** which it was and is - but precisely as a **prediction** or even as a piece of prewritten prophetic prognostication about what he regarded was, in the time of Moses, then still future. In other words, Sheik Behardien wrongly seeks the meaning of this text of the Holy Bible in a **Post-Mosaic** and **Post-Apostolic** then-yet-**future** fulfilment - rather than, rightly, in the then-already-**past** (during earlier Mosaic times).

However, Deuteronomy 33:2 is part of the whole of the book of Deuteronomy. And that whole book begins with the following words: "These be the words which Moses spoke

to **all Israel** on this side [of] the Jordan in the desert, in the Plain opposite the Red Sea, between **Paran** and Tophe en Laban en Hazeroth en Di-Zahab." Deuteronomy 1:1. Next, verse 2 begins an account of the wilderness journey from Mount Sinai or Horeb near the "Plain" - with the words: "There are eleven days' journey from Horeb by the way of **Mount Seir** to Kadesh-Barnea" (*cf.* verse 19 *etc.*).

In Numbers 10, there is a description of the departure of the Israelites from the desert of Sinai - thus, after the giving of the Law on Horeb. In verse 12, we read that "the sons of Israel [under]took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran."

Immediately after that (verses 13-28), follows a description of how the Israelites "first took their journey" - verse 13. It ends with the words: "Thus were the journeyings of the sons of Israel according to their armies, when they set forward." Verse 28.

So the Israelites then moved away from Sinai, on the way to **Paran**. Numbers 10:12. "And it came to pass, whenever the ark set forward, that Moses said: 'Rise up, Lord, and let Your enemies be scattered; and let them who hate You, flee before You!' And whenever it rested, he said: 'Return, O Lord, to the many thousands of Israel!'" Verses 35-36.

Thus said Moses. Why? Because "the sons of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." Numbers 10:12.

Time and again, Moses thus asked that the cloud in which the Lord Himself was present (Numbers 9:15-23 *cf.* Exodus 40:34-38) should return to the standing-place of the ark whenever it again came to rest. "Return, O Lord, unto the many thousands of Israel!" Numbers 10:35-36.

On the way to **Paran**, the fire of the Lord more than once was kindled against the people of Israel - for example, at Taberah (Numbers 11:1-3) and at Hazeroth (Numbers 11:35 and 12:9 and 12:16). There at Hazeroth, the Lord descended in the pillar of a cloud. Numbers 12:5. There He spoke "mouth to mouth" with Moses, and indeed clearly or "apparently, and not in dark speeches" or obscurely. And Moses there beheld "the similitude of the Lord." Numbers 12:8.

Then the anger of the Lord was kindled against them (verse 9). "And afterward, the people removed from Hazeroth - and pitched [their tents] in the wilderness of **Paran**" (verse 16).

That was nowhere near Mecca, but at least 600 miles or 1000 kilometres northwest of it - in the desert of Sinai. As Calvin put it in his *Harmony of the Pentateuch* when commenting on Numbers 12:16, "the place is described from whence the spies were sent - *viz.* at no great distance from Mount Sinai. It has already been stated in [Numbers] chapter ten, that the cloud rested in the wilderness of Paran.... By the word 'Paran' a different place is not expressed....

"It is merely meant that, though they advanced, they still remained in some part of that wilderness. For, since the wilderness of Paran was in one direction **contiguous** to **Mount Sinai** - that name is sometimes given to it... Moses certainly **interchanges** them [the two words '**Sinai**' and '**Paran**'] elsewhere, as also does the Prophet Habakkuk. Deuteronomy 33:3 and Habakkuk 3:3." Thus Calvin.

In addition to this, we would only add that the mountains of Seir are frequently mentioned together with those of **Paran**. Cf. Genesis 14:6; 36:9; Deuteronomy 1:2; 2:12; 2:22; 33:2. The Seir range is located between the Dead Sea in the north and Paran in the south. Genesis 14:5-6. (Cf. Diagram III.)

The above is a considerable amount of information. Yet in light of it, we are now able rightly to understand Deuteronomy 33:2. Namely:

(a) "**The Lord** came from Sinai." It is Jehovah God of the Sinaitic Covenant Who here came. Indeed, "the Lord" is not a reference to Muhammad (as per Behardien).

(b) "The Lord **came** from Sinai" - past tense. **Not**: 'Muhammad **is coming** or **shall come** - present tense, nor future tense. And the Lord came from Sinai, not Mecca.

(c) "The Lord came **from Sinai**." God came forth from that Mount. It is **thence** that He came forth - in order to give His Ten Commandments to the sons of Israel. It does **not** say that Muhammad came forth, or would come forth - from **Mecca or Medina**.

(d) "The Lord...rose up **from Seir** to them." He came and rose precisely "from Seir" - cf. Seir in Deuteronomy 1:1-2 with 33:2b, and see too in Genesis 14:6. Precisely during the wilderness journeys of the sons of Israel under Moses, He "came from Sinai...and rose up from **Seir**" - from that 'hilly region south of the [Dead or] Salt Sea and reaching to the Elanitic Gulf' alias the Gulf of Aqaba between Egypt and Jordan (thus *Young's Concordance*); not from Saudi-Arabia's coast of Hedjas near Mecca 600 miles to the southeast. In that regard, compare too the Lord's constantly coming to pitch the tents of the camp of the Israelites while they were in the desert, and His '**rising up**' for them and with them whenever they moved further on (Numbers 33). Indeed, compare too the moving forth and coming to rest with them of their **ark** in which **the Lord Himself was then present** - on the way from the desert of Sinai toward the wilderness of Paran and the mountains of Seir (Numbers 10:12 cf. 10:35-36).

(e) "The Lord...rose up from Seir to **them**" - to "the sons of Israel" (Deuteronomy 33:1). It says He did it to and for the sons of Israel then, in the time of Moses - and **not** 2000 years later, to or for the **Muslims** 600 miles away in Saudi-Arabia. It was thus at the time just after their Exodus from Egypt, that the Lord then came to the **Israelites** "from Seir" - cf. Deuteronomy 1:1-2 & 33:2 with Genesis 14:6. Precisely then, He "**came** from Sinai...and **rose up** from Seir."

(f) At that time, too, "the Lord...**shined forth** from **Mount Paran**." Regarding His shining forth precisely at "**Paran**" - cf. Numbers 12:16. Concerning His coming then precisely by **shining forth**, cf. Numbers 12:5 ("The Lord came down in the pillar of the

cloud" in His *shekinah* glory) and 12:8 ("I will **not** speak in **dark** speeches"). Thus, it was a shining appearance to Moses and his Israelites from Paran - not a dark appearance to Muhammad and his Muslims near Mecca.

(g) "The Lord...came with **ten thousands of saints**." Who were those "**saints**"? They were **God's ancient holy people** "who sat down" at the "feet" of "the Lord" whenever they encamped (Deuteronomy 33:3). Who were the "**ten thousands**" (plural)? They were the ten thousands (plural) of the sons of Israel. Cf. Numbers 10:36 & 10:12. "Whenever the ark set forward..., Moses said: 'Rise up, Lord, and let Your enemies be scattered; and let them that hate You flee before You!' And whenever it rested, he said: 'Return, O Lord, to the **many thousands of Israel!**'" So this does not refer to Muhammad's exactly ten thousand (singular) Arabic followers, as certain Muslims maintain.¹⁰⁷

(h) "From His right hand, **a fiery Law** went forth for **them**." This "**them**" is precisely the sons of Israel, and not the sons of Islam. And this "**fiery Law**" was precisely the Ten Commandments in the desert of Sinai, as well as the pillar of **fire** at night above the tabernacle of Israel - and the **fire** at Taberah and Kibroth-Hattaavah and Hazereth. All of this was in the vicinity of **Paran**, during the desert wanderings of Moses and the Israelites. Numbers 9:15-16; 10:12, 36; 11:1-3; 11:33,35; 12:9,16.

Geographically, one might perhaps also merely point out that the desert of Paran covers eighty¹⁰⁸ square miles of mountains and valleys. Etymologically,¹⁰⁹ Paran (*Paa'raan*) apparently means: "full of caves." Geologically, it consists of a large mass of chalk.¹¹⁰ Also in light of the fact that Paran's chalky mountains are at one place only ten miles from the Mountains of Seir - the words of Deuteronomy 33:2 are altogether clear.

For those words read: "The Lord [Jehovah] came from Sinai, and rose up from Seir to them [the sons of Israel]. He shined forth from Mount Paran, and He came with ten thousands of saints. From His right hand, a fiery Law went forth for them."

This may also very well mean that even the shining cloudy pillar in which the Lord Himself was present by day, arose from Mount Seir - and was then reflected even by the smooth chalky-white surfaces of the nearby Mount Paran. In that sense too, it could then very appropriately be said that He then "shined forth from **Mount Paran**."

(ii) Habakkuk 3:3-4a: "God came from Teman and the Holy One from Mount Paran. Selah. His glory covered the Heavens, and the Earth was full of His praise. And His brightness was like the light."

Now Habakkuk 3:3 here states that "God came from Teman and the Holy One from Mount Paran." Indeed, he adds - regarding that coming of God - that "His glory covered the Heavens, and the Earth was full of His praise."

Here, the Prophet Habakkuk derives hope for the future from God's powerful revelation at Sinai in the past.¹¹¹ With his mind's eye, Habakkuk inserts himself back into

the wilderness wanderings of Moses, where that Mediator of the Old Testament led his Israelites through those desert dangers toward the Canaan of abundance and safety.

Word analyses of the various phrases of this passage, make all of this irrefutably clear. Thus:-

(a) "**God came**" - not Muhammad - "from Teman." Here, "The Holy One" Who came is clearly neither Moses nor Muhammad, but the Lord God Jehovah Himself. Cf. Habakkuk 1:12 with Mark 1:24. And this "Teman" seems to have been situated north of Petra in Edom.

(b) God came "from Mount Paran." Cf. Numbers chapters 10 to 13 and Deuteronomy 1:2 & 33:2 - above. Perhaps there may here even be a hidden predictive reference to the coming of the Divine Mediator Jehovah-Jesus Himself. Cf. Hosea 11:1 with Matthew 2:13-21 and cf. too First Samuel 25:1 (Ramah and Paran) with Matthew 2:18-21 (Egypt and Rama and Israel). But we would not press this point.

(c) God came with "His glory," etc. Here, these words should certainly be compared to the similar phrases in Judges 5:4 and in Psalm 68:25.

(d) Habakkuk 3:4a adds: "And His brightness was like the light." Cf. Deuteronomy 33:2 and the geographical remarks about Paran, as previously mentioned.

With great insight, Calvin comments on Deuteronomy 33:2: "Some, as I conceive, **improperly** translate it 'God **comes** to Sinai' - whereas Moses rather means that He **came** from thence, when His brightness was made manifest. By way of ornament, the same thing is repeated with respect to Seir and Paran.... The Prophet Habakkuk (3:3) has imitated this figure."

In Habakkuk 3:3, the Hebrew uses the past tense at the word "full" (or *maal'aah*). The Greek *Septuagint* uses a past tense at the word "covered" (*ekalupsen*). Also Jerome's Latin *Vulgate* employs the **past tense** *operuit* at the word "covered."

Luther consistently employs past tenses: "*Gott **kam** vom Mittag, und der Heilige vom Gebirge Paran. Sela. Seines Lobes **war** die Erde voll. Sein Glanz **war** wie Licht, Glaenze **gingen** von seinen Haenden: daselbst **war** heimlich seine Macht*" etc.

Calvin follows the *Vulgate*. The 1611 *King James Bible* re-echoes Luther: "God **came** from Teman, and the Holy One from Mount Paran. Selah. His glory **covered** the Heavens, and the Earth **was** full of His praise. And His brightness **was** as the light " etc. Habakkuk 3:3f.

So Habakkuk 3:3-4 means: "God **came** from Teman, and the Holy One from Mount Paran. Selah. His glory **covered** the Heavens, and the Earth **was** full of His praise. And His brightness **was** like the light." Note here the past tenses, throughout!

Here, Calvin comments: "God had so made known His glory on Mount Sinai, that it was evident that that nation [of Israel] was under His protection.... The reason why Habakkuk does not mention Mount Sinai, but Teman and Paran, seems to some to be this - because these mountains were nearer the Holy Land.... Instead of mentioning Mount **Sinai**, he paraphrastically **designed** [or **designated**] it by Mount **Paran**....

"It is certain that the desert of **Teman** was **nigh** to **Sinai**, and also that **Mount Paran** was **connected** with **that** desert. As then, they were places towards the south and nigh to **Mount Sinai** where the **Law had** been **proclaimed**.... The Prophet [Habakkuk] brings forward here - that **history** which tended especially to confirm the faith of the godly. 'God **went** forth **once** from Teman, and the Holy One **from Mount Paran**'....

"We now, then, apprehend the design of the Prophet: 'God **then** came from Teman, and the Holy One from **Mount Paran**.' We must also observe that the minds of the godly were **recalled** to the spectacle on **Mount Sinai**.... It is, therefore, the same as though the Prophet had said: 'Though God now hides His power and gives no evidence of His favour - yet think **not** that He formerly appeared **in vain** to **your fathers**, as One clothed with so great a power when **the Law** was proclaimed on **Mount Sinai**!' Thus Calvin.

We conclude by summing up that neither Deuteronomy 33:2 nor Habakkuk 3:3 contain any predictive reference to Muhammad. The references are solely to a past appearance of the Lord God Jehovah Himself - and just possibly also to His Co-Divine "Holy One" (the pre-incarnate Christ). Cf. with this Deuteronomy 33:2 & Habakkuk 3:3f, also Numbers 12:7-16 as well as Hebrews 3:3-6 & 12:22-24 *etc.*

(3) Kedar

(a) The Biblical data

The word "Kedar" occurs twelve times in the Holy Bible. There we encounter it twice as the personal name of the second oldest son of Ishmael (Genesis 25:13 and First Chronicles 1:29). Further, we meet with it fully ten times as a place name - in Psalm 120:5; Song 1:5; Isaiah.21:16-17 & 42:11 & 60:7; Jeremiah 2:10 & 49:28; and Ezekiel 27:21. Possibly - indeed even probably - the place name was derived from the personal name. For the person Kedar is believed to have gone and resided in the place which was later named after him.

It is our view that the determination of the place called Kedar - unlike Paran - cannot be established from the Bible with any degree of certainty. From Genesis 25:18, it would appear that the twelve sons of Ishmael [including Kedar (verse 13)] went to live "from Havilah to Shur - that is, before Egypt, as you go toward Assyria."

Here, the determination of the place Shur is indicated clearly enough. Indisputably, it is located between Egypt and Edom. See Diagram IV.

However, the determination of the place Havilah is very difficult. For apart from this text, the place Havilah is mentioned solely in Genesis 2:11 (which Young¹¹² only very tentatively locates somewhere west of Ural). There is, however, also another place with the same name mentioned in First Samuel 15:7 (which Young¹¹² rightly regards as the eastern boundary of the Amelekites).

It would then seem that the person Kedar went and settled somewhere between Shur and Amelek or Ural. We cannot pin-point the location more closely than that. Yet we would mention that there is no Biblical reason to presume, as Muslims do, that the person Kedar ever went and settled as far south as Mecca.¹¹³

First Chronicles 1:29 is of no help at all in determining the locality of Kedar. And from Psalm 120:5 and Song 1:5, one can in this regard only gather that Kedar then became well-known for its (apparently black) tents.

From Jeremiah 2:10, it would appear that Kedar is to be located in the opposite direction from Jerusalem (verse 2) than "the isles of Chittim" (alias Cyprus)¹¹⁴ are situated - in other words, to the east of Jerusalem (and not to the south like Mecca). This view finds support in the words of Jeremiah 49:28, *viz.*: "Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar King of Babylon shall smite. Thus says the Lord: 'Arise, go up to Kedar, and despoil the men of the east!'" Yet that would only place Kedar somewhere between Babylon and Cyprus, and far to the north of Mecca.

From Isaiah 21:13-17 (*cf.* Ezekiel 27:21), however, we learn that Kedar is located in Arabia - and, indeed, in connection with the caravans or "travelling companies of the Dedanim" (verse 13) and "the inhabitants of the land of Tema" (verse 14). It is generally accepted that Dedan is located to the southeast of Midian. Yet some cartographers place it in Northwest Arabia on the coast of the Red Sea, between Mecca and the Sinaitic Peninsula (though still hundreds of miles to the north of Mecca).¹¹⁵ Others locate it southeast of Babylon on the middle of the coast of the Persian Gulf¹¹⁶ - but still hundreds of miles away from Mecca. Dr. Young,¹¹⁷ however, locates Tema in Northern Arabia.

Elsewhere from the Bible, we also know that Kedar had princes, and merchants who traded with lambs and rams and goats (Ezekiel 27:21). It once had some glory, apparently because it was situated on the Dedanite caravan route - as well as because of its warlike soldiers. Yet all that glory of Kedar would fail and the rest of its warriors would be diminished within one year of Isaiah 21:13-17's eighth century B.C. prediction thereanent. This, of course, disqualifies Islam's A.D. 610 *f* Mecca from thus being associated with Kedar. Further, we know Kedar was an area which had villages (Isaiah 42:11) and where flocks were gathered (Isaiah. 60:7). But that was then true of many such places.

From extra-biblical and purely-geographical research, it would appear that Kedar - before its eighth-century B.C. diminution and failure - was located north of Edom and south of Bashan¹¹⁸ (*cf.* Diagram III). It would thus have been situated more than 600 miles north of Mecca.

(b) The predictive aspects of Bible references to the place Kedar

Here, only Isaiah 21:13-17 and 60:7 (and perhaps too 29:10-14) deserve some consideration. For the other verses relating to Kedar are textually too short, and geographically too vague. In any case, they are no way predictive or eschatological.

(i) Isaiah 21:13-17: "The burden [or God's weighty judgment] against Arabia. In the forest in Arabia you shall lodge - O you travelling companies of Dedanim! The inhabitants of the land of Tema brought water to him who was thirsty. With their bread, they anticipated him who fled. For they fled from the swords, from the drawn sword and from the bent bow and from the grievousness of war. For this is what the Lord has said to me: 'Within a year, according to the years of a hireling - and all the glory of Kedar shall fail! And the rest of the number of archers, the mighty men of the sons of Kedar, shall be diminished! For the Lord God of Israel has spoken it!'"

"In the forest" - above - hardly sounds like **Saudi**-Arabia! One expects some Muslims might apply Isaiah 21:14's words that "the inhabitants of the land of Tema brought water to him who was thirsty" - and Isaiah 21:17's words about "the number of archers" of "the mighty men of the sons of Kedar" - precisely to Ishmael who became an "archer...in the wilderness" and the father of "Kedar" (Genesis 21:20 *cf.* 25:13). Yet they instead apply Isaiah 21:13-17 not to Ishmael but only to Muhammad.

"Muhammad was persecuted by his people and had to leave Mecca," writes Muslim Dawud.¹¹⁹ "He was thirsty and fled from the drawn sword and the bent bow.... Within a year after his flight the descendants of Kedar meet him at Badr, the place of the first battle between the Meccans and the Prophet. The children of Kedar and their numbers of archers diminish, and all the glory of Kedar fails. If the Holy Prophet is not to be accepted as the fulfilment of all these prophecies, they will still remain unfulfilled."

We wish to limit our refutation of this viewpoint to just one single point - namely the dating of the prediction. Isaiah (in 21:16) clearly states: "For this is what the Lord has said to **me [Isaiah]**: 'Within a year, according to the years of a hireling - and all the glory of Kedar shall fail!'"

The prediction would thus be fulfilled within a year of Isaiah disclosing it (around 702 B.C.). That was more than 1200 years before the later advent of Muhammad.

As the well-known George Adam Smith¹²⁰ here rightly comments: "From Edom [*cf.* Isaiah 21:11-12], the Prophet [Isaiah] passes to their neighbours, the Dedanites, travelling merchants.... In the time of the insecurity of the Assyrian invasion [in the eighth century B.C.], the travelling merchants had to go aside from their great trading road in the evening - to lodge in the thickets.... But things have not yet reached their worst. The fugitives are but the heralds of armies that within a year shall waste the children of Kedar. For Jehovah, the God of Israel, hath spoken it."

(ii) Isaiah 60:7: "All the flocks of Kedar shall be gathered together for you, the rams of Nebaioth shall minister to you. They shall come up with acceptance on My altar, and I will glorify the house of My glory."

"What is 'the house of My glory' referred to in Isaiah 60?" - asks Muslim Dawud.¹²¹ That, he himself then answers, "is the house of God at Mecca and not the Church of Christ as thought by Christian commentators."

Yet the context is here against Dawud's view. Isaiah 60 is the chapter linking Isaiah 59 and Isaiah 61. Isaiah 59 closes with a reference to the city of Zion (verse 20), while Isaiah 61 opens with a reference to that same city (verse 3). In between, is the relevant link Isaiah 60 - which in its verse 14 also directly refers to the city of Zion. The "House of glory" of Isaiah 60:7 is thus the temple in Jerusalem, not the Caaba in Mecca.

(iii) Isaiah 29:10-14. Although these verses do not at all refer to either Kedar or to Mecca, certain Muslims (like M.M. Ali and N.J. Dawood and A.H. Deedat) use them as if they contained a prediction of the later coming of their illiterate prophet Muhammad (whom the *Qur'an* describes as illiterate).⁵⁶ That, however, is an improper application - for the following reasons.

Firstly, the above-mentioned passage Isaiah 29:10-14 is dealing precisely with the apostate City of David alias Zion (which neither Ishmael nor Muhammad apparently ever visited). It is not dealing with Kedar, nor with Mecca the City of Muhammad (which neither David nor Isaiah ever visited). Isaiah 29:1-14 is concerned specifically with God's Own City of the Lion of David - "Ariel [the 'Lion of the Triune God' predicting Jesus the 'Lion of Judah'], the city [of the Triune 'El (*oohiyim*)] where David dwelt." See Isaiah 29:1. Cf. too also the "Mount" in Isaiah 29:3 - and "Mount Zion" in Isaiah 29:8.

Secondly, Isaiah 29:10 mentions that "the Lord has poured out...the spirit of deep sleep" upon the "the seers" precisely of Zion (and not of Mecca) - and has "closed" the "eyes" of her **so-called "prophets."** Cf. Romans 11:7-8. Thus the "vision" of these things is directed to the Jerusalemites (note the word "your" and the thrice-repeated word "you" in verses 10 and 11). Indeed, to those Jerusalemites it says: "The vision of all has become...like the words of a **book that is sealed**, which **men** deliver to one **who is learned**, saying: 'Read this, please!' But he **says**: 'I am not learned!'"

This cannot refer to Muhammad. For it is not true that he "**is learned**." Indeed, he was **unlearned**, and **altogether illiterate**. Moreover, no "**book that is sealed**" was given to **him**. He believed he was being given **oral** revelations by the angel Gabriel. These, the illiterate Muhammad later uttered; and bit by bit his literate hearers then wrote down those utterances. But only piecemeal. It was merely **after** the death of Muhammad that some of those piecemeal writings were collected - and then transcribed into the book now known as the *Qur'an*

Thirdly, Isaiah 29:10-14 further mentions that the obstinacy and unwillingness of the so-called 'prophets' in Zion can be compared to an illiterate to whom neither God nor an angel such as Gabriel but only "**men**" give a book and command him to read it - which of

course he, being illiterate, can naturally not do. Or it is "like the words of a **book that is sealed**, which men deliver to one **who is learned**, saying: 'Read this, please!' But he says: 'I am not learned!'" Isaiah 29:12.

This verse thus has nothing at all to do with any illiterate person or prophet. The verse is hypothetically presumptive, not apodictically predictive. Thus it is, accordingly, no prediction about the illiteracy of the then-future Muhammad; to whom not "men" but (according to Muslims either God or His angel Gabriel) are believed to have given not a sealed book but rather an oral message - a message which would only later be written down, piecemeal; and only after that be collected, edited and codified as the *Qur'an*.

Fourthly, in verses 13-14, Isaiah 29 states: "Therefore the Lord said: 'Forasmuch as this people draw near Me with their mouth and honour Me [only] with their lips, but have removed their heart far from Me; and [because] their fear toward me is taught by the precept of men - therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden.'"

In the Gospel (*Injil*), Jesus and Paul apply this precisely to Jesus-denying Judaists (Matthew 15:7-89 & Mark 7:6-7 *cf.* Acts 13:41 & 28:25-27). Too, the above-mentioned prediction that God would "proceed to do a marvellous work among this people" (*viz.* Isaiah's Hebrew people) - yes, "even a marvellous work and a wonder" - is applicable to God's acceptance of those Gentiles who would become converted to Christ. It is applicable neither to Muslims and their *Qur'an* nor to Mormons and their writings.

Calvin's comment on Isaiah 29:11-13, is very relevant: "When we see that these things happened to the Jews, as Isaiah threatened - and when we take into view the condition of that people which God had adopted and separated - it is impossible that we should not altogether tremble at such dreadful vengeance.... The Evangelists (Matthew 23:23 & Mark 12:18 & Luke 22:27 & Acts 23:8) plainly tell us that there were such persons, when Christ came. For at **that time**, these things were actually **fulfilled** - as they had been foretold by the Prophet [Isaiah]....

"We ought not to seek a better expositor than Christ Himself. He, in speaking of the washing of the hands which the Pharisees regarded as a manifestation of holiness and which they blamed the disciples [of Christ] for neglecting - in order to convict them of hypocrisy, says 'Well has Isaiah prophesied of you: "This people honours Me with the lips but their heart is far from Me!"' Matthew 15:7-8.... 'In vain do they worship Me, teaching the commandments of men as doctrines!' Matthew 15:9."

Isaiah 29:1-14 is thus no prediction about the advent of Islam's illiterate prophet Muhammad. It is a prediction about the apostasy of many of the Jews from their forefathers' Old-Testament Faith, at the time when Jesus came to fulfil it.

Notwithstanding that, Imam Achmad Deedat, the well-known Muslim writer of the Durban Islamic Propagation Centre International in South Africa, and Imam of the largest mosque in the Southern Hemisphere, has another view. Concerning the "Un-lettered

Prophet" - Imam Deedat declares¹²¹ that "Muhummed's experience in the cave of Hira...and his response to that first revelation, is the exact fulfilment of another Biblical prophecy. In the Book of Isaiah, chapter 29 verse 12, we read: 'and the Book' (*al-Kitaab, al-Qur'an*, the 'Reading', the 'Recitation') 'is delivered to him that is not learned'" - viz. to "the unlettered Prophet, *Holy Qur'an 7:158*."

This allegation acknowledges that Islam considers Muhammad to be an "Un-lettered Prophet" - allegedly a prophet who was undeniably illiterate and analphabetic. But this same claim is irreconcilable with Imam Deedat's further clear statement that the book mentioned in Isaiah 29:12, is precisely "*al-Kitaab*." For **Muhammad** did not **write** the *Qur'an*, nor could he **read** portions of it which others wrote down at his own dictation. On the other hand, the book referred to in the original Hebrew of Isaiah 29:12 - is clearly called: *ha-Seefer* (alias "the **Book**").

Imam Deedat again errs in alleging that Isaiah 29:12 would teach that the book it there refers to, is precisely "*al-Qur'an*." Moreover, he further goes astray where he states Isaiah 29:12 teaches that the book concerned - would be handed over to "the unlettered Prophet"; and that it also mentions the "*Holy Qur'an 7:158*."

It may indeed be the case that the *Qur'an 7:158* implies that Muhammad was illiterate, yet also a prophet. For the *Qur'an 7:157-58* indeed refers to "those who follow the Apostle, the unlettered Prophet whom they find mentioned in their own (Scriptures) - in the Law and the Gospel."

It further states, regarding those Jews and Christians who become Muslims: "It is they who will prosper." And it also immediately adds: "Say: 'O men, I am sent unto you all, as the Apostle of God!... So believe in God and His Apostle the unlettered Prophet!'" But what **Imam Deedat** here alleges, viz. that **Isaiah 29:12** would teach all of this - and further that Isaiah 29:12 indeed speaks of an illiterate true **prophet** and even mentions the "*Qur'an 7:158*" - is **totally untrue**.

(4) Baca (alleged by Islam to be Mecca)

Here Islam appeals to only one Bible text - viz. Psalm 84:5-7f. That states: "Blessed are those whose strength is in You; whose heart is in their goings-forth. As they pass through the valley of Baca, they make it a place of springs. The rains also fill it with pools. They go from strength to strength, till each appears before God in Zion."

The Hebrew words here translated "the valley of Baca" - are: *be'emeeq hab-baakaa*. This expression is usually translated as "the valley of tears" (thus the *LXX*;¹²² the *Vulgate*;¹²³ Luther;¹²⁴ the *Revised Version*,¹²⁵ and Moffatt¹²⁶) - but sometimes also as "the valley of mulberry trees" (thus the *Dordt Dutch States Bible*);¹²⁷ or as "the valley of gum trees" (footnote in the *Afrikaans Bible with Explanatory Notes*);¹²⁸ or as "balsem trees" (footnote in the *Revised Version*).¹²⁹ Other translations transcribe it as "the valley of Baca" (thus the *Authorized Version*¹³⁰ and the *American Revised Standard Version*).¹³¹

Islam here appeals to the *Qur'an* 3:96. That states: "The first House (of worship) appointed for men, was that at Bakka - full of blessing, and a guidance for all kinds of beings!" In light thereof, Islam would see the word "Baca" or "Bakka" in Psalm 84:6 as referring to the city of Mecca.

As A.Y. Ali¹³² comments on the *Qur'an* 3:96, "Bakka" would be the "same as Mecca." Explaining, he then further adds: "Perhaps an older name."

Very shrewdly, also Muharrrem Nadji¹³³ notes in respect of this text in the *Qur'an*: "The Rev. George Sale [the famous Non-Islamic translator of the *Qur'an* into English] says that Bacca is the old name of Mecca. *Vide* his English translation of the Quran, p. 42; and its preliminary Discourse, page 3."

Mr. Nadji renders the Bible text, as follows. "Blessed is the man whose strength is in Thee; in whose heart are the ways of them who, passing through the valley of Bacca, make it a well; the rain also filleth the pools (Psalms 84:5 and 6)."

Note that Mr. Nadji, extracting this version of his from the *King James Version*, nevertheless here incorporates an interesting alteration. For he replaces the word "Baca" (with but one letter 'c') in the *King James Version* - with: "Bacca." Here the Muslim Mr. Nadji doubles the letter 'c' - in order to try to get the reader more easily to consider his own suggested alternative reading of 'Macca' or 'Mecca.'

Thus Mr. Nadji also further explains that it is precisely at Bacca/Mecca that Ishmael had been revived. Maintains Mr. Nadji: "Abraham had left his wife Hagar with her child Ishmael at Mecca - at the instigation of his first wife Sarah. Here, 'well' means the well Zam-Zam - which had appeared to quench [the] thirst of the child, and which still exists at Mecca. So, mention is found of Mecca - in the Psalms (*Zaboor*)."

It is indeed unfortunate that Mr. Nadji amputates his quotation precisely at this very point. For the following verses (Psalm 84:7-8), which he conveniently overlooks, localize the place of these 'blessed ones' mentioned in verses 5-6. *Viz.:* "They go from strength to strength - every one of them appears before God in Zion"!

However, the question still remains: what should we here actually understand by the Hebrew word *Baakaa*? The view of Rev. Dr. Albert Barnes¹³⁴ seems to us to be the most acceptable. He writes: "The word Baca (*Baaca*') means properly - a mulberry tree. But some species of balsam resemble tears - in size, and appearance. It is translated 'mulberry trees' in Second Samuel 5:24-25 [and] First Chronicles 14:14-15. And so in the margin here [at Psalm 84:6 in the *KJV*], 'mulberry trees make him a well.'

"There is no reason, however, to think that it has that meaning here [in Psalm 84:6]. The true rendering is 'valley of lamentation' or weeping. And it may have reference to some lonely valley [not near Mecca but near Zion] in Palestine, where there was no water - a gloomy way - through which those commonly passed who went up to the place of worship.

“It would be vain, however, to attempt now to determine the locality of the valley referred to - as the name, if ever given to it, seems long since to have passed away. It may, however, be used as emblematic of human life - ‘a vale of tears’. And the passage may be employed as an illustration of the effect of religion in diffusing happiness and comfort where there was trouble and sorrow - as if fountains should be made to flow in a sterile and desolate valley.”

Thus Rev. Dr. Albert Barnes. In all the above, one thing is very clear. In Psalm 84:6, Baca - be it a valley of mulberry trees or of gum trees (which both appear to shed tears), or be it indeed a valley of literal tears - was a valley near to Jerusalem, on the way of those going up to the City of ‘Zion’ (Psalm 84:7). It has nothing to do with Muslims on their *Hajj* approaching the Zam-zam fountain in Mecca more than 600 miles to its southeast.

* * *

Let us summarize. We see that Moriah and Paran and Kedar and Baca in the Bible were all far to the north of Saudi-Arabia. Indeed, Paran is between Mt. Sinai and Mt. Seir in the Sinaitic Peninsula. And Moriah and Baca are in the immediate vicinity of Jerusalem. In the Bible, there are thus no references at all to the desert location of Islam’s illiterate prophet Muhammad.

III. IS MUHAMMAD THE PROPHET LIKE MOSES?

During recent years, several works have appeared in Islamic circles which maintain that the advent and actions of Muhammad (as the one they allege is both the Last Prophet and the True Comforter) - were predicted already in the Old and New Testaments. Here, we think especially of the writings of Malauna Muhammad Ali,¹³⁵ Abdu'l-Ahad Dawud,¹³⁶ and Al Haj Khwaja Nazir Ahmad,¹³⁷ etc. To them, not Jesus but Muhammad is the prophet predicted in Deuteronomy 18 - the one who would be "like unto Moses."

In a dissertation of this size, it is not possible to examine every statement made by the various Islamic Scholars. Yet the main points of their arguments were faithfully and pertinently reflected by the South African Muslim Scholar A.H. Deedat, in his well-known booklet *Muhammad (P.B.U.H.) in the Old and New Testaments*¹³⁸ - which Sayed Rashid Ahmad (in his commendation thereof) describes as "a very worthy attempt which brings a profound understanding about Prophet Muhammad."

In that work, Imam A.H. Deedat makes two chief points. They boil down to this. (1) Muhammad (and not Jesus) is the Prophet from the midst of his brethren whom Moses predicted (in Deuteronomy 18). And (2) Muhammad (and not the Holy Spirit) is the Comforter whom Jesus (in John 14 to 16) promised to send and predicted would come.

Consequently, this Chapter III engages the first question. The next, Chapter IV, shall deal with the second.

The arguments in this connection, are legion. They shall need to be studied carefully. For that reason, methodologically, in Chapters III and IV we shall proceed both expoundingly and refutingly.

In this present Chapter III, then, the question can be put quite simply. It is this. Is Muhammad the promised Prophet like unto Moses?

(A) THE MUSLIM HYPOTHESIS

"A Prophet was expected when John the Baptist was preaching in the valley of the Jordan (St. John 1:19-25)," writes Muslim S.M.Ahmed.¹⁴⁰ He continues: "That Prophet was, of course, the Prophet foretold by Moses (Deuteronomy 18:15; 33:2). It is clear that neither Jesus nor John the Baptist was meant by 'that Prophet'. Whoever that be, they were not. That personality was yet to appear, and at last 'it shineth forth from Mount Paran' nearly six hundred years after this episode.... Muhammad is born, Hallelujah!"

A.H. Deedat apparently refers to that promised Prophet's "signs" and "wonders" - as predicted in Deuteronomy 34:10-12. Imam Deedat writes:¹⁴¹ "Thus Muhammad fulfilled the sayings of Moses...when he came with clear signs..."

What are the most important passages in the Bible which deal with this? They are: Deuteronomy 18; Deuteronomy 34; and John 1.

(B) DEUTERONOMY 18

A. PRELIMINARY REMARK: DEUTERONOMY 18 WAS ADDRESSED TO THE SONS OF ISRAEL, AND NOT TO THE SONS OF ISHMAEL

The book of Deuteronomy as a whole, can be divided into three parts:

- I. Historical Introduction (chapters 1 up to and including 4);
- II. the giving of God's Law to the Israelites by Moses as mediator (chapters 5-30); and
- III. the end of the book - with the song, blessing, and death of Moses (chapters 31-34).

Deuteronomy 18 thus occurs in the second part of that book. There, Moses was speaking to the sons of **Israel**¹⁴² alias Jacob - and **not** to **all** the sons of Abraham¹⁴³ (such as Non-Israelitic Abrahamites like Isaac and Ishmael and Esau). Indeed, just before that, in Deuteronomy 17:15f, God explained through Moses that the Egyptians - from whom Ishmael descended (by way of Hagar) - were **not** the "**brethren**" of the sons of Israel.

The Lord did not here want Moses to direct his words (beyond the sons of Israel) also to the sons of Ishmael. If God had here wished to include the sons of Ishmael too - He would clearly have said so in Deuteronomy 5:1f (*q.v.*). Yet that, the Lord did not do.

The simple fact is that neither Ishmael, nor Nebajoth his firstborn, nor Kedar his second son¹⁴⁴ (whom Islam regards as an ancestor of Muhammad),¹⁴⁵ is himself mentioned one single time in the whole of the book of Deuteronomy. See our Diagram VI..

Let us make it even clearer that Moses' words were addressed **only** to the sons of Israel in particular, from the days of Moses onward - and **not** to the sons of Abraham in general (such as Ishmael) from the days of Abraham onward. For the Lord here said to Israel, through the mouth of **Moses**: "Hear, Israel!... The Lord our God made a covenant with **us** in Horeb [430 years after Abraham].¹⁴⁶ The Lord did **not** make this covenant with our forefathers, but with **us**, even us who are all of us here **alive** at **this day**."¹⁴⁷

Conclusion:

The promise about the Prophet who would arise (like Moses did) from the midst of the sons of Israel, was addressed to the sons of Israel. It was **not** addressed to the sons of Ishmael.

B. CONTENT AND ANALYSIS OF DEUTERONOMY 18

It is not just the book of Deuteronomy itself which can suitably be divided into three parts. Also the 18th chapter thereof can itself be so subdivided, *viz.*:

1. The rights of priests and Levites (18:1-8);
2. Punishment of soothsayers (18:9-14); and
3. Promise of a great Prophet (18:15-22).

Let us now look at the relevant section - subdivision 3 above (*viz.* Deuteronomy 18:15-22). There, Moses spoke to the sons of **Israel** as follows:

- 15 "The Lord your God will raise up unto **you** a Prophet, from **your** midst, from **your brethren** like me; to him you shall hearken -
- 16 according to all that you desired from the Lord your God at Horeb on the day of the assembly, saying: 'Don't let me hear again the voice of the Lord my God; neither let me see this great fire any longer, lest I die!'
- 17 Then the Lord said to me: 'They have said well, the thing they have spoken about!
- 18 I will raise them up a Prophet from among their brethren, like you; and I will put My words into His mouth; and He shall speak to them all that I shall command Him.
- 19 And it shall come to pass that whosoever will not hearken to My words which He shall speak in My Name, I will require it of him.
- 20 But the "prophet" who shall presume to speak a word in My Name which I have not commanded him to speak, or who shall speak in the name of others gods - even that "prophet" shall die!'
- 21 And if you shall say in your heart: 'How shall we know the word which the Lord has not spoken?'
- 22 When a 'prophet' speaks in the Name of the Lord, if the thing does not follow nor come to pass - that is the thing which the Lord has not spoken; but the 'prophet' has spoken it, presumptuously. You shall not be afraid of him!"

We now need to inspect this passage from Deuteronomy eighteen more closely. Doing this, will quickly flush out all false-prophets.

It will also identify the promised True Prophet like Moses, Whom it predicted would come thereafter. When all this is done, the passage can be analyzed as follows:

1. THE DESCRIPTION OF THE PROMISED PROPHET (Deuteronomy 18:15-19).
 - (a) an Israelite [like Moses] (verses 15a & 18a);
 - (b) a Mediator [like Moses at Horeb] (verses 15a-18a);
 - (c) a Prophet raised up by the Lord (verses 15a & 18a); and
 - (d) a Speaker of God's Word (verse 18b-19a).
2. PUNISHMENT FOR REJECTING PROMISED PROPHET (Deuteronomy 18:19b).

God Himself shall require it (verse 19b).
3. WARNING OF AND PUNISHMENT OF A FALSE-PROPHET (Deuteronomy 18:20).
 - (a) The false-prophet shall speak a word in the Name of the Lord which the Lord has not commanded him to speak (verse 20a);
 - (b) or the false-prophet shall speak in the name of other gods (verse 20b);
 - (c) therefore that 'prophet' must die (verse 20b). For all false-prophets deserve the death penalty (*cf.* Deuteronomy 13).

4. TEST AS TO WHETHER A ‘PROPHET’ IS THE TRUE PROMISED PROPHET OR WHETHER HE IS MERELY A FALSE-PROPHET (Deuteronomy 18:21-22).
(a) The words of a false-prophet shall not come to pass (verse 22a); and
(b) therefore he is not to be feared (vers 22b).

In the following pages, we shall measure both Muhammad and Jesus Christ against Deuteronomy eighteen. In so doing, we shall stick to the order given in the scheme above.

C. APPLICABILITY OF DEUTERONOMY 18 TO CHRIST AND MUHAMMAD

I: DESCRIPTION OF THE PROMISED PROPHET (Deuteronomy 18:15-19a)

- (a) an Israelite [like Moses] (verses 15a & 18a);
- (b) a Mediator [like Moses at Horeb] (verses 15a-18a);
- (c) shall be raised up by the Lord (verses 15a & 18a);
- (d) shall speak God’s Word (verses 18b-19a).

Descriptions (a) and (b) above, are clearly taught in Deuteronomy 18:15-18a. However, in connection with those important verses, Imam Deedat makes the following remark.¹⁴⁸ "The main distinguishing feature of the Promised Prophet is that he should be LIKE MOSES, ‘Like unto thee,’ says God to Moses."

On the accuracy of this remark, rests the validity of Imam Deedat’s reasoning. That we shall present and refute later below (at E: PERSONAL SIMILARITIES).

Yet we must right now point out that Deuteronomy 18 does not teach such personal similarities. For the Lord did not here say to Moses: ‘I shall raise up a prophet similar to you.’ Here, the inspired Moses told his fellow Israelites: "The Lord your God will raise up unto you¹⁴⁹ a Prophet - from your midst, from your brethren like me."

That is the reading of the Hebrew *Massoretic Text*,¹⁵⁰ of the Greek *Septuagint* (almost three centuries before Christ),¹⁵¹ and of the Latin *Vulgate*.¹⁵² That is the reading also of several more modern translations - such as the English *Authorized Version*,¹⁵³ Moffatt,¹⁵⁴ the Synod of Dordt’s Dutch Bible (the *Staten-Generaal-Vertaling*),¹⁵⁵ and the Afrikaans *Revised Version*.¹⁵⁶ [See Appendix A at the end of this dissertation.]

Deuteronomy 18:15-18 therefore does not teach that The Promised Prophet as a Person would be like Moses, but that The Promised Prophet would be raised up from Moses’ brethren the Israelites - just like the Israelite Moses himself had been (verses 15 & 18a). Further, it also teaches that The Promised Prophet would act - as a Prophet - like Moses himself had acted at Horeb alias Mount Sinai (verses 15-17), namely as Mediator between God and His people.¹⁵⁷

Deuteronomy 18:15-18 thus predicts that The Promised Prophet, like Moses, would be an Israelite and a Mediator. That enables us to establish the identity of The Promised Prophet. For He would be:

(a) **An Israelite** [like Moses].

Moses told his fellow Israelites: "The Lord your God will raise up unto you a Prophet from your midst, from your brethren like I am.... Then the Lord told me.... 'I will raise up for them a Prophet from among their brethren like you...; and He shall speak to them." Deuteronomy 18:15a & 17a & 18.

These verses state three chief features about The Promised Prophet, *viz.*:

- (i) He would, like Moses, be **from** the "midst" of the Israelites;
- (ii) He would, like Moses, be **from** "their brethren";
- (iii) He would, like Moses, be raised up "unto" the Israelites.

(i) "**From your midst...like I am**" (verse 15a *cf.* 18a).

In the first place, we need to note the expression used here - "from your midst...like I am." We saw above that Moses was here speaking not to all Abrahamites but only to the Israelites. It is thus from the midst of the Israelites - from their midst like Moses was - that The Promised Prophet like unto Moses was to be expected.

Moses was from the descendants of Jacob alias Israel. For the Lord said: "These are the sons of Israel: Ruben, Simeon, Levi and Juda, Issachar en Zebulun, Dan, Joseph and Benjamin, Naphtali, Gad and Asher."¹⁵⁸ The sons of Levi [were]: Gershon, Kohath and Merari. And the sons of Kohath: Amram, Izhar and Hebron and Uzziel. And the sons of Amram: Aaron and Moses."¹⁵⁹

Jesus too was from the descendants of Israel. Just as Judah, the fourth son of Israel, came after the third son Levi - so too did 'The Prophet' Jesus come forth from the descendants of Judah, after the prophet Moses had come forth from the descendants of Judah's brother Levi. "For it is **evident** that our Lord¹⁶⁰ sprang forth from Judah."¹⁶¹

According to the Muslim Scholar M.M. Ali,¹⁶² Islam's Muhammad was not an offspring of Israel and the Israelites, but of Ishmael *via* his son Kaidar alias Kedar and the latter's well-known descendants Adnan, Nadzr bin Kinana, Qusayy and Abdul-Muttalib. The latter had ten sons - among whom were Abdullah, the father of Muhammad.

(ii) "**From your brethren, like me**" (verse 15a *cf.* 18a).

In the second place, we should note the expression: "From your brethren, like me." It does **not** say: "from Isaac's brothers" such as Ishmael (or Ishmael's son Kedar) or Zimran or Jokshan or Medan or Midian or Ishbak or Shuah, or Jokshan's sons such as Sheba or Dedan - but rather "from your brethren." That is to say - "from" the "brethren" of "Israel"¹⁶³ alias **the Israelites**.

In the immediately-preceding chapter of Deuteronomy (*viz.* chapter 17), we find a very important provision given by God through Moses concerning the later choice¹⁶⁴ of a

king over Israel. Namely: "When you have come to the land which the Lord your God is giving you, and shall take possession of it and shall dwell in it, and shall say, 'I will set a king over me like all the nations that are around me!' - you shall certainly set a king over you whom the Lord your God shall choose: one from among your brethren you shall set over you. You may not set over you a stranger [nokri] who is not your brother!"¹⁶⁵

It is, therefore, a matter of general knowledge - that **all** the kings of Israel were, and had to be, kings from Israel.¹⁶⁶ The above-mentioned words "one from among your brethren" and "not...a stranger who is not your brother" (in Deuteronomy 17), are very important also for the next chapter (Deuteronomy 18).

It is clear that no stranger or *nokri* could or can be regarded as a brother of the Israelites. The Lord regarded even the Edomites,¹⁶⁷ the children of Esau (the son of Isaac and brother of Jacob alias Israel) as strangers or *nokrim* (feminine *nokriyoth*). How much more were the Midianites¹⁶⁸ or the children of Midian the descendant of Abraham *via* Ishmael, regarded as *nokrim* in the eyes of the Israelites - and thus no way as their brethren! Hence, equally little could or can the rest of the Ishmaelites or children of Ishmael the half-brother of Isaac be regard as brethren of the Israelites alias the descendants of Israel alias Jacob the son of Isaac.

From the previous paragraphs concerning the descendants of Israel, we have seen that Levi and Judah, two of the sons of Israel, were indeed brethren. We have also seen that Moses the descendant of Levi, and our Lord Jesus Christ the descendant of Judah (according to His flesh) - were descendants of Israel. As such offspring, *viz.* as Israelites, they were and are thus to be regarded as brethren of one another.

But Muhammad was not. For, even according to Islam, he was a descendant of Ishmael who himself was no brother but at the most only the half-greatuncle⁴³ of the first generation of the children of Israel.

(iii) "**Will raise up unto you**" (verse 15 *cf* 18a).

In the third place, one needs to note that The Promised Prophet would be raised up precisely **for the Israelites**. He would not be raised up precisely or even largely for the Ishmaelites.

Jesus Christ started to fulfil this prediction when He Himself said before His crucifixion: "I was not sent, except to the lost sheep of the house of Israel."¹⁶⁹ After His crucifixion and resurrection, the Apostle Peter said to the Israelites:¹⁷⁰ "You men of Israel..., Moses truly said to the fathers: 'A Prophet shall the Lord your God raise up to you, from your brethren like me; Him you shall heed in all things whatsoever He shall say to you!'.... God, having raised up His Son Jesus, has sent Him to bless you first, in turning away every one of you from his iniquities."¹⁷¹

Only later did it become clear even to the Apostles that Christ had been sent not just for the Jews as Israelites, but also for the Gentiles.¹⁷² Whereas the Lord had told the

children of Israel that He would raise up The Promised Prophet for "them" (Deuteronomy 18:18) - it was necessary that the Word of God should be preached first to the Jews.¹⁷³

Conclusion:

The Prophet Jesus Christ was and is an Israelite like Moses - but Muhammad not. The Lord Jesus Christ according to His flesh was and is, like Moses, a descendant of the children of Israel - from their midst and from their brethren. Muhammad - not.

The Lord Jesus Christ, just like Moses, was raised up not exclusively yet indeed chiefly for His brethren the Israelites. He prophesied among them, during the whole of His earthly life.

But Muhammad, during his earthly life, dedicated his attention chiefly to the Ishmaelites and other Arabs. As far as we could determine, Muhammad was never among the Jews in their land of Judah, nor even among anyone in Greater Israel and Palestine.

(b) **A Mediator** [like Moses at Horeb].

- "15. A Prophet from your midst, from your brethren like me...; to Him, you shall hearken -
16. according to all that you desired of the Lord your God at Horeb in the day of the Assembly, saying: 'Let me not hear again the voice of the Lord my God, neither let me see this great fire any longer, lest I die!'
17. Then the Lord said to me: 'That which they have said, they have said well!
18. I will raise up for them a Prophet...and put My words into His mouth....'" (Deut. 18:15-18a).

In these verses, it is taught that The Promised Prophet Whom the Israelites needed to heed, would be a Prophet like Moses - just like what they needed from the Lord their God on the day of the Assembly at Horeb.¹⁷⁴ There, Moses had on their behalf spoken to the Lord¹⁷⁵ - because they would have died if they themselves were any longer to listen to the voice of the Lord their God, or any longer to see that great fire.¹⁷⁶ So the Lord told Moses: 'That which they have said, they have said well!'"¹⁷⁷

Moses thus acted as a middleman between the people and the Lord.¹⁷⁸ **Just as Moses** at Horeb acted thus as a mediator between God and His people - so too would also The Promised Prophet Whom the Lord would raise up for them, act as Mediator between God and His people.¹⁷⁹

Let us now examine exactly what Moses did on the day of the Assembly at Horeb. In so doing, we shall see that

- (i) Moses acted between God and the people;
- (ii) Moses interceded with God for the people; and
- (iii) Moses went back from God to the people as mediator of the covenant.

(i) **At Horeb, Moses acted between God and the people.**

In the third month after the exodus of the children of Israel from Egypt, on the same day, they came into the desert of Sin[ai]; and there Israel pitched camp in front of the mountain.¹⁸⁰ But Moses went up to God, and the Lord called to him out of the mountain, saying: "This is what you must say to the house of Jacob and tell to the children of Israel." And Moses came and called for the Elders of the people, and placed before their faces all these words which the Lord commanded him.

Then all the people answered together, and said: "'All that the Lord has spoken, we shall do!' And Moses returned the words of the people to the Lord. And the Lord said to Moses: 'Look, I am coming to you in a thick cloud, so that the people may hear when I am speaking with you, and believe you for evermore.' And Moses told the words of the people to the Lord."¹⁸¹

Then the Lord came down upon Mount Sinai, on the top of the mount. And the Lord called Moses up to the top of the mount, and Moses went up.

About this, Moses later wrote down for the people of Israel some forty years later: "I stood **between** the Lord and you at that time, to show you the word of the Lord. For you were afraid of the fire, and did not go up onto the mountain."¹⁸²

On that day of the Assembly at Horeb, the Lord gave Moses the ten words - to give to the people.¹⁸³ With those words and nothing more, the Lord with a loud voice spoke to their whole Assembly on the mountain - from the fire, the cloud, and the darkness. And He wrote it on two tablets of stone, and gave it to Moses.

Then, when they heard the voice out of the darkness, while the mountain was burning with fire, all the Chiefs of their tribes and their Elders came to Moses and said: "Behold, the Lord our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen today that God talks with man - yet he keeps on living! Now, therefore, why should we die? For this great fire will consume us! If we keep on listening to the voice of the Lord our God any longer - then we shall die. For who is there of all flesh who has heard the voice of the living God speaking out of the midst of the fire, as we have, and has kept on living? **You** must approach, and **you** must listen to all that the Lord our God shall say! Then you must tell us - all that the Lord our God shall say to you. Then we will hear it, and do it." Deuteronomy 5:24-27.

Moses then continued: "Then the Lord heard the voice of **your** words, when **you** spoke to **me**. And the Lord said to **me**: 'I have heard the voice of the words of this people which **they** have spoken to **you**. All that they have spoken, they have said well.'"¹⁸⁴

Just as Moses, on the day of the Assembly, thus acted mediatorially between God and the people - so too did The Promised Prophet Jesus Christ act as Mediator between God and His people. Indeed, "the Law...was ordained...in the hand of a mediator" - namely Moses.¹⁸⁵

Now Jesus is **The Way** and the Truth and the Life. Nobody comes to the Father, except through Jesus.

He can also save to the uttermost those who through Him go to God. For there is one God and one Mediator between God and mankind - the man Christ Jesus.¹⁸⁶

(ii) **At Horeb, Moses interceded with God for the people.**

Moses again went up Mount Sinai alias Horeb.¹⁸⁷ When the Lord passed him by, he called out: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and Who will by no means clear the guilty; visiting the iniquity of the [fore]fathers upon the children and upon the children's children to the third and to the fourth generation!"

Then Moses quickly bowed down his head toward the earth and worshipped, and he said: "If now I have found grace in Your sight, O Lord - let my Lord please go among us! For this is a stiffnecked people. And pardon our iniquity and our sin! And take us as Your inheritance!"

Then Moses fell down before the face of the Lord, like the first time, for forty days and forty nights. He ate no bread and drank no water - on account of the sins of the people which they had committed by doing what is wrong in the eyes of the Lord to tempt Him. For Moses was afraid of the wrath with which the Lord had become so angry with them that He wanted to destroy them.

Yet the Lord heard Moses also at that time.¹⁸⁸ It was also at Horeb that Moses declared himself willing himself to make atonement for the people by offering himself to God in their place.¹⁸⁹ Truly, Moses' whole life was one of sacrificial prayer!¹⁹⁰

Just like Moses at Horeb interceded with God for His people in prayer - so too did The Promised Prophet Jesus Christ. Jesus prayed for all who belong to Him.

Indeed. Whenever they sin, they have an Advocate [*Parakleetos* in Greek] with the Father - Jesus Christ the Righteous One.

Jesus made atonement for His people by sacrificing Himself to God in their place. He carried, and carried away, the sins of many.

He prayed also for the transgressions even of those who crucified Him. "Father," He interceded, "forgive them - for they do not know what they are doing!"

Therefore He is also able to save, to the uttermost - those who go to God through Him. For He always lives to intercede for them.¹⁹¹

(iii) At Horeb, Moses as mediator of the covenant stood between God and the people.

When God finished speaking with him on Mount Sinai, He gave Moses the two tablets of the Testimony - tablets of stone written with the finger of God. And He wrote on the tablets the words of the covenant, the ten words.

At that time, God also gave commands to Moses. For Moses had to teach God's institutions and ordinances to the people.¹⁹²

The Old Testament,¹⁹³ the Law, was ordained by angels or messengers, in the hand of a mediator. That mediator was Moses, who was together with the Angel of the Lord Who spoke with him on Mount Sinai. There, Moses received the living words which he was then to give the Israelites - who thus received the Law by the disposition of angels, but did not keep it.¹⁹⁴

"This Moses whom they [the Israelites] refused, saying: 'Who made you a ruler and a judge?' - the same [Moses], God sent to be a ruler and a deliverer [or saviour] by the hand of The Angel Who had appeared to him in the bush.... This is he - [that Moses] who said to the sons of Israel: 'The Lord your God shall raise up to you a Prophet from your brothers like I am. To Him, you must listen!'"¹⁹⁵

Just as Moses was the mediator of the Old Testament, so too is Jesus the Mediator of the New Testament. In Jesus, we have redemption through His blood, the forgiveness of the misdeeds according to the richness of His grace. For the Lord gave Jesus as a Covenant of the people - as a Light of the nations.

Yes, the Law had been given through Moses. But grace and truth have come through Jesus Christ. And therefore Jesus obtained a more excellent ministry than did Moses - insofar as He is also the Mediator of a better covenant which has been legally grounded on better promises.¹⁹⁶

Conclusion.

The Old and New Testaments are clear. They teach:

- (i) Christ acted between God and His people, like Moses at Horeb;
- (ii) Christ intercedes with God for His people, like Moses at Horeb; and
- (iii) Christ is Mediator of the covenant between God and His people, like Moses at Horeb.

The Old and New Testaments nowhere identify Muhammad as a true prophet. They also nowhere teach that Muhammad acted like Moses at Horeb.

We are therefore obligated to reach the unavoidable conclusion that not Muhammad but rather Jesus Christ is The Promised Prophet like Moses at Horeb, as predicted in Deuteronomy 18:15-18. That is the teaching of both the Old and the New Testament.

(c) **The Promised Prophet would be raised up by the Lord.**

"The Lord your God will raise up to you a Prophet from your midst, like me from your brothers.... The Lord said to me...: 'I will raise up for them a Prophet.'"
Deuteronomy 18:15a to 18:18a.

Here, it is **not** taught that the Lord would raise up The Promised Prophet **in the way He raised up Moses**. Here the teaching is that The Promised Prophet would, like Moses, be raised up from the midst of Israel; and, like Moses at Horeb, be raised up precisely by the Lord God of Israel. Indeed, this divine raising-up would - in our opinion - be prophetic as well as corporeal.

The angel of the Lord told Mary at her conception of her son Jesus: "You have found grace with God.... The Holy Spirit shall come upon you, and the power of the All-Highest shall overshadow you. Therefore too, the Holy One Who shall be born of you, shall be called 'The Son of God'.... For He Who is conceived in Mary, is of the Holy Spirit."¹⁹⁷

Now the expression "raise up" in Deuteronomy 18:15-18, indicates much more than just the conception and birth of The Promised Prophet. For the same expression "raise up"¹⁹⁸ is used in the New Testament also in connection with the raising up from the dead of the crucified Saviour.

For example: "God swore...that...He would raise up Christ to sit on His throne. Foreseeing this, He was speaking about the resurrection of Christ.... Jesus of Nazareth, a man approved by God...by miracles and wonders and signs..., Him, having been delivered by the determinate counsel and foreknowledge of God - you [Judeans] have taken and...have crucified and slain." This was He "Whom God raised up after loosening the pains of death, because it was not possible that He should keep on being held down by it... He [David], foreseeing this, spoke about the resurrection of Christ.... This Jesus, God raised up - of which all we [Apostles] are witnesses."

Again: "Moses truly said to the [fore]fathers: 'A Prophet shall the Lord your God raise up to you from your brethren like me. Him you shall heed, in all things whatsoever He shall say to you! And it shall come to pass that every soul who will not heed that Prophet - shall be destroyed from among the people'.... To you first, God - having raised up His Son Jesus - sent Him to bless you, in turning every one of you away from his sins." For "Moses said to the sons of Israel: 'The Lord your God shall raise up out of your brethren like me, a Prophet for you.'"

Those of the Jews who were wicked, "requested Pilate that He [Jesus] should be slain.... But God raised Him up from the dead, and He was seen many days by them who came up with Him from Galilee.... And we declare to you glad tidings - how that the promise which was made to the [fore]fathers, God had fulfilled the same to us their children - in that He has raised up Jesus again.... He raised Him up from the dead, now no more to return to[ward] decomposition.... He says also in another Psalm, 'You shall not permit Your Holy One to see decomposition!' For David after he had served his own

generation...died, and was laid unto his [fore]fathers, and saw decomposition. But He Whom God raised up again, saw no decomposition!"¹⁹⁹

Conclusion.

It is therefore clear that Deuteronomy 18 predicted not just the advent of the great Prophet Jesus. Too, it was yet further fulfilled - in that God not only wonderfully raised up His Promised Prophet the Saviour Christ from the womb of the virgin Mary (as also Islam professes), but raised Him up again also by His same Holy Spirit²⁰⁰ when He resurrected Him or raised Him up from the dead.

However, carefully note Deuteronomy 15:15-18 does not teach that Jesus would be conceived and born in the same way as that in which Moses has been conceived and born! It teaches instead that Jesus as The Promised Prophet would descend from His brethren the Israelites just as Moses did - but as Muhammad did not. Nevertheless, there were indeed raging controversies about the whereabouts of the corpses of both Moses and Jesus (Matthew 28:1-15 and Judas 9) - but not about the whereabouts (in Medina) of the dead corpse of Muhammad.

(d) The Promised Prophet would speak the words of God.

"I shall put My words in His mouth, and He shall speak to them all that I shall command Him. And it shall come to pass that whosoever will not hearken to My words which He shall speak in My Name - I will require it of him!" Deuteronomy 18:18-19.

We have already seen how Moses made the words of the Lord known to the Israelites. Moses indeed informed them about everything which the Lord had spoken and commanded him to make known to them.²⁰¹

Also Jesus said only what the Father had taught Him. Such words did not originate with Jesus, but they were those of the Father Who sent Him. The words which the Father gave Him, He transmitted to His Own Apostles. Jesus, Who had been sent forth by God the Father, Himself spoke the words of God. For Jesus was Himself the Word of God Who was with His Divine Father from, and indeed also from before - the very beginning.

"In the beginning was the Word, and the Word was with God [Triune], and the Word was God [alias fully divine]. And that Word became flesh and dwelt among us" - records the Apostle John. "And we beheld His glory, the glory of the uniquely-generated One Who comes from the Father - full of grace and truth."²⁰²

Conclusion:

After God at many times and in many ways spoke to the [fore]fathers in olden times through the prophets, He in these last days spoke to us through the Son.²⁰³ In order to

confirm the promises made to the forefathers - such as the promises made at Deuteronomy 18 - God raised up His Own Word and Son Jesus Christ, from the Israelites. God raised Him up as the Mediator - and later also again raised Him up from the dead.

Only Jesus Christ fulfilled this prediction. All the prophets of Old Testament Israel predicted His advent - and all the Apostles of the New Testament Israel after His advent accepted Him as The Promised Prophet from their midst like Moses at Horeb. They acknowledged that God would raise up Him Himself at His advent, as well as raise Him up from the dead - in order to bless believers by turning them away from their sins.

II: **PUNISHING SPURNERS OF PROMISED PROPHET** (Deuteronomy 18:19b).

"Whosoever will not hearken to My words which He shall speak in My Name - from him I will require it!" Deuteronomy 18:19. The above-mentioned person who would speak, is of course The Promised Prophet referred to in the previous verse 18.

Jesus told the Jews: "I have come in the Name of the Father - but you do not accept Me. Do not think that I shall accuse you to the Father! There is one who accuses you - Moses, on whom you set your hope. But if you had believed Moses, you would believe Me - for he wrote about Me. But if you do not believe his writings, how shall you believe My words? He who rejects Me and does not accept My words, has something which judges him: the word which I have spoken! That shall judge him on the Last Day. For the Father Who sent Me...has given to Me what I must say and what I must speak."²⁰⁵

God shall require a reckoning from all people in The Day when He shall judge the hidden thoughts of men through Jesus Christ. For our God is a consuming fire.²⁰⁶

III. **WARNINGS: PUNISHING FALSE-PROPHETS** (Deuteronomy 18:20).

(a) The false-prophet shall in the Name of the Lord speak a word which the Lord did not command him to speak [verse 20a]; or

(b) the false-prophet shall speak in the name of (an)other god(s) [verse 20b]; and

(c) therefore that 'prophet' shall die [verse 20c].

(a) **The false-prophet shall speak uncommandedly in the Name of the Lord** (verse 20a)

"But that 'prophet' who shall presume to speak a word in My Name which I have not commanded him to speak in My Name...shall die." Deuteronomy 18:20a.

Here it is taught that the false-prophet

(i) shall indeed speak in the Name of the Lord. But he shall thus speak

(ii) a word which the Lord did not command him to speak.

According to the Old and New Testament, Christ spoke only what His Father taught Him.²⁰⁷ However, the Old and New Testaments expressly warn against false-Christ and false-prophets or *pseudopropheetai* who would arise. If men say (*inter alia*): "Look, He is in the desert - do not go forth!" Why not? "For like the lightning comes out of the east and flashes even to the west, so shall also the coming of the Son of man be." Matthew 24:11-26. Such shall be the coming of the true Christ Who is The Promised Prophet.

Here the warnings are against false-prophets who come up *inter aliiis* from the desert. Matthew 24:11-26. It has sometimes been pointed out that precisely Islam's alleged prophet Muhammad came up out of the desert. Muslims themselves, misappealing to Deuteronomy 33:2 and Habakkuk 3:3, allege that Muhammad supposedly arose from out of the desert of Paran. And indeed, it is certain he arose precisely from out of the Saudi-Arabian desert near Mecca.

According to the New Testament, which the *Qur'an* with some appreciation calls the *Injil* - the characteristic of a false-prophet is that he does not profess that Christ [viz. the Messianic *Jehovah-Jesus* alias the God Who saves] came in the flesh. That is to say, the false-prophet denies that the Lord God was revealed in the flesh - denies too that everyone who has seen Jesus (alias 'Jehovah-saves') in the flesh, has seen the Father.²⁰⁸ Precisely these points of view are two of the basic concepts of Islam and its *Qur'an*.

The Old Testament clearly teaches that Ishmael grew up in the desert - and specifically in the desert of Paran.²⁰⁹ It is interesting to note that Islam²¹⁰ not only alleges Muhammad was a direct descendant of Ishmael - but also that Muhammad himself came forth out of the desert of Paran. It is also interesting to note that Muhammad²¹¹ himself denied that God revealed Himself in the flesh of Christ. See the *Qur'an*, for example at *Sura Maida* 5:119.

According to the Old and New Testament, Muhammad is nowhere mentioned by name. However, both Moses the Mediator and Jesus the Christ are.

Yet in the Old and New Testament we see that Christ warns against false-prophets who would come **after** Him. At least one would come - even out of the desert.

Moreover, His Apostles John and Paul warn against false-prophets who deny that God was revealed in the flesh. They would deny that Jesus Christ, as both the Son of God and the son of man, came in the form of human flesh.

Islam teaches that Muhammad came forth from out of the desert of Paran. And in the *Qur'an*, Muhammad himself teaches that God did **not** become incarnate in Christ.

The reader can draw his own conclusions about what the Old and New Testaments have to say about Muhammad allegedly being a prophet. Especially where the *Injil*, the New Testament, expressly warns us against false-prophets who arise *inter alia* also from out of the desert.

(b) **Or the false-prophet speaks in the name of (an) other god(s).** Deuteronomy 18:20b.

"But the prophet...who shall speak in the name of [an]other god[s] - even that prophet must die." Deuteronomy 18:20b.

Not every false-prophet speaks uncommandedly or without authorization in the Name of the True God. Some false-prophets do not speak in His Name at all - but instead speak altogether in the name of another god or in the names of other gods.

The Lord God of Israel is a **unique** Lord, a *J'hoovaah 'Echaad* [in Hebrew].²¹² **Another** word (*yaachid*) in that language, usually denotes absolutely indistinguishable and incongruously monolithic unity (*cf.* "together" or *yachdaav* in Deuteronomy 22:10 & 22:11).

On the other hand, Deuteronomy 6:4's word *'echaad*²¹³ is frequently used to express a composite yet harmonious unity. See too Isaiah 42:8 and Mark 12:29-32 and John 17:3 and First Corinthians 8:4-6 and James 2:19.

E.g., one bunch containing several individual grapes (*'eshkol ^a:naavim 'echaad* in Numbers 13:23). Or a man and his wife who, while yet retaining their own two bodies and distinctly different personalities, in sexual intercourse become one flesh (*bassaar 'echaad* in Genesis 2:24). That then sometimes results in yet a third distinct body and different personality (*viz.* that of their child) - each of which then, imaging one and the same God, is a created reflection of the Trinity. Genesis 1:26-28 & 2:22-24.

J'hoovaah 'Echaad made the heavens. All the gods of the heathen, are false-gods. The Lord is to be feared above all gods. For all the gods of the nations are idols. Say among the heathen that the Lord reigns! For only the Lord God of Israel, is King.²¹²

Yet the Lord God of Israel is to be distinguished in three Persons. He is the Triune God. The Hebrew word for "God" is *'E:loohiym*, a plural form indicating at least three - in which the idea of a composite or plural unity is clearly expressed.

It is true that the Lord more fully reveals Himself in the New Testament²¹⁴ to be the Triune God. But also in the Old Testament,²¹⁵ He is to be distinguished as Father and Son and Holy Spirit.

It therefore necessarily follows from the Bible that 'prophets' (such as Muhammad and modern Rabbis) who deny that the God of Israel is Triune - especially after the fuller revelation of His Tri-unity in the New Testament - are **false-prophets**. For they speak in the name of **another** god or other gods than the Triune God of Ancient Israel.

It is clear that Jesus Christ acted in the Name²¹⁶ of the Triune God of Ancient Israel - and thus in that respect agrees with The True Promised Prophet predicted in Deuteronomy eighteen. On the other hand, Muhammad emphasized: "The Messiah, Jesus the son of Mary, was nothing more than Allah's apostle and His Word which He threw upon Mary: a spirit from Him." That is why Muhammad advised his followers: "Believe in Allah and his apostles! Say not: 'Trinity!'"²¹⁷ *Sura Nisaa*, 4:171

Yet, unlike Muhammad and the modern Rabbis, Jesus acted and spoke in the Name of the Triune God of the Old and New Testaments. Muhammad, however, spoke not in the Name of the Triune God of the Old and New Testaments - but in the name of another god. So the reader can once again draw his own conclusion as to Who is The True Prophet mentioned in Deuteronomy 18 - and who is a false-prophet.

(c) **The false-prophet must die [and remain dead]** (verse 20c)

"But the 'prophet' who shall presume to speak a word in My Name which I have not commanded him to speak, or who shall speak in the name of [an]other god[s]- even that prophet must die " [Hebrew, *uw-meet*] (verse 20).

Here, note the form *uw-meet*²¹⁸ of the Hebrew verb *moot* ("to die")! In this context, it should be translated "**must die.**" Here we read that the false-prophet who misrepresented himself as the fulfilment of this prediction anent the advent of The Great Prophet like Moses" the Israelite - "**must die.**"

Here, it does not merely say "shall die" - and still less "must be put to death" or "shall be put to death." If that were to have been the intention here, the holy writer at Deuteronomy eighteen would have used the form *w^e-huwmat* or *yuwmat*²¹⁹ (from the same verb *moot*).

At Deuteronomy thirteen,²²⁰ the holy writer indeed used the form *yuwmat*. But there and then, precisely to indicate the prescribed punishment for ordinary false-prophets and dreamers. However, Deuteronomy eighteen would indicate the end of that particular false-prophet who would misrepresent himself to be specifically the great Predicted Prophet like Moses - even though Deuteronomy eighteen, in addition thereto, would neither specify or replace the punishment also of **ordinary** false-prophets (such as those mentioned in Deuteronomy thirteen).

Deuteronomy eighteen is thus teaching that the particular false-prophet who would presume to misrepresent himself as the there-predicted 'Promised Prophet like Moses' - **must die** or pass away. It is **not** teaching that everyone who represents himself to be an (ordinary) 'prophet' or forthtelling-messenger sent from God, and who gets put to death, is therefore a false-prophet. For many true prophets have been put to death - such as possibly Isaiah and certainly Urijah, Zechariah, Jesus, Peter, Paul, and many others (such as Stephen *etc.*).²²¹

Apart from that, it was essential, according to the promise, that 'The Great Prophet' Jesus Christ²²² be put to death - in order to fulfil such predictions in the Holy Bible.²²³ But later, the God of peace would bring the Lord Jesus Christ back to life from the dead.²²⁴

If Jesus, Who [like the *Qur'an* does with Muhammad]²²⁵ represented Himself to be The Promised Prophet like Moses, had like Muhammad died in a natural way [*uw-meet*] - He could, according to Deuteronomy 18:20, rightly have been accused of **false-prophecy**. However - inasmuch as Jesus Christ did not die naturally (*uw-meet*), but was indeed **put**

to death (*yuwmat*) - and that in fulfilment of the Messianic prophecies so predicting - He could not have been the presumptuous false-prophet of Deuteronomy 18:20.

After He had loosened the pains of death for Jesus, God raised Him up from the dead - because it was impossible that Jesus could keep on being held down by death. This Jesus, God raised up from the dead, of which His Apostles were all witnesses. Acts 2.

Jesus Himself later said: "I am He Who keeps on living! I was dead. But behold, I am alive for evermore.... And I have the keys of hell and of death!" Therefore Jesus is also able to save to the uttermost those who come to God by Him - seeing He keeps on living for ever, in order to make intercession for them.²²⁶

Of Muhammad and others, the *Qur'an* itself teaches: "Truly, you shall die (one day); and truly, they (too) will die (one day)."²²⁷ Muhammad died on the 8th of June in 632 A.D.,²²⁸ apparently in Medina.²²⁹ Rightly does the Islamic Scholar Achmad Deedat observe: "Muhammad lies buried on Earth, while Jesus rests in Heaven."²³⁰

The false-prophet, who shall presume in the Name of God to speak a word which the Lord never commanded him to speak, shall die (*uw-meet*) - says God in Deuteronomy eighteen. Muhammad died (compare *uw-meet*); and is still buried right here on Earth.

However, according to the Old and New Testaments, Jesus did not die naturally like Muhammad. To the contrary, He was - in a violent way - put to death (*yuwmat*). Yet thereafter, He was raised up from the dead. Nay more, He then also ascended into Heaven - where He keeps on living forever, till this very day.

Conclusion:

According to the Old and New Testaments, Jesus Christ spoke only in the Name of the Lord. He warned against false-prophets, including those who come up out of the desert and who deny Christ's Deity.

The Old and New Testaments do not teach that Muhammad spoke in the Name of the Lord. According to the *Qur'an*, Muhammad spoke in the Name of *Allah* - and not in the Name of *J'hoovaah 'E:lohiym* the Triune God of Ancient Israel. Indeed, according to Islam, Muhammad came up out of the desert and denied Christ's Deity - as the Bible predicted some false-prophets would do. Matthew 24:24-26 and First John 2:23.

According to the Old and New Testaments, Jesus Christ spoke only in the Name of the Triune God of Ancient Israel. According to the *Qur'an*, Muhammad did not speak in the Name of the Triune God of Ancient Israel. Muhammad thus spoke in the name of another god than the Lord Who revealed Himself in the Old and New Testaments.

According to the Old and New Testaments, a false-prophet must die (and **remain** dead). To the contrary, Jesus did not die the way everyone else does, but was put to death

and then **rose up again** from the **dead** and keeps on living forever. However, Muhammad not only died in the normal way, but is still buried here on Earth.

We are therefore persuaded to come to the conclusion that Jesus Christ came and spoke in the Name of the Triune God of Ancient Israel, and keeps on living for ever. But Muhammad came and spoke in the name of one of the "other gods" than that of Ancient Israel - and, like a false-prophet, also died - and remains dead, without ever having risen again from the dead.

IV: **THE TEST IF A PARTICULAR ‘PROPHET’ IS THE TRUE PROMISED PROPHET, OR IS JUST A FALSE-PROPHET** (Deuteronomy 18:21-22).

The test: the words spoken by the false-prophet do not come to pass (verse 22a).

"If you say...: ‘How shall we know the word which the Lord has not spoken?’ When a ‘prophet’ speaks in the Name of the Lord, if the thing does not follow or come to pass - that is the thing which the Lord has not spoken." Deuteronomy 18:21f.

Here it is taught that the ‘predictions’ made by a false-prophet, shall not come to pass. But the predictions of a true prophet, always come to pass.

The Lord Jesus made many predictions.²³¹ Here, however, we limit ourselves to but a few thereof.

Jesus predicted around 33 A.D., more than 1900 years ago, that the generation of Jews which had then seen Him would certainly not pass away before the temple in Jerusalem had been reduced to ruins. He predicted that the generation of Jews then alive, would see Jerusalem surrounded by armies. He predicted that many of those Jews would fall by the edge of the sword, and would be carried away as prisoners of war to all the Gentiles. And He added that Jerusalem would be trampled down by the Gentiles, until the time of the Gentiles had been fulfilled.²³²

Already by 66 A.D., the Roman army began to advance against Jerusalem. By 70 A.D., Jerusalem and its temple had been destroyed. According to the then-contemporary Judaistic historian Josephus,²³³ some 1 100 000 Jewish citizens of that city succumbed. Indeed, he adds that about 100 000 survivors were taken captive as prisoners of war and banished to all the Gentile Nations - where the majority of their descendants remain to this very day.

Throughout the centuries and even till today, Jerusalem has remained under the control of other nations. The present-day old city of Jerusalem, is not located in the new Jewish state called Israel - but till just recently in Jordan [and later in the Palestinian Authority]. And on the ruins of the previously-destroyed temple, a Muslim mosque now still stands superimposed.²³⁴

In the Old and New Testament, Muhammad as such is nowhere mentioned by name. Still less, are the predictions he in turn would make.

Yet practically all the foundations for Muhammad's eschatological doctrine concerning latter-day events [*e.g.* in respect of the Final Judgment, Heaven and Hell] - were derived directly from the Old and New Testaments²³⁵ and also from the Non-Islamic Old and New Testament Apocrypha. To a lesser extent, Islamic eschatology was derived from Non-Israelitic sources such as Pre-Islamic Arabic religions and Zoroastrianism.

Conclusion:

The false-prophet's words shall not come to pass. Jesus made predictions as regards future events. Some of His predictions have been fulfilled already;²³⁶ others are now being fulfilled;²³⁷ and the rest shall still be fulfilled in the future.²³⁸

According to the Old and New Testaments, Muhammad as such never made predictions. For he himself as such, is nowhere even mentioned there.

Yet if Islam wishes to maintain that Muhammad (**apart** from indirect derivations from the Old and New Testaments) is nevertheless indeed to be found among the future events directly predicted there - it needs to be remembered that the Old and New Testaments²³⁹ **expressly** warn against **false-prophets**, and that such are not to be feared. Deuteronomy 18:15-22.

Islam claims that not Christ but Muhammad is the Prophet like Moses promised at Deuteronomy 18:15. But there, **Calvin** states in his *Sermons on Deuteronomy*²⁴⁰ that - alongside of the Papacy - "**Mahomet**" was one of "**the two horns of Antichrist**" implicit in what Moses at Deuteronomy 18:20 condemns as a **false-prophet who "must die."**

D. SPECIFIC NEW TESTAMENT REFERENCES TO DEUTERONOMY 18.

There is an old Christian saying, which runs: "The Old Testament preaches the coming Christ, and the New Testament preaches the Christ Who **has come**."²⁴¹ So, whereas the Old Testament *inter alia* also in Deuteronomy 18 predicts the coming Christ - we must now determine how also that prediction has been fulfilled in the New Testament by the Christ Who has come.

This fulfilment can be divided into specific New Testament references to Deuteronomy 18 -

- I, before Jesus's earthly ministry;
- II, during Jesus's earthly ministry; and
- III, after Jesus's earthly ministry, and during the earthly ministry of His eye-witnesses such as His Apostles.

I: N.T. REFERENCES TO DEUTERONOMY 18 BEFORE JESUS' MINISTRY.

Immediately before Jesus' earthly ministry, the Jews from Jerusalem awaited the promised Saviour. John came, and started preaching and baptizing in the desert and administering the baptism of repentance for the remission of sins.²⁴²

Would John himself be 'The Prophet' of Deuteronomy 18? Would he himself be 'The Anointed One' [that is, 'The Messiah' (Hebrew) or The Christ (Greek)] of Psalm 2? Would He Himself be Elijah, according to the prediction in Malachi 4?

The Jewish Priests and Levites from Jerusalem were uncertain, and did not know. Therefore they went and asked John the Baptizer whether he was the Christ, or Elijah, or "That Prophet." But when John so denied, they asked him: "Why do you then baptize - if you are not that Christ, nor Elijah, nor 'That Prophet?'"²⁴³

From these investigative questions of those uncertain Jews regarding the precise identity of John the Baptizer - the Muslim Scholar Imam Achmad Deedat²⁴⁴ alleges that one person is the "Christ" and an altogether different person is "That Prophet." Yet such a construction is nowhere taught in the Bible itself!

The Jewish Priests and Levites of that time were themselves then uncertain about that matter. For some unenlightened readers of John 1:19-25, it might perhaps seem as if those Jews then actually thought that "The Christ" might not be the same Person as "That Prophet."

But shortly thereafter, during Jesus' earthly ministry, many of them indeed realized that Jesus was not only The Christ. They realized, in addition, that He was also "truly That Prophet Who would come into the World."²⁴⁵

Interestingly, a great company of the Jewish Priests then soon embraced Christianity. So too did many more thousands of Jews - also even in Jerusalem. Acts 6:7 & 21:20.

There was confusion in Jerusalem at the time of John the Baptizer. Before Jesus' earthly ministry began, the Jewish Priests and Levites were uncertain as to whether the then-expected fulfilments of the predictions regarding the appearances of Christ and Elijah and "That Prophet" were referring to two or to three persons - or not.

That is the reason for their questions to John the Baptizer. Yet from that, we may certainly conclude that those Jews in the days of John the Baptizer were expecting the appearance of "Christ" and of "The Prophet" at that time - and not merely 600 years later, in the days of Muhammad.

This entire question shall be dealt with thoroughly under "D: John 1:19-25" below. At this stage, however, we would simply point out that those Jews from Jerusalem, according to John 1:19-25, were **then** (right before Christ's earthly ministry) immediately expecting the coming of "Christ" and "Elijah" and "That Prophet" - and not expecting that coming only 600 years later.

Indeed, shortly after the days of John the Baptizer, many Jews and Priests would profess - during and shortly after the earthly ministry of Christ - that Jesus was truly "That Prophet." Again see Acts 6:7 & 21:20. This, then, brings us to

II: N.T. REFERENCES TO DEUTERONOMY 18 DURING CHRIST'S MINISTRY.

Many things became clear during Jesus's earthly ministry. Among those many things, the following in particular should be noted.

In John one, Jesus is called the Lamb of God - by John the Baptizer. He is called the Son of God - by John the Baptizer and by Nathanael. Andrew there calls Him Rabbi and the Messiah (that is, being translated, the Christ). Nathanael too there calls Him Rabbi, and also the King of Israel. And Philip there declares: "We have found Him of Whom Moses in the Law and also the Prophets did write: Jesus of Nazareth!"²⁴⁶

In John two, we read of Jesus that "many believed in His Name because they saw the miracles which He did."²⁴⁷ It must be remembered that signs and wonders, according to Deuteronomy 34:10-12 *cf.* 18:15-18, would characterize the promised Prophet like unto Moses. "And there arose not a prophet since, in Israel, like Moses...in all the signs and wonders which the Lord sent him to do."

Jesus, indeed - also according to Islam - performed even more impressive miracles than had Moses. However, the impression one gets of Muhammad - is that he himself performed none at all.

As Muhammad himself says in the *Qur'an*: "I am no bringer of...doctrine among the Apostles.... I am but a Warner - open and clear" - and "we are human, like yourselves."²⁴⁸ See too below - at (C) DEUTERONOMY 34:10-12.

In John three, Nicodemus - a Teacher of the Jews - said to Jesus:²⁴⁹ "Rabbi, we [Teachers of the Jews] know that you are a Teacher who has come from God; for nobody can do these miracles which you are doing, unless God is with him!"²⁵⁰ Jesus then answered him: "Just as Moses lifted up the [copper] serpent in the desert, so too must the Son of man²⁵¹ be lifted up."²⁵²

About this testimony of Jesus, John the Baptizer then declared: "He who receives His testimony, has put his seal to it that God is true. For He Whom God sent [*viz.* the Lord Jesus Christ Himself alias the Son of man], speaks the words of God."²⁵³

In John four, the woman of Samaria said to and about Jesus: "Sir, I perceive that you are a prophet!"²⁵⁴ "I know that the Messiah is coming - He Who is called Christ. When He comes, He shall tell us everything."

Jesus then said to her: "It is He Who is speaking to you!... The woman then...went to the city, and said to the menfolk: 'Come and see a man who has told me everything I have done! Is He perhaps not the Christ?'"

"They then went out of the city and came to Him...and said to the woman: 'Now we no longer believe on the basis of what you said. For we ourselves have heard; and we know that He is truly the **Christ**, the Saviour of the World!'

"Then, after two days, He departed thence, and went into Galilee. For Jesus Himself testified that a **prophet** has no honour in his own country."²⁵⁵

In John five, Jesus said to the Jews who wanted to kill Him: "Do not think that it is [just] I Who shall accuse you to the Father! The one who accuses you - is **Moses** in whom [you say] you trust. For if you had believed Moses, you would have believed Me. For he wrote about Me [in Deuteronomy 18:15-18 & 34:1-12 *etc.*]. But if you do not believe his writings - how shall you believe My words?"²⁵⁶

In John six, when in Tiberias, "those men...had seen the **miracle**²⁵⁷ which Jesus had done, said: 'This is truly **The Prophet**²⁵⁸ Who would come into the World!...' They wanted to come and take Him by force to make Him **King**."²⁵⁹

In John seven, some of those in Jerusalem said: "Do the Rulers know indeed, that **He is the very Christ?**.... Many of the people believed in Him, and said: 'When Christ comes, will He do more miracles that these which this man has done?'... Many of the people...said: 'Truly, this is The Prophet!' Others said: 'This is The **Christ!**'"²⁶⁰

Conclusion:

Enough has been said above, to illustrate that also during Jesus' earthly ministry - His followers certainly regarded Him as "The Christ" as well as "The Prophet" (like unto Moses) of Deuteronomy 18:15-18 & 34:10-12. Indeed, so too did many other Jews and even some of the Jewish Rulers.

III. N.T. REFERENCES TO DEUTERONOMY 18 DURING APOSTLES' MINISTRY.

Right after Jesus' earthly ministry - *viz.*, after His ascension - the situation is once again altogether **clear**. His followers then believed that He was both **The Christ** as well as **The Prophet like unto Moses**.

Listen to the words of the Apostle Peter, which he directed toward the Jews on Pentecost Sunday: "Repent therefore, and be converted - so that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord! And He shall send Jesus **Christ** Who previously was preached to you - Whom Heaven must retain until the times of the restitution of all things which God has spoken by the mouth of all His holy prophets.

"For **Moses** truly said to the [fore]fathers: 'A **Prophet** shall the Lord your God raise up unto you, from your brethren like me. Him shall you heed, in all things whatsoever He shall say to you!" Cf. Deuteronomy 18:15-20.

"And all the prophets from Samuel and those who follow thereafter onward, as many as have spoken, have likewise foretold about these days. You are the descendants of the prophets, and of the Covenant which God made with our [fore]fathers - saying to Abraham: 'And in your seed, all the kindreds of the Earth shall be blessed!' Unto you first, God, having raised up **His Son Jesus**, sent **Him** to bless you - in turning every one of you away from his iniquities."²⁶¹

It is also **certain** that Stephen, the first martyr for Christ, regarded **Christ** as the **Prophet like unto Moses**.²⁶² Unfortunately, he was murdered before he could finish his public address to the unbelieving Jewish Leaders who then stoned him to death.

However, Stephen first managed to say: that "**Moses**...said to the sons of Israel '**A Prophet like me** the Lord your God shall raise up for you from your brethren, **to Whom you must listen**'; and "the prophets...showed beforehand the coming of **the Just One**"; and "I see the Heavens opened, and **the Son of man** standing on the right hand of God." The Latter, Stephen added when dying, was "**Jesus** standing on the right hand of God."

Conclusion:

As before and during His earthly ministry, also thereafter Christ was regarded as the fulfilment of the Old Testament prediction in Deuteronomy 18:15-18. For it is clear that also His Apostles and Disciples regarded Jesus as the Promised Prophet of Deuteronomy 18 - even after His ascension into Heaven.

(C) DEUTERONOMY 34:10-12.

In Deuteronomy 34:10-12, we read: "And there arose not a prophet since in Israel, like unto Moses whom the Lord knew face to face in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh and to all his servants and to all his land. And in all that mighty hand and in all the great terror which Moses showed in the sight of all Israel."

Here it is taught that up to the time Deuteronomy 34:10-12 was written, the Promised Prophet from out of his Israelite brethren like unto Moses (in Deuteronomy 18:15-18) had not yet come. **When** that Promised Prophet finally would come - it would, from Deuteronomy 34:10-12, further be expected that He then, just like Moses:

- (a) would give signs and do wonders like **Moses** did in Egypt; and
- (b) would do so with a mighty hand and great terror, as Moses did in the sight of all Israel."

(a) Signs and wonders like those of Moses in Egypt.

(i) Moses' staff changed into a serpent - and then consumed the staffs of the Egyptian magicians which had become serpents. Moses' hand turned leprous when he inserted it into his bosom, and then again became healthy when he pulled it out. Jesus in turn cleansed lepers, and crushed that great serpent the devil when He was on the cross.²⁶³

(ii) Moses changed the water of the Nile into blood. Jesus at the marriage in Cana changed water into wine - and later, at the institution of the Holy Supper, said of the cup full of wine: "This is My blood, the blood of the New Testament, which is poured out for many unto forgiveness of sins."²⁶⁴

(iii) Next followed the plague-wonders of Moses: frogs, lice, flies, murrain, sores, hail and locusts. In the Revelation of Jesus Christ, predictions are made about similar plagues.²⁶⁵

(iv) The last two wonders of Moses in Egypt were the three days of darkness and the death of the firstborn of every household where the then-instituted Passover was not held. When Jesus hung on the cross, darkness came over the entire land for three hours. Thereafter, the Light of the World Himself was extinguished in His grave for three days. Lest our households perish everlastingly, God punished His Own Firstborn Son to death - in our place. Even so was our Passover Lamb slaughtered for us, namely Christ.²⁶⁶

(v) The last wonder which Moses performed in Egypt, was in connection with the exodus through the Red Sea. There the Sea heeded Moses, and he and his people walked through it on dry land. Similarly, even the wind and the sea obeyed Jesus. So much so, that He did not even need to walk through the midst of the temporarily dried-up sea like Moses - but Himself walked on top of the waves.

(vi) No such wonders were ever performed by Muhammad. Thus, there were indeed great wonder-working similarities between Moses and Jesus - but no such resemblances between Moses and Jesus on the one hand and Muhammad on the other.

(b) Mighty revelations and great terror such as Moses showed to the whole of Israel.

(i) Redeemed from Egypt, the Israelites were accompanied by a pillar of cloud in the day and a pillar of fire at night - to support them on their desert journeys. Every morning the Lord gave them manna (or heavenly bread); and at Rephidim, Moses struck a rock whence water then flowed to slake the thirst of the people.²⁶⁸ All were then baptized into Moses in the cloud and in the sea; all ate the same spiritual food; and all drank the same spiritual drink. For they drank from the spiritual Rock Who followed them, and that Rock was Christ.²⁶⁹

Therefore the true Christian is baptized into Christ with water by the Holy Spirit.²⁷⁰ The true Christian in a spiritual way feeds upon the flesh of Christ the Bread Who came down from Heaven.²⁷¹ That, He Himself taught - on the day when He performed the

wonder of multiplying the bread.²⁷² The true Christian also drinks from his Rock²⁷³ Christ Jesus Whose blood is truly drink.²⁷⁴ Everyone who drinks of the water which Christ gives, shall never thirst unto eternity - but the water which Christ gives him, shall within him become a fountain which springs forth unto everlasting life.²⁷⁵

(ii) When the Lord sent serpents to bite the ungrateful people, He said to Moses: 'Make for yourself a [copper representation of a] poisonous serpent, and put it on a pole! Then, everyone who has been bitten yet who looks at it, shall live!' So Moses made a copper serpent and put it on a pole. Whenever a serpent bit somebody who then looked at the copper serpent, he kept on living. Just as Moses lifted up the [copper] serpent in the desert, so too was the Son of man Christ Jesus lifted up on a pole [the cursed cross] - so that everyone who believes in Him should not perish but have everlasting life.²⁷⁶

Apart from this, Christ also did many more signs and wonders - mighty revelations and great terrors before the eyes of the whole of Israel (just like Moses) - especially miraculous healings²⁷⁷ (but also miraculous cursings). Also the *Qur'an*²⁷⁸ mentions such - cf. Christ's healing of those born blind, and lepers; and raising up the dead.

Thus *Sura* 5:113 of the *Qur'an* reads: "Oh Jesus the son of Mary!... You heal those born blind, and the lepers.... And behold, you bring forth the dead by My [God's] leave. And behold! I restrained the Children of Israel from (doing violence to) you, when you showed them the Clear Signs. But the unbelievers among them said: 'This is evidently nothing but sorcery!'"

According to the same *Qur'an*, no such things are claimed for Muhammad. Indeed, the *Qur'an* describes Muhammad as somebody who did not attach much importance to miracles or wonders.²⁷⁹

Yet the Muslim Scholar Imam Achmad Deedat maintains that Muhammad "came with clear signs, with unmistakable evidence."²⁸⁰ It is not altogether certain whether he is here of the opinion that "clear signs" is intended to mean that Muhammad performed miracles. But it indeed appears to be the case that Imam Deedat does so allege.

For Imam Deedat here declares: "Thus Muhammad fulfilled the sayings of Moses and Jesus. But when he came with clear signs, with unmistakable evidence, the vested interests in religion said...: 'THIS IS EVIDENT SORCERY' (Sura LXI-6)."

Here, Imam Deedat appeals to the *Qur'an* 61:6. In full, it runs as follows: "And remember, **Jesus** the son of Mary said: 'O **Children of Israel!** I am the Apostle of God (sent) to you confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me whose name shall be **Ahmad**.' But when he came to them with Clear Signs, **they** said, 'This is evident sorcery!'"²⁸¹ My emphases - F.N.Lee.

Imam Deedat here maintains that this "Ahmad" is Muhammad the son of Abdullah.²⁸² He further believes - contrary to the *Qur'an* 5:113 - that Muhammad²⁸³ (and not Jesus) is here the "he" who came to the "Children of Israel" with "clear signs."

We ourselves do not agree with Imam Deedat that the *Qur'an* 61:6 here clearly supports him. Indeed, some 'sectarian' Muslims are even of the opinion that the *Qur'an*'s "Ahmad" does not here refer chiefly to Muhammad. Yet other Muslims, again, maintain that here the *Qur'an*'s "Ahmad" not at all refers to Muhammad but rather to a later Islamic *Mahhdi*.

However, even if we were for the sake of argument here to concede that "Ahmad" were to be but another name for the Islamic prophet Muhammad the son of Abdullah - the whole context seems to indicate it is not "Ahmad" but precisely "Jesus" Who "to them" performed the "clear signs" or miracles mentioned. For here, the expression "to them" is identified with the immediately-previously mentioned group there styled the "Children of Israel." That is the very group among whom Jesus Christ moved - just as Muhammad in turn moved not among the Jewish Israelites but among the Arabic Ishmaelites.

In addition to this, we would also mention that even if this word "he" were here to refer to "Ahmad"; and even if "Ahmad" were to be but another name for Muhammad the son of Abdullah; and even if these "signs" were thus to mean that also Muhammad indeed performed "clear signs" - it would nevertheless still not at all imply that those "clear signs" are to be equated with miracles. Why not?

Because the *Qur'an* as a whole²⁷⁹ teaches that Muhammad really did not perform any impressive miracles. So, if the *Qur'an* is to be consistent with itself - the doubtful possible meaning of *Sura* 61:6 is to be interpreted in the light of the other²⁷⁹ much clearer *Suras* (such as especially *Suras* 5:113²⁷⁸ en 19:27-34), and not *vice-versa*.

Indeed, *Sura* 3:144 teaches that "Muhammad is no more than an Apostle." *Suras* 10:20 & 13:7 ask: "Why is a sign not sent down to him from his Lord?" *Sura* 17:59 states, regarding the time of Muhammad's appearance: "We refrain from sending the Signs."

Sura 18:110 has Muhammad saying: "I am but a man like yourselves." And *Sura* 21:5 records the unbelievers challenging him: "Let him then bring us a Sign like the ones that were sent to (Prophets) of old!" Indeed, also acknowledged Islamic biographers of Muhammad such as Dr. Yusuf and M.M. Ali seem to concede that Muhammad never performed miracles.³⁵¹

However, our investigation is not about Muhammad in the opinion of A.H. Deedat or Dr. Yusuf or M.M. Ali or even in the *Qur'an*. Our investigation, like that of Imam Deedat, is about *Muhammad in the Old and New Testament*.

According to those latter documents, also the very name Muhammad is not even mentioned - and still less any miracles which he may or may not have performed. According to those documents, it was Jesus Christ Who performed wonders and signs and mighty revelations and great terrors - such as those Moses performed in Egypt and before the eyes of all Israel. For Jesus Christ indeed performed such miracles!

(D) JOHN 1: 19-25.

Before Jesus' ministry, the Jews from Jerusalem sent Priests and Levites to John the Baptizer to try and determine exactly who he was. "Who are you?" - they asked him. And he confessed and did not deny; but he confessed: "I am not the Christ!"

Then they asked him: "What then? Are you Elijah?" But he said: "I am not." They then asked: "Are you That Prophet?" But he answered: "No!"

Then they said to him: "Who are you?" He said: "I am the voice of one crying out in the wilderness 'Make straight the way of the Lord!'" Then they asked him and said to him: "Why then do you baptize, if you are not That Christ, nor Elijah, neither That Prophet?"²⁸⁴

These questions which those Jews asked concerning the identity or not of John with "Christ" and "Elijah" and "The Prophet" - graphically illustrate the ignorance of those Jews. From those ignorant questions, the Muslim Scholar Imam Achmad Deedat²⁸⁵ wrongly concludes that one person is the "Christ" and that altogether a different person is "That Prophet." But that, is nowhere taught in the Bible.

It is true that those ignorant Jews who then spoke to John, were still uncertain even of their own understanding about these matters. That is why they asked John to explain. It does seem they then probably thought "the Christ" was perhaps not the same Person as "That Prophet." But shortly thereafter, at the commencement of Jesus' public ministry, when those who were eye-witnesses "had seen the miracle that Jesus did" - they would realize that He Himself is "truly That Prophet Who would come into the World."²⁸⁶

The actual predictions of the Old Testament itself, and the opinions of the Jews from Jerusalem thereanent, are naturally two different things which should never be confused with one another. Those Jewish Priests and Levites then indeed did have a partial insight into the Old Testament predictions - also including the prophecies concerning "The Christ"²⁸⁷ and "Elijah"²⁸⁸ and "That Prophet."²⁸⁹

However, those Jews did not then know precisely to how many persons nor to whom these predictions applied. This we see even where Jesus' Own Apostles later told Him "men" thought He was "John the Baptizer, Elijah, or one of the Prophets."²⁹⁰ We also see this, where Herod and others did not know Who Jesus was - whether "John the Baptizer risen from the dead, Elijah, a prophet, or like one of the prophets."²⁹¹

It is nowhere taught in the Old or the New Testament that these three predictions (anent "Christ" and "Elijah" and "That Prophet") would be fulfilled by three different persons. Different predictions are often fulfilled by one and the same person.

For example: Isaiah's prediction anent the "Servant of the Lord";²⁹² and Micah's prediction anent the "Ruler of Israel"²⁹³ - are different. But they were both fulfilled in one and the same Person - namely Jesus Christ.²⁹⁴

The same applies also to the predictions anent "The Christ" and "That Prophet." They - together with the prediction anent a further coming of "Elijah" - we shall now briefly deal with, together with their fulfilments.

ELIJAH.

In the Old Testament, it was predicted that "Elijah" would be sent out **ahead** as a messenger - in order to **herald** the coming of the Lord Himself. That first event would occur before the Lord Himself would come to His temple - indeed, "before the coming of the great and dreadful day of the Lord." Furthermore, it would occur precisely in order to bring "the heart of the fathers back to the children - and the heart of the children back to their fathers."²⁹⁵

Now concerning the above prediction at the very end of the Old Testament in the book of Malachi, also the New Testament has much to say. Indeed, at the very outset of the New Testament - we in this regard learn the following: (i) that John the Baptizer went out before the Lord (Jesus) in the power and spirit of Elijah;²⁹⁶ (ii) that Jesus Christ saw the fulfilment of that prediction in John the Baptizer;²⁹⁷ (iii) that the appearance of John the Baptizer looked just like that of Elijah;²⁹⁸ and (iv) that wicked Queen Herodias wanted to kill John the Baptist just like wicked Queen Jezebel had wanted to kill Elijah.²⁹⁹

Conclusion:

John the Baptizer was thus just like Elijah, as regards his prophetic office and his appearance - even though he was not the same person as Elijah himself. That is why he answered "I am not" - when uncertain Jews from Jerusalem came and asked him whether he was Elijah (himself).

When John the Baptizer even later not yet understood that he himself had fulfilled the prediction in Malachi that he like Elijah had gone out ahead of the Lord (*viz.* Jesus) - he sent to Jesus to learn whether He (Jesus) was the One Who would come, about Whom Malachi had further prophesied. When Jesus then applied one of the other predictions of Malachi to John, He told the Jews: "If you are willing to receive it, this [John the Baptizer] is Elijah who was to come!"³⁰⁰

CHRIST.

Both Christians and Muslims agree that the Old Testament³⁰¹ predictions about the "Christ" (alias the Anointed One or the Messiah), were fulfilled precisely in Jesus (also according to the New Testament).³⁰² The *Qur'an* itself very clearly acknowledges this. Cf.: "Christ Jesus the son of Mary" (4:171) and "Christ the son of Mary" (5:19 & 5:74 & 9:31). In this respect, Islam stands closer to the Bible than do the Judaists (who deny that Jesus is the Christ).

THE PROPHET.

The Old Testament predictions³⁰³ about the great promised "Prophet" were, according to several places³⁰⁴ in the New Testament, fulfilled in Jesus Christ. Thus:

(i) After Jesus multiplied the loaves, the people said: "He is truly **That Prophet** Who would come into the World."³⁰⁵ (ii) On the day of the Great Feast, many in the crowd said of Jesus: "He is truly **The Prophet**."³⁰⁶ (iii), Peter said of Jesus: "Moses truly said to the [fore]fathers 'The Lord your God shall raise up for you a **Prophet** from your brethren like I am. You must heed Him, according to everything which He shall tell you. And every soul who does not wish to heed **That Prophet** shall be destroyed from among the people."³⁰⁷ And (iv) Stephen saw Jesus as **The Prophet** of Whom Moses wrote.³⁰⁸

General conclusion:

On the basis of the Old and New Testaments, only one general conclusion is possible from the above data. It is this: (i) the prediction about "Elijah" was fulfilled by John the Baptizer; and (ii) the predictions about "The Christ" and "That Prophet" were both fulfilled by Jesus.

(E) PERSONAL SIMILARITIES OF MOSES & CHRIST & MUHAMMAD.

At C above, we pointed out that Deuteronomy 18:15-18 does not teach that the Promised Prophet as a Person would be like Moses - but teaches that the Promised One would be a Prophet from Moses' brethren the sons of Israel like Moses himself was (verses 15 & 18a). Indeed, the Promised Prophet would act as a Prophet like Moses did at Horeb (verses 15-17) - namely act as Mediator between God and His people.¹⁵⁷

Now the Muslim Scholar Imam Deedat has written:¹⁴⁸ "The main distinguishing feature of the Promised Prophet is that he should be LIKE MOSES, 'Like unto thee,' says God to Moses." But here - Imam Deedat forgets, *inter alia*, at least two things.

Firstly, Jesus and Moses were both circumcised when infant Israelites - while Islam says Muhammad was either born circumcised or circumcised only when much older or was alternatively always an uncircumcised Non-Israelite. Secondly, both Moses and Jesus knew how to write - but (also according to the *Qur'an*) Muhammad was illiterate.³⁰⁹

We have already previously remarked that Deuteronomy does not at all teach the just-mentioned view of Imam Deedat (see too Appendix A below) - and also that the validity of Imam Deedat's reasonings about this, rests on the precision of his own statement. Nevertheless, for the sake of completeness, we now deem it appropriate to present and to refute also Imam Deedat's reasonings about this matter.

A. Three alleged general similarities between Moses and Muhammad.

Imam Deedat begins with three general reasonings which he himself admits "are matters of mere belief only" - and that "you may discount them if you like."³¹⁰ But then he continues:

"In the first place, according to the Christians, Jesus was a God and Moses but His servant, a SERVANT OF GOD. Secondly, Jesus was CURSED for the redemption of the sins of the world, but Moses was not cursed for the redemption of their sins; thirdly, Jesus had to go to Hell for three days, but Moses had no need to go there."

We would not at all discount these points. Yet in the first place, according to the Bible - Jesus Christ, just like Moses, was also a **servant of God**.³¹¹ Secondly, Jesus' being cursed was a consequence of His being Mediator of the New Testament; just as Moses was the mediator of the Old Testament.³¹² The third point, however, we shall answer under the seventh point below.

B. Eight allegedly irrefutable similarities between Moses and Muhammad

While Imam Deedat admits that the above-mentioned three reasons "are matters of mere belief only" which "you may discount...if you like" - he also has other reasonings which in his opinion are decisive. He writes: "I will quickly give you EIGHT clear-cut reasons, without elaboration, as to why this prophecy does not apply to Jesus, and how it relates to Muhammad.... Let us inspect, let us scrutinize, the actual, the factual and the incontrovertible differences between Moses and Jesus and the EXACTNESS of Moses and Muhammad."³¹³

We now, one at a time, present Imam Deedat's **eight reasonings**.³¹⁴ Immediately after each of his reasonings, we supply our own comment thereon.

"1. Moses had a Father and Mother, and so had Muhammad" - declares Imam Deedat. "But Jesus only had a Mother."³¹⁵

To the contrary! Jesus too had an (eternal) Father, namely God - Whom Deedat denies is anyone's Father. For Jesus Himself prayed: "And now, Father, glorify Me with Your Own Self - with the glory which I had with You before the world was!"³¹⁶

It is of further interest to note that both Amram the father and Jochebed the mother of Moses continued to survive after his birth,³¹⁷ and that Jochebed herself raised him³¹⁸ - in Egypt. Similarly, both Joseph as foster-father and Mary as Jesus' mother continued to survive after His human birth.³¹⁹ Joseph and Mary raised Him,³²⁰ also during that part of His childhood which was spent in Egypt.

But Muhammad's father Abdullah died before his son was born. Shortly after his birth, Muhammad was sent out into a rural area - and raised by his governess Halima. Only when Muhammad was four years old, did his true mother Amina start caring for him.

Yet she too died, but two years later. For the next two years, the orphan was raised by Muhammad's grandfather Abdul Muttalib. At the latter's death, the eight-year-old Muhammad was further raised by his uncle Abu Talib, who then looked after him throughout Muhammad's youth³²¹ - all of which was spent in Arabia, and none of which was spent in Egypt.

The above-mentioned similarities between Moses and Jesus, are very striking. So too, the above-mentioned differences between Moses and Jesus on the one hand - and Muhammad on the other.

"2. Moses and Muhammad were born in the normal course of events," writes Imam Deedat. "But Jesus was created by a special miracle."³²²

This point is very closely related to the first - to the answer for which we would again refer. Yet we would now further point out that both Moses³²³ and Jesus³²⁴ were exposed to abnormal dangers of persecution shortly after their births. However, that was not the case with Muhammad.³²⁵

"3. Moses and Muhammad married and begot children," observes Imam Deedat,³²⁶ "but Jesus remained a bachelor all his life." The Muslim Scholar M.M. Ali mentions that Muhammad had ten wives. Others allege up to fifteen wives (excluding women captured in warfare and select concubines).

Christ's Church is His only wife, and from her He raises up a large spiritual progeny. After God would make "His soul an offering for sin," wrote Isaiah of Christ,³²⁷ "He shall see His seed" alias His descendants. And Christ, just like Moses - and other than Muhammad - had and has no concubines.

"4. Moses and Muhammad were the temporal as well as the spiritual heads of their peoples," alleges Imam Deedat. "But Jesus only claimed spiritual leadership."³²⁸

To the contrary. Jesus is King not only of Heaven³²⁹ but also of the Earth. Nathanael said to Christ: "Rabbi, You are the Son of God! You are the King of Israel!"³³⁰ And the superscription above His cross, in the World-languages Latin and Greek as well as in Hebrew, read: "**The King of the Jews.**"³³¹

Jesus Christ "is Lord of lords and King of kings."³³² "The kingdoms of this World," He said to His Apostle John, are becoming "those of our Lord and of His Christ - and He shall keep on reigning as King unto all eternity."³³³ Indeed, Christ Himself said to all His Apostles: "To Me has been given all power in Heaven and on Earth!"³³⁴

"5. Moses and Muhammad brought new laws and ordinances for their people," alleges Imam Deedat. "But Jesus never claimed to have brought a new law."³³⁵

To the contrary. Jesus Himself clearly and expressly taught His disciples: "A new commandment I give you, that you should love one another."³³⁶

"6. Moses and Muhammad were acknowledged as prophets by their people in their very lifetime," alleges Imam Achmad Deedat. "But Jesus was 'despised and rejected' by his people."³³⁷

To the contrary. The Bible teaches us that also Moses was rejected by his own people; and Isaiah predicted that the Messiah Jesus Christ would at His first coming similarly be despised by His Own nation.³³⁸ Yet, also within the lifetime of His contemporaries, many thousands of Jews and a very large number even of Jewish Priests became believers in Christ³³⁹ - and today, Christianity still remains the religion with by far the most numerous following here on Earth.

"7. Moses and Muhammad died natural deaths," claims Imam Deedat. "But Jesus was killed on the cross."³⁴⁰

We heartily agree with Imam Deedat that Jesus died on the cross. But it is difficult for us to see how, with this admission, Imam Deedat could still remain a Muslim. For the Islamic *Qur'an* expressly teaches about Jesus³⁴¹ that many of the Jews "said in boast: 'We killed Christ Jesus the son of Mary, the Apostle of God.' But they killed him not, nor crucified him ... For of a surety, they killed him not."

8. Imam Deedat's final point runs: "8. Moses and Muhammad lie buried on Earth." On the other hand "Jesus rests in Heaven."³⁴²

Not quite! God enabled Moses - just like Christ also - to get buried in the **Biblical Holy Land**. Moreover, nobody to this day know precisely where Moses and Christ were buried. The devil was in contention regarding the whereabouts of the corpse of Moses (Jude 9), just as the Jews to this day are in contention regarding the whereabouts of the corpse of Jesus (Matthew 28:11-15). Indeed, Moses together with Elijah even conversed with Jesus on the mount of transfiguration.³⁴³

On the other hand, all know that Muhammad was not buried in the Biblical Holy Land to the north - but rather far to the south, in a still extant grave precisely at Medina in the Non-Biblical yet Qur'anic **Saudi-Arabia**. Indeed, Muhammad had not even been born when Moses conversed with Jesus on the mount of transfiguration.

Muhammad is still dead, but Jesus and Moses now live in Heaven. Indeed, also the Islamic magazine *The Mediator* (Vol. I No. 23 p. 7) acknowledges that even "some Muslims...say that Jesus still continues to live bodily in Heaven."

C. Five further similarities between Christ and Moses.

It would be useful also to note several further similarities between Moses and Christ. Such are: in addition to the twofold similarities predicted in Deuteronomy 18:15-18 (which have been dealt with at C: I above); in addition to the eight further similarities just listed immediately above; and also in addition to all general characteristics of all true prophets (such as faithfulness, humility, love, compassion, prayer-zeal, *etc.*).³⁴⁴

First. Both Moses and Christ were almost murdered when babies. At the time of Moses' birth, all of the Israelitic male babies were ordered murdered by Pharaoh - and King Herod did the same, at the time of the birth of Christ.³⁴⁵ However, no such attack was ever launched against the life of Muhammad when he was yet a baby.

Second. Both Moses and Christ sacrificed a royal court, for the sake of their brethren the Israelites.³⁴⁶ Muhammad, however, did not do so.

Third. Both Moses and Christ saw God from face to face. As a result of this, the divine glory was reflected in their own faces.³⁴⁷

Fourth. Moses spent forty days and forty nights without food on a mountain. So did Christ.³⁴⁸

Fifth and last. Moses and Jesus both performed supranatural miracles.³⁴⁹ We are clearly told that like Moses, whom the Lord knew face to face, no prophet since arose in Israel - in all the signs and the wonders which the Lord sent him to do...and...in all that mighty hand [or revelation] and in all the great terror which Moses showed in the sight of all Israel."

Jesus, the Saviour not just of Israel but indeed of the World, performed even greater miracles than had Moses. Consequently, the people who saw this said: "He is truly The Prophet Who would come into the World!"³⁵⁰ On the other hand, it seems in every respect - also according to Islam - that Muhammad performed no such remarkable miracles.³⁵¹

D. Texts showing the excellence of Christ even above Moses.

1. Moses was indeed faithful in his whole house as a servant, in witnessing about what then would still be spoken. But Christ was faithful as Son over His house. For He is regarded as being worthy of more glory than Moses - inasmuch as He Who built the house, has more honour than the house³⁵² (or its servants).

2. Moses wrote: that Abraham was willing to sacrifice his only son; that the passover lamb had to be slain; and that the copper serpent was lifted up on a pole. And the New Testament informs us: that God sacrificed His only-begotten son Jesus; that Jesus is our slaughtered Passover Lamb; and that "just as Moses lifted up the serpent in the desert, so too must the Son of man be lifted up so that everyone who believes in Him...can receive everlasting life."³⁵³ Nothing similar is said of Muhammad.

3. The Jews who were baptized in Moses, drank from a spiritual Rock Which followed them. And that Rock was Christ.³⁵⁴ Nothing such is said of Muhammad.

4. Moses regarded the reproach of Christ as greater riches than the treasures of Egypt.³⁵⁵ None of this is applicable to Muhammad.

5. On the mount of transfiguration, Moses and Elijah conversed with Christ. Yet when Peter wanted to treat all three of them equally, a Voice from a cloud said of Jesus: "This One is My beloved Son in Whom I am well-pleased. Listen to Him!"³⁵⁶

6. "The ministry of death [*viz.* the breach of the Old Testament (F.N.Lee)], engraved with letters on stones, was glorious - so that the Israelites could not fix their eyes on the face of Moses, on account of the glory in his face which nevertheless had to perish. How much more glorious shall the ministry of the Spirit be [*viz.* the New Testament (F.N.Lee)]!.... Till today, at the reading of the Old Testament, the same veil remains [with the Jews], without being lifted up - the veil which is destroyed in Christ."³⁵⁷

7. "Moses came to a touchable mountain [*viz.* Mount Sinai (F.N.Lee)], and to a burning fire and blackness and darkness and tempest.... And so terrible was the sight, that Moses said: 'I fear exceedingly, and quake!' But you [who keep looking unto Jesus (verse 2)] have come to Mount Zion [*viz.* the Christian Church] and the City of the living God, the Heavenly Jerusalem and tens of thousands of angels...and to Jesus the Mediator of the New Testament and the blood of sprinkling."³⁵⁸

8. Moses received a divine command when he was to build the tabernacle. For God said: "See to it that you make everything according to the pattern which was shown to you on the mount!" But Jesus³⁵⁹ "has obtained a more excellent ministry - inasmuch as He is also Mediator of a better covenant which has been founded on better promises."³⁶⁰

Conclusion:

Deuteronomy 18:15-18 notes merely a twofold resemblance between the prophet Moses (*cf.* Hosea 12:14) and the Promised Prophet. *Viz.* first, the latter would be an Israelite like Moses; and second, He would be a Mediator like Moses was at Horeb (alias Mount Sinai).

Nevertheless, also from other Bible texts, we arrive also at these following further conclusions. (i) Even as a Person, Christ had more similarities with Moses than did Muhammad. (ii) Christ's excellence even above Moses is clearly mentioned at many texts in the Old and New Testaments of the Bible. And (iii) the Bible nowhere mentions that Muhammad would be a prophet at all.

(F) GENERAL CONCLUSION RE IDENTITY OF THE PROPHET LIKE MOSES.

We have now reached the stage in our discussion, where we must summarize all of the foregoing facts. Thus, we then come to a general conclusion.

First, we shall summarize the Old Testament data. Second, we shall summarize the New Testament data. And third, we shall reach a general conclusion on the basis of the

Bible (viz. the Old and the New Testaments as a whole). In all of that, we shall clearly determine the position of "Muhammad in the Bible."

We therefore conclude this chapter under the following headings:

- I: CONCLUSION FROM THE OLD TESTAMENT DATA;
- II: CONCLUSION FROM THE NEW TESTAMENT DATA;
- III: GENERAL CONCLUSION ACCORDING TO THE BIBLE AS A WHOLE CONCERNING THE PROMISED PROPHET LIKE MOSES

I: CONCLUSION FROM THE OLD TESTAMENT DATA.

A. According to Deuteronomy 18:15-22, the Promised Prophet would be an Israelite (like Moses). **Jesus** was an Israelite, but **Muhammad** was not.

The Promised Prophet would also be a Mediator like Moses was at Horeb, where he (a) acted between God and His people; (b) interceded in prayer to God for the people; and (c) functioned as covenantal mediator. **Jesus** stood between God and His people; He interceded with God in prayer for His Fellow-Israelites; and He was the Mediator of the New Covenant. But **Muhammad** was not.

The Promised Prophet would also be raised up by the Lord. **Jesus** was constituted as a human being by the Spirit of the Lord; He was raised up as a Prophet by the Spirit of the Lord; and He was raised up from the dead by the Spirit of the Lord. **Muhammad** was not.

The Promised Prophet would also speak the words of God. **Jesus** spoke only the Word of God; He Himself was the Word of God. **Muhammad** was not.

B. According to Deuteronomy 18:15-22, God Himself would reckon with those who reject His Prophet.

Jesus said that His words were not from Himself, but from His Father. He also said that He [Jesus' Father] would judge on the last day those [like **Muhammad**] who do not accept Him for what He was and is.

C. Deuteronomy 18:22 warns against false-prophets. This means three things, at the very least.

(i) It warns against false-prophets who, in the Name of the Lord, speak that which they were not commanded so to speak. **Jesus**, on the other hand, spoke only what His Father told Him to say.

(ii) It warns against false-prophets who speak in the name of [an]other god[s]. **Jesus**, on the other hand, spoke only in the Name of the Triune God of Israel and of Moses. **Muhammad** did not.

(iii) It warns against false-prophets who for that reason must die. **Jesus**, just like many other true prophets (such as Zechariah and Urijah), was indeed killed. But God raised Him up from the dead, and then took Him up into Heaven where He lives for evermore. **Muhammad**, however, died in the usual way; was buried here on Earth; and his body has not yet been raised up again.

D. Deuteronomy 18:15-22 teaches that the words of the false-prophet shall not come to pass. The words of **Jesus** have been and/or shall be fulfilled. The predictions of **Muhammad** that Allah would preach the truth "about all religions" specifically through him himself (*Suras* 9:33 and 61:9), have failed.

E. Deuteronomy 34:10-12 mentions that up to the date when it was written, no further prophet like Moses had arisen as regards (i) all the signs and wonders which the Lord commanded Moses to do; and as regards (ii) all that mighty hand (or revelation) and all the great terror which Moses did before the eyes of all Israel. **Jesus** did even greater wonders than that. But **Muhammad** did not.

II: CONCLUSION FROM THE NEW TESTAMENT DATA.

A. Immediately before Jesus' earthly ministry, the Jews in Jerusalem were then expecting a great Saviour - even though they were not certain whether that Saviour would be "The Christ" or "Elijah" or "That Prophet." So great was their uncertainty about the manner in which God's promises (*e.g.* Malachi 3:1-3 & 4:1-6) would be fulfilled in those days, that they did not know just who John the Baptizer was. However, they indeed expected that "The Christ" and "Elijah" and "That Prophet" would be contemporaries of one another. Indeed, they did not expect that one of them (like Muhammad) would come only 600 years after the other(s). In these latter matters, they were quite correct.

Jesus appeared precisely at the time those Jews from Jerusalem were expecting "The Christ," "Elijah," and "That Prophet." **Muhammad** did not appear at that time.

B. A few days later, during Jesus' earthly ministry, He Himself saw the fulfilment of the prediction about the coming Elijah in the actions of John the Baptizer. Indeed, precisely then did many Jews acknowledge Jesus to be both "The Christ" and "That Prophet."

Jesus they called "Rabbi" and "Messiah" or Christ and "King of Israel." He was then also called "Him concerning Whom **Moses** and also the prophets wrote" (John 1).

Jesus was believed. Why? Because people saw the signs and miracles which He performed (John 2).

Jesus mentioned that He would be lifted up. How? On a pole or a cross - just as **Moses** had lifted up the copper serpent in the desert (John 3).

Jesus was regarded as a Prophet by the woman of Samaria. Indeed, He Himself so professed to be (John 4).

Jesus then spoke to those Jews who wanted to kill Him. To them He said: "If you had believed **Moses**, you would believe Me - for he wrote about Me" (John 5).

Jesus performed another miracle. Then people said: "He is truly **That Prophet** Who would come into the World" (John 6).

Jesus was rightly regarded by many in the crowd as "**That Prophet**." Others again said with equal correctness: "He is The Christ" (John 7).

C. After Jesus' earthly ministry and also subsequent to His ascension into Heaven, He was preached by Peter to be **That Prophet** about Whom Moses (in Deuteronomy 18) had written (Acts 3). Jesus was certainly regarded as **That Prophet**, also by Stephen - though the latter was murdered before finishing off his sermon to that effect (Acts. 7).

Throughout both the Old and New Testament, Muhammad is never called a prophet. In spite of this, the New Testament repeatedly warns against false-prophets who would appear after Jesus did.

III: GENERAL CONCLUSION ACCORDING TO THE BIBLE AS A WHOLE CONCERNING THE PROMISED PROPHET LIKE MOSES.

There is but one conclusion to which anybody (who is not radically prejudiced) can come, on the basis of the previous data. It is this. The Bible, in respect of Deuteronomy eighteen, expressly teaches: (i) that **Jesus Christ** is The **Promised Prophet**; and (ii) that false-prophets would arise, who would be punished.

There is, then, but one legitimate conclusion. There are, in the Bible, **no favourable references** - either explicit or implicit - to Muhammad.

* * * * *

IV. IS MUHAMMAD JOHN FOURTEEN TO SIXTEEN'S "COMFORTER"?

A. THE MUSLIM HYPOTHESIS.

"Jesus," wrote the Muslim Scholar Muharrem Nadji,³⁶¹ "foretold the coming of the Spirit of Truth after him...(John 14:16)...(John 15:26)...(John 16:17)...(John 16:12).... We put it to our Christian friends: Who came after Jesus, and testified to the truthfulness of his mission when he was denounced vehemently by the Jews - clearing him of all the heinous charges which had been levelled against him?"

"The Holy Prophet Muhammad guided the people into all truth: 'This day have I perfected for you your religion, and completed my favour for you!' (The Quran 5:3). The Law brought by him, being perfect and complete, will abide forever."

Islam maintains³⁶² that post-apostolic **later** Christians **falsified** the primordial Greek word now translated in John 14 to 16 as: "Comforter." According to Islam, the original Greek word was Periklutos (meaning 'the praised one'). In Arabic, Periklutos should then be translated 'Ahmad' - which would then refer to the 'praised' Muhammad.

So, precisely in order to try and deny this - maintains Islam - such **later** Christians falsified the original word in John's Gospel (namely Periklutos), by changing it to Parakleetos. This word Parakleetos (meaning 'the one summoned' and hence 'Advocate' and 'Helper' or 'Comforter' in the sense of 'Strengthener') - Islam alleges was then applied by those later Christians not to the promised Periklutos (the 'praised one' alias Muhammad) but rather to the coming of the Holy Spirit before the later coming of the there-predicted Muhammad.

Islam further maintains that not only the Old Testament in Hebrew but also the New Testament in Greek would originally - like the first Qur'an - have been written without vowels. Consequently, it would not (so Islam claims) have been the (to Muslims) falsified word Parakleetos but only the allegedly original consonants P-r-kl-t-s that would have been written down in the autograph and in the first copies of John 14 to 16.

This P-r-kl-t-s would then (according to Islam) originally have been pronounced precisely as Periklutos. Only centuries later would Muhammad-hating Christians in their later-corrupted manuscript copies of John's Gospel - have falsified this by vowelizing such copies precisely as Parakleetos.

In so doing, such later Christians are also said (by some Muslims) to have rejected one of the original Gospels which allegedly represented John's words correctly on this point. This writing, allege such Muslims, was the (**so-called**) Gospel of Barnabas. That

latter maintains that Muhammad would be the promised coming Saviour of the World - and that Muhammad would also abolish the idols.

Recently, it is then especially this so-called *Gospel of Barnabas* (not to be confused with the much earlier *Epistle of Barnabas*) which has given some comfort to some Muslims. It is today extant, in full, only in an Italian translation kept in Vienna.

It originated between the 14th and the 16th centuries A.D., perhaps being written possibly in Spain by an apostate from Christianity to Islam. It syncretizes Biblical, Gnostic, Judaistic and Islamic elements.

It states that Jesus did not die on the cross but that Judas was transformed into the likeness of Jesus, and that Judas was crucified in the place of Jesus. It denies that Jesus is either the Son of God or the Christ; it has Jesus describing Muhammad as the 'Greater One'; and it announces Muhammad as the predicted Messenger of God.

Interestingly, it was not till 1854 that Islam began to use this bogus '*Gospel*' against Christianity. Yet especially since 1959, even several Muslim Scholars have rejected this writing as being irreconcilable with the Quranic claims: that not Muhammad but Jesus is the Christ; that Jesus was born under a palm-tree in Jerusalem and not in an inn near Bethlehem; that Mary suffered birthpangs, and did not experience a painless childbirth; that there are seven and not nine heavens; that polygamy is permitted, and not disallowed; and that hell lasts forever, and is not just a temporary location.

However, the seventh-century *Qur'an* itself (at *Sura* 3:81) maintains that "God took the Covenant of the Prophets [in the Old Testament], saying: 'I give you a Book [*viz.* the New Testament] and Wisdom [*viz.* Jesus the Word (as in *Suras* 3:45 & 4:171)]. Then [*viz.* thereafter] an Apostle [*viz.* Muhammad] comes to you, confirming what is with you. Believe him, and render him help!"

On this, the Muslim Scholar Abdullah Yusuf Ali comments: "The argument is...Muhammad is foretold in the Gospel of St. John 14:16, 15:26 and 16:7. The future Comforter cannot be the Holy Spirit as understood by Christians, because [the] Holy Spirit already was present, helping and guiding Jesus. The Greek word [today] translated 'Comforter' is 'Paracletos' [Ali means *Parakleetos*], which is an easy corruption from 'Periclytus' [Ali means *Periklutos*], which is almost a literal translation of 'Muhammad' or 'Ahmad.' See *Q[ur'an]*. 61:6.

"Further, there were other Gospels that have perished, but of which traces still remain - which were even more specific in their reference to Muhammad. *E.g.*, the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg." Thus, Abdullah Yusuf Ali.

At the above-mentioned *Sura* 61:6 in the *Qur'an*, one reads: "Remember, Jesus the son of Mary said: 'O Children of Israel! I am the apostle of God (sent) to you confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me

whose name shall be Ahhmad.’ But when he came to them with Clear Signs - they said: ‘This is evident sorcery!’”

On this, Abdullah Yusuf Ali comments: "*Ahhmad* or *Muhhammad*, the Praised One, is almost a translation of the Greek word *Periclytos* [Ali means *Periklutos*]. In the present [corrupted] Gospel of John, XVI:16 [Ali means XIV:16 alias 14:16], XV:26 and XVI:7, the word ‘Comforter’ in the English version is for the Greek word ‘*Paracletos*’ [Ali means *Parakleetos*]. This means ‘Advocate’ [cf. I John 2:1], ‘one called to the help of another,’ ‘a kind friend’ - rather than ‘Comforter.’

"Our [Islamic] doctors contend that *Paracletos* is a corrupt reading for *Periclytos*, and that in the original saying of Jesus there was a prophecy of our holy Prophet *Ahhmad* by name. Even if we read *Paraclete*, it would apply to the holy Prophet, who is ‘a Mercy for all creatures’ (21:107) and ‘most kind and merciful to the Believers’ (9:128)."

The latter-mentioned references to the *Qur’an* (21:107 and 9:128) are very obscure as to the *Parakleetos/Periklutos* point at issue. Yet how should one then evaluate this argument that the Greek original manuscript or autograph of John 14 to 16 was allegedly without vowels, so that either *Parakleetos* or *Periklutos* would there originally have appeared simply as *P-r-kl-t-s*? Consideration needs to be given especially to the following three counter-arguments.

(1) Some Bible Scholars such as the Buxtorffs, Rev. Dr. John Owen, Rev. Dr. John Gill, Rev. Professor Dr. Robert Dabney and Dr. George Ella (see our endnote³) maintain that Jesus’ **infallible** references in *e.g.* Matthew 5:18 and Luke 16:17 also to the ‘tittles’ of the Law, would indicate that even the inscripturated Old Testament’s Hebrew autograph and also the **oldest copies** thereof - were indeed **vowelled**. That would be suggested also by ancient renditions of parts thereof (such as the *Samaritan Pentateuch*) and by ancient translations thereof (such as the *Greek Septuagint*) and from later reworkings of portions thereof (such as the *Dead Sea Scrolls*) and from later commentaries thereon (such as the Aramaic *Targums*). Only in yet-later times would Hebrew manuscripts (such as *e.g.* the oldest now-extant copies) then have been written down vowellessly in order to speed up the copying process. Even as regards the *Qur’an*, (not the non-extant autograph but) its **oldest extant Arabic copies do not** have vowel-signs.

(2) Apart from the Hebrew Old Testament, it is absolutely certain that **all Greek** manuscript copies of the New Testament - still exhibit vowel-signs. That is true even as regards those later Greek copies thereof which were made only after the inscripturation of the *Qur’an*. Consequently, the Islamic accusation that later Christians went and falsified an allegedly original word *Periklutos* into *Parakleetos* - even despite the serious curses at the very end of the Bible in Revelation 22:18^f against all such actions - is absurd.

(3) Furthermore, Islam’s specious above-mentioned ‘Christian falsification theory’ - is both text-critically as well as linguistically impossible. The reason is obvious.

Every single Greek manuscript copy of the New Testament or any portion thereof up to and also for quite a time after Muhammad, here reads: *Parakleetos*. Not one of them reads *Periklutos*.

Suffice it to say, in refutation of the Islamic view of this, that also the Scholar of Islam P.J.P. de Beer³⁶³ has pointed out how even the Persian translation *Faraqlit* and the Arabic translation *Barqlit* of the Greek Comforter-texts in John 14 to 16 - support not the Islamic but the Christian view anent what John here inscripturated. For even those Persian and Arabic translations clearly show that not *Periklutos* but precisely *Parakleetos* is the word which seems to have been used in the original Greek Gospel of John and which is certainly used in all of the oldest extant Greek manuscript copies thereof.

Enough, then, has been said about the Islamitic *Periklutos*-theory. It is clearly essentially foreign to the Bible - and to all the extant Greek manuscript copies thereof.

We therefore now go on to consider the Comforter-texts in John 14 to 16 itself. Our discussion shall largely deal with the relationship between the Comforter, the Holy Spirit and Muhammad - in texts to be found within John 14 to 16.

Yet it shall first be necessary shortly to indicate the general work of the Holy Spirit in the Old Testament. Only by so doing, shall we be enabled thoroughly to grasp and to expound the Comforter-texts in John 14 to 16. So we next fix our attention on:

B. THE WORK OF THE HOLY SPIRIT IN THE BIBLE AS A WHOLE.

This matter we shall set out, shortly, under the following headings:

I: THE HOLY SPIRIT IN THE OLD TESTAMENT.

II: THE HOLY SPIRIT IN THE NEW TESTAMENT

(a) before Jesus' birth;

(b) between Jesus' birth and His crucifixion;

(c) between Jesus' crucifixion and His ascension; and

(d) after Jesus' ascension.

III: THE HOLY SPIRIT IN THE OLD AND NEW TESTAMENT.

I: THE HOLY SPIRIT IN THE OLD TESTAMENT

The Holy Spirit was operative at creation. By that we mean: first at the exnihilation of the universe;³⁶⁴ second, at the creation of all living beings (such as angels and plants and animals); and third, at the creation of man as the unique image of God.³⁶⁵

The Holy Spirit is also the Spirit of Christ. He caused some of the prophets to get the Old Testament written down.³⁶⁶

Bezaleel and Uri, Joshua and Gideon - were all filled with the Holy Spirit.³⁶⁷ Upon Samson and Saul, the Holy Spirit came.³⁶⁸

Indeed, the Holy Spirit was **upon** Othniel.³⁶⁹ Too - the Holy Spirit came **into** Ezekiel; **lifted** him up; **took** him up; **fell on him**; brought him **in a vision** to Chaldea.³⁷⁰

II: THE HOLY SPIRIT IN THE NEW TESTAMENT.

(a) The Holy Spirit before Jesus' birth.

The Holy Spirit came over Mary the blessed mother of Jesus - and the power of the [All-]Highest overshadowed her. Of the Holy Spirit, she was found to be pregnant; therefore the Holy Child Who was [conceived and] born, was called the Son of God.³⁷¹

(b) The Holy Spirit between Jesus' birth and crucifixion.

At Jesus' baptism the Holy Spirit descended upon Him in a bodily shape like a dove, after which He returned from the Jordan full of the Holy Spirit - and was led away by the Spirit into the wilderness where He was tempted by the devil for forty days. Then Jesus in the power of the Holy Spirit returned to Galilee, and began to preach: "The Spirit of the Lord is upon Me."³⁷² It is therefore not surprising that John the Baptizer said of Jesus: "God did not give the Spirit by measure!"³⁷³

Jesus said: "If anyone is thirsty, let him come to Me and drink! He who believes in Me, as the Scripture says: 'Streams of living water shall flow forth from within him!' And that He said of the Spirit Whom those would receive that believe in Him. For the Holy Spirit was not yet there - because Jesus had not yet been glorified. Many of the people, when they heard that word, said: 'He is truly **That Prophet!**'"³⁷⁴

Jesus told His Apostles: "If you ask for anything, in My Name, I shall do it.' If you love me, keep My Commandments! And I shall pray to the Father, and He shall give you another **Comforter** [or **Strengtheners**] so that He may abide with you forever: the **Spirit of Truth** Whom the World cannot receive because it does not see Him and does not acknowledge Him. But you acknowledge Him, because He remains with you and shall keep on being in you."³⁷⁵

Jesus said to His Apostles: "The word which you hear, is not Mine [*cf.* Deuteronomy 18:18] but is from the Father Who sent Me. This I have said to you while I am remaining with you. But **the Comforter, the Holy Spirit**, Whom the Father shall send in My Name, He shall teach you all things and remind you of all I told you."³⁷⁶

Jesus also said something else to His Apostles. *Viz.:* "When the **Comforter** has come Whom I shall send you from the Father, **the Spirit of Truth** Who goes forth from the Father - He shall witness about Me."³⁷⁷

Jesus further said to His Apostles: "It is advantageous for you that I go away. For if I do not go away, the **Comforter** shall not come to you. But if I go away, I shall send Him to you. And when He comes, He shall convince the world of sin and of righteousness

and of judgment - of sin, because they do not believe in Me; and of righteousness, because I am going to My Father and you shall not see Me any more; and of judgment, because the prince of this world has been judged.

"I still have many things to tell you, but you cannot bear them now. But when He has come, **the Spirit of Truth**, He shall lead you in the whole truth. For He shall not speak from Himself. But everything He hears, He shall speak - and announce future things to you.

"He shall glorify Me - because He shall take of what belongs to Me, and announce it to you. All that the Father has, is Mine. That is why I said that He [the Holy Spirit of verse 14] shall take of what belongs to Me - and announce it to you."³⁷⁸

(c) The Holy Spirit between Jesus' crucifixion and ascension.

Even at Christ's death and thereafter, His Spirit was still operative. Jesus sacrificed or "offered Himself without spot to God through the eternal Spirit." Indeed, "by the Spirit...He also went and preached in the guard-house to the spirits" of those who had previously died. This probably means that also at and between His death and His resurrection, Jesus through His Spirit proclaimed the Gospel both savingly and damningly to the spirits of the deceased, in the realm of the dead. But shortly thereafter, "He Who had indeed been killed according to the flesh" was then again brought back to life or "quickened by the Spirit." Hebrews 9:14 and First Peter 3:18-20.

After His resurrection, Jesus told His Apostles: "As the Father sent Me, even so do I send you. And after He had said that, He breathed on them and said to them: '**Receive the Holy Spirit!**' Whosoever's sins you remit, they are remitted to them; and whosoever's sins you retain, they are retained."³⁷⁹

"Keep on going therefore, make all nations into disciples, and baptize them into the Name of the Father and of the Son and of **the Holy Spirit!**"³⁸⁰ "Then, being assembled together with them, He commanded them that they should not depart from Jerusalem but 'wait for the promise of the Father which you,' He said, 'have heard about from Me.' For John truly baptized, with water; but **you shall be baptized with the Holy Spirit** not many days hence'.... 'You shall receive power after the Holy Spirit has come upon you: and you shall be My witnesses.'"³⁸¹

(d) The Holy Spirit after Jesus' ascension.

"And when the day of Pentecost had come fully, they [the twelve Apostles]³⁸² were all with one accord in one place. And suddenly there came a sound from Heaven like a rushing might wind, and it filled all the house where they were sitting.... And they were all **filled with the Holy Spirit.**"³⁸³

Peter stood up and said: "You men of Judaea and all you who are lodging at Jerusalem..., this is what was spoken by the prophet Joel:³⁸⁴ 'It shall come to pass in the last days,' says God, '[that] **I shall pour out of My Spirit** on all flesh.... And on My male-servants and on My handmaids **I will in those days pour out of My Spirit**.... And it shall come to pass that whosoever shall call upon the Name of the Lord, shall be saved'....

"This Jesus, God has raised up - of which we all are witnesses. Therefore, having been exalted by the right hand of God, and having received from the Father **the promise of the Holy Spirit** - He has shed forth this which you are now seeing and hearing.... Repent, and let every one of you be baptized in the Name of Jesus Christ for the remission of sins - and you shall receive **the gift of the Holy Spirit!**"³⁸⁵

After this outpouring of **the Holy Spirit** upon all of those who were believers in Jerusalem, we further read in the book of Acts how that Spirit of Christ testified - also about sin, righteousness and judgment.³⁸⁶ Further, we also see how the Spirit in all His fullness came to dwell in His Church and in His believers.³⁸⁷

III: THE HOLY SPIRIT IN THE BIBLE AS A WHOLE.

Both the Old and New Testaments teach us that the Holy Spirit is God³⁸⁸ - and also that He possesses divine attributes such as those of eternity, omnipresence, omniscience and omnipotence.³⁸⁹ Thus the Holy Spirit is to be distinguished, but never to be separated, from the Father and the Son.³⁹⁰

It is, then, clear that the Holy Spirit acted at many times - even before the human death of the Saviour. In addition to this, that Spirit was also strongly operative at Jesus' crucifixion - and also between Good Friday and Easter Sunday.

Further, the Spirit was prominently revealed precisely in the resurrection of Jesus. Indeed, to a much-multiplied extent, the Spirit's gifts were especially thereafter poured out on Pentecost Sunday - in order to come and execute His activities on a much greater scale within every believer.

Consequently, it can truly be said that before Jesus' glorification, the Holy Spirit had not yet **thus come [alongside and in and among the believers]**. Indeed, **that** was rightly predicted precisely in John 7:39 - and also in the "Comforter" texts in John 14 to 16.

C. REFUTATION OF ISLAMIC ALLEGATIONS THAT NOT THE HOLY SPIRIT BUT MUHAMMAD WAS THE PROMISED COMFORTER.

Here we once again refer to the immediately-preceding exposition of the work of the Holy Spirit in the Old and New Testaments. We are, then, now in a position to be able to determine Who the Old and New Testaments regard as the Comforter. Who, then - the Holy Spirit, or Muhammad?

Because the following discussions focus almost exclusively only on John 14 to 16, we would now ask the reader to open his or her Bible and to read all three of those chapters. We would also ask him or her then please to re-read thoroughly: II hereabove, and especially IIb immediately hereabove - before reading any further.

In thus re-reading the above-mentioned materials, quite a few things are very conspicuous. Hopefully, the (re-)reader has noticed that in John 14 to 16 - there are no less than 12 complete verses which directly deal with the Comforter, namely:

- (i) John 14 verses 16, 17 & 26 = 3 verses
- (ii) John 15 verse 26 = 1 verse
- (iii) John 16 verses 7, 8, 9, 10, 11, 13, 14 & 15 = 8 verses
- TOTAL = 12 verses**

Of these basic twelve verses, Imam Deedat³⁹¹ - in his discussion of the identity of the Comforter - cites only:

- (i) John 16 verses 7, 8 & 13 = 3 verses
- (ii) John 16 (only the first four words of verse 14) = ¼ of a verse (actually but 2/9)
- (iii) John 15 (only the last five words of verse 26) = ¼ of a verse (actually but 1/6)
- TOTAL = 3½ verses (actually but 3 & 7/18)**

To clarify these matters, we have drawn up the following Diagram:-

John 14	verse 16	verse 17	verse 26						
John 15	verse 26								
John 16	verse 7	verse 8	verse 9	verse 10	verse 11	verse 13		verse 14	verse 15

THE WORDS OF THE LORD JESUS ON THE PROMISED COMFORTER
(Imam Deedat quotes only³⁹² the coloured-in portions of the verses concerned)

It thus appears that Imam Deedat deals with a fraction more than 25 per cent (only 3½ out of 12 verses) of the total relevant texts. He does not deal with even those 3½ verses in context, but only as a conflation of fragments from a harmonious whole disrupted by him himself.

Concerning at the most 3 of the 3½ verses altogether which he does cite from the above-mentioned 12 verses, Imam Deedat writes: "These two sayings of Jesus, together with the other shorter references on the subject, lead us to one of the most notable aspects of the Comforter."³⁹³ Those "other shorter references" - as we have seen - constitute almost 75 per cent of the total data (8½ verses out of 12)!

Imam Deedat writes: "The Christians assert that the 'Comforter' or 'Spirit of Truth' of these prophecies is the Holy Ghost, which inspired the disciples at Pentecost. Against this mere assertion I present to you six solid reasons, six irrefutable arguments, to prove as

to why these prophecies do not apply to the Holy Ghost and how Muhammad minutely fulfilled every requirement of these prophecies."³⁹⁴

"The **first reason** why this prophecy relates to Muhammad and not to the Holy Ghost, is derived from the saying of Jesus: 'If I go not away, the Comforter will not come.' This means that the Comforter was dependent upon Jesus going away: but we learn from the [New] Testament the contrary about the Holy Ghost."³⁹⁵

However, note here in John 16:7 the twice-repeated phrase "to **you**" - which Imam Deedat omits in his above citation of that verse! As indicated above,³⁹⁶ the Holy Spirit was already in this world - before Jesus said He would leave it. But the Spirit had never, before Jesus left this world, come to dwell **within all the believers** (or "they who believe in Him") as such - in John 7:38-39 (*cf.* 14:16 & 15:26 & 16:7-13).

In that capacity, the coming of the Holy Spirit ("to **you**" in John 16:7) had as then not yet occurred. Indeed, that coming was dependent upon the Lord Jesus first being glorified - *viz.* through His post-mortal resurrection and ascension into Heaven.³⁹⁷

That is precisely what Jesus previously predicted, *viz.*:³⁹⁸ "**He who believes in Me**, as the Scripture says: 'Streams of living water shall flow forth from within him.' And that He said about the Spirit Whom those would receive who believe in Him. For the Holy Spirit was not yet there [*viz.* abundantly **there** with, and **there** within, **those who would believe** and indeed **believe thus**] - because Jesus had not yet been glorified."

Only after Jesus' **resurrection** from the dead, did those who believe in Him experience the Holy Spirit **thus**. And only after Jesus' further glorification through His **ascension into Heaven**, was the Holy Spirit received in yet **fuller** measure - when He (the Holy Spirit), accompanying His outpoured gifts on Pentecost Sunday³⁹⁹ and thereafter, came to abide within those who believe. For, as Jesus had promised His Apostles before His death and resurrection, the Holy Spirit would then and thus come to "abide with you for ever.... For He dwells with you, and shall be **in you**."⁴⁰⁰

The just-mentioned paragraph is closely linked to B II (c) & (d) and III above. Other texts cited by Imam Deedat in this connection, are dealt with in our endnotes.⁴⁰¹

"The **second reason** why this prophecy applies to Muhammad and not to the Holy Ghost," writes Imam Deedat,⁴⁰² "will simply become evident by my re-quoting the prophecies with emphasis on the pronouns. [*Viz.*]:

"'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when **He** the Spirit of Truth is come, **He** will guide you into all the truth; for **He** shall not speak for **Himself**, but what things soever shall **He** hear, these shall **He** speak, and **He** shall declare unto you the things that are to come: **He** shall glorify me.' And in the other prophecy, 'And **He**, when **He** is come,' *etc., etc.*

"All these masculine pronouns - **He, He, He** - must, after all, mean something. The Holy Ghost, as you know, is a spirit; and it ill deserves so many He's. Belonging to the

neuter gender, the pronoun 'it' would have been quite appropriate. All this emphasis does indicate that the Comforter of this prophecy was to be a man, and not a spirit - viz. Muhammad, and not the (impersonal) 'spirit' [or 'jinn'?!] Imam Deedat incorrectly believes the Holy Spirit to be.

To this, we answer that although the Greek word for "Spirit" is of the neuter gender (to *Pneuma*), it nevertheless needs very clearly to be understood that this grammatical phenomenon does not mean that the Spirit **Himself** is neuter. To the contrary, the Bible clearly declares that the Spirit (grammatically neuter), the Spirit of Truth, is essentially a "**He**" - as Imam Deedat himself has just correctly noted.

If Imam Deedat wishes to subject the essence of the Spirit of Truth to the grammatical rules of the Greek language, he should also realize that **if** Muhammad **were** (as he himself maintains) to be the Spirit of Truth - Muhammad too, as this *Pneuma*, would thus be of neuter gender. However, the incongruity of such subjecting of the essence of the Spirit of Truth to Greek grammatical rules - impels both Imam Deedat as well as Christians to seek another explanation of the repeated masculine pronouns **He** and **Him** and **Himself** in these passages, as regards the grammatically neuter noun *Pneuma* (alias 'Spirit').

It should be noted: that this *Pneuma* alias this Spirit of Truth, is called **He** and **Him** and **Himself**; that He is also called *Parakletos* (grammatically masculine), alias "Comforter" or Strengthened; and that He possesses an Ego, a Self-consciousness, and also a Self-determinative ability alias a will. For this Spirit can search out or investigate, hear, speak, teach, and pray. This Spirit can be lied against and tempted and opposed and grieved - all of which actions indicate that He has **personality**. Indeed, the Bible also places Him on the same level as the Father and the Son.⁴⁰³

Enough has been said to illustrate that the Spirit of Truth Himself is not a neuter impersonality. To the contrary, He definitely possesses personality - and, indeed, a divine personality distinct from that of the divine Father and the divine Son with Whom He has nevertheless always been intimately associated.

Imam Deedat wrote that "the Comforter of these prophecies was to be a man and not a ghost."⁴⁰⁴ This, however, does not at all follow. For at John 15:26 and 16:3 (which Imam Deedat himself cited in another connection),⁴⁰⁵ we read: "But when the Comforter has come Whom I will send you from the Father - the **Spirit** of Truth Who proceeds from the Father - **He** shall testify about Me."

Once again, the Bible also states that "when **He** has come, **the Spirit** of Truth, and He has led you into the whole truth" *etc.* See too John 14:16-17, where Jesus says to His Apostles: "I shall pray to the Father, and He shall give you another **Comforter** to abide with you for ever - **the Spirit** of Truth Whom the world cannot receive" *etc.*

In all these Bible texts, it is clear that the Comforter is being described not as a man, but as a **Spirit** - the personal **Spirit of Truth**. From this it is also clear that these

references to the Comforter cannot be referring to Muhammad. For Muhammad was not a non-human spirit, but a man.

Incidentally, we would also just mention that Imam Deedat has contradicted himself as regards this matter. On page 12 of his book, he says: "All this emphasis does indicate that **the Comforter** of this prophecy was to be a **man**, and **not** a **spirit**."⁴⁰⁷

Yet in the very same book,⁴⁰⁶ Imam Deedat also writes: "The **Holy Ghost** as you know is a spirit, and it ill deserves so many '**He**'s. Belonging to the neuter gender, the pronoun '**it**' would have been quite appropriate."⁴⁰²

Nevertheless, on page 20 of his book, Imam Deedat writes: "The Holy Ghost is referred to in Islamic terminology as the Archangel Gabriel."⁴⁰⁸ This is not Biblical!

However, even if this Islamic statement were indeed to be true - it would have to mean that the Archangel Gabriel would be an "**it**." For so does Imam Deedat himself describe the Holy Spirit. Yet even to Imam Deedat, Gabriel is a "he"!

Yet Imam Deedat's statement is incorrect. For the Holy Spirit is the Creator - and the Archangel Gabriel is a creature. The Holy Spirit is Divine; Gabriel is not.

So - the Holy Spirit is a Spirit. The Comforter is a Spirit - the Spirit of Truth, and not merely a man. But Muhammad was merely a man, even according to Islam.

Jesus Himself clearly teaches that the Comforter is the Holy Spirit. He says: "But the Comforter, the Holy Spirit, Whom the Father shall send in My Name, He shall teach you all things."⁴⁰⁹

"The **third reason** why this prophecy applies to Muhammad and not to the Holy Ghost," writes Imam Deedat,⁴¹⁰ "Is derived from this saying of Jesus: 'He will guide you into all the truth.' Now 'all the truth' was to be more than what Jesus was able to impart during his short ministry.... May I ask my Christian friends what new truths which were too much for his disciples to bear in Jesus' lifetime [cf. John 16:12], did the Holy Ghost reveal at Pentecost - which he had not already imparted in so many different words? No, not one!"

In this objection, two ideas are enclosed. They are: (i) "new truths"; and (ii) "the whole truth."

The New Testament indeed teaches that the Comforter would lead the Apostles "into the whole truth"⁴¹¹ However, Imam Deedat's notion that the Comforter would revealed "new truths" to the Apostles - is nowhere to be found or even predicted in the New Testament.

It is, of course, indeed true that the Holy Spirit - on and after Pentecost Sunday - did teach truth that, relatively-speaking, sounded fresh to people. Simply for the sake of completeness, we will hereunder shortly note such.

(i) "New truths."

Here, we merely mention a few of the relatively-speaking new truths which the Holy Spirit revealed on Pentecost Sunday and thereafter. *Inter alia*: 1, the fuller disclosure of the truth regarding the Person of Christ; 2, the saving benefits for believers which are grounded in Christ's death and resurrection and ascension into Heaven; 3, the Christian's relationship toward his fellow-man; 4, the temporary character of many ceremonial laws existing under the Mosaic economy; 5, rules for association and worship and service and the government of Christ's Church; and 6, a fuller disclosure of the events which shall precede the second coming of Christ - to mention merely a few such 'new truths.'

(ii) "The whole truth."

The promised Spirit Who was sent down into the Jerusalem Church on Pentecost Sunday, was the Spirit of Truth, the Spirit of Christ. **Jesus is the Truth**. Therefore, the Spirit of Truth is the Spirit of Christ.

That is why the Spirit of Truth leads into the whole Christ. For Jesus is the Truth. Therefore the Comforter, the Holy Spirit, is sent in the Name of Jesus - and called the Spirit of Christ.

That is why Jesus said of the Spirit of Truth: "He shall teach you all things and shall remind you of everything I have told you." Jesus also said: "But when the Comforter has come Whom I shall send you from the Father, the Spirit of Truth Who proceeds from the Father - He shall testify about Me."

Jesus further told His Apostles: "If I do not go away, the Comforter shall not come to you. But if I go away, I shall send Him to you. And when He comes, He shall convince the world of sin and of righteousness and of judgment - of sin, because they do not believe in Me; and of righteousness, because I am going to My Father and [because] you shall not see Me any longer; and of judgment, because the prince of this world has been judged.

"I still have many things to tell you, but you cannot bear them yet. But when He has come, the Spirit of Truth, He shall lead you into the whole truth. For He shall not speak from Himself, but He shall speak about all He hears. He shall speak and proclaim the future things to you. He shall glorify Me. For He shall take of that which belongs to Me, and proclaim it to you. All that the Father has, is Mine. Therefore I said that He [the Spirit] would take of what belongs to Me, and proclaim it to you."⁴¹²

The Holy Spirit comes in the Name of Christ. He reminds about all that Jesus has said - especially when we in the Bible read the words of the Son which the Holy Spirit led Prophets and Apostles to inscripturate. The Holy Spirit testifies about Jesus - and He glorifies Jesus Who is the Truth.⁴¹³ Therefore it is clear that the promised Spirit of Truth is the Holy Spirit Who has led the Apostles into the whole Truth - viz., into the whole Christ.

Muhammad did **not** come in the Name of Christ.⁴¹⁴ Muhammad did **not** testify about the Christ of the Bible - but about another christ who also for Muhammad was not God; and who also for Muhammad did not die on the cross as a Saviour; and who also for Muhammad was not the Son of God the Father.

Muhammad's christ was therefore according to the Bible a false-christ who was **not** one with the Father.⁴¹⁵ Muhammad's christ was **not** the only way to the Father.⁴¹⁶ And to Muhammad's christ, all power in Heaven and Earth was **never** given.⁴¹⁷

Muhammad - with his 'Quranic christ' - did **not** glorify "the Christ of the Bible." Indeed, Muhammad himself led nobody into the whole Truth alias the whole Christ.

The true Christ was and is the Way and the Truth and the Life. Muhammad denied all of this. In so doing, it is very sad that Muhammad - according to the **Bible** - thus came to stand as a *antichristos* against the Christ of the Bible.

"The **fourth reason** why this prophecy applies to Muhammad and not to the Holy Ghost," writes Imam Deedat,⁴¹⁸ "is derived from this saying of Jesus. [Viz.]: 'For he shall not speak from himself; but what things soever shall he hear, these shall he speak.'

"I pity the poor Christian propagandist who has to resort to absurd arguments in order to justify each and every claim he makes." Christians are "believers in the Trinity - that [the Deity is] God the Father, God the Son, and God the Holy Ghost - that the three are one, and the one is three. I fail to see how they can reconcile the two parts of this clause - the one, 'For he shall not speak from himself' with the other 'but what things soever shall he hear these shall he speak.'

"If it is the Holy Ghost referred to here, it is absurd to say that 'he shall not speak from himself' - because the Holy Ghost is one with God; it is the same as God; it is God! Then whom will it be hearing from? Whom will it be speaking from? Surely not hearing from himself and then speaking from himself!"

If Imam Deedat is here alleging that the concept of the Trinity is "absurd" just because that concept cannot exhaustively be comprehended by the reason of **fallen** man - why does he then not also maintain that even the virgin birth of Christ is absurd? For that too cannot exhaustively be comprehended by the reason of **fallen** man.

Both the Trinity and the virgin birth of Christ are matters of faith to the Christian. Also Imam Deedat and Islam believes in the virgin birth of Christ⁴¹⁹ - albeit, in the last analysis, only because the *Qur'an* presents it as an article of faith to be **believed**.

Furthermore, Imam Deedat and Islam **believe** also in the un-trinitarianness⁴²⁰ of their god. Yet that is not the God of the Bible. Also Christians according to their illuminated reason, regard Islam's god as "absurd"; as a man-made and 'lonely' **false-god** or idol.

Both Imam Deedat and Christians believe that God has adequately revealed Himself in a **book**. For the Christian, that book is God's adequate revelation known as the Old and New Testaments of the Bible. For Imam Deedat's Muslims, that book is the *Qur'an*.

Both Muslims and Christians **reject** fallen man's unilluminated reason as a source of knowledge - namely, wherever it clashes with a matter of faith. Thus, even if the Christian matter of faith anent God's Tri-unity might well seem 'absurd' to many infidels - Imam Deedat should well realize that also the Islamic matter of faith anent its own unipersonal yet lonely concept of Allah, as well as the Islamic matter of faith anent the virgin birth of Christ (even without being engineered by the divine Spirit of God) - is **just** as 'absurd' to unbelieving reason (if not even **more** 'absurd').

Even apart from the above-mentioned question of the 'reason' of fallen man - no Christian can accept Imam Deedat's inaccurate characterization of the Trinity. The God of Christianity is far exalted above all speculations of arithmetic and logic - both being sciences which the Triune God Himself created! How could the **Creator** be subjected to **created reality**? Such reasoning is pure pantheism - and is repugnant to every Christian and also to every insightful Muslim!

The three Persons within the one and only Triune God are indeed to be distinguished but never to be separated from One Another. Those three distinguishable Persons all constitute one and the same indivisible Being - namely Almighty God.⁴²¹

The Son is inseparable from the Father. When the Son speaks, His words are not just His but even those of the Father Who sent Him. Also the Holy Spirit is inseparable from the Father and the Son. When the Spirit speaks, He does not speak only by or from Himself - but He speaks everything He also hears from the Father and the Son. When the Son prays to the Father, the Father gives also another Comforter - *viz.* the Spirit of Truth, the Holy Ghost Whom the Father sends in the Name of the Son. The Son sends the Comforter, the Spirit of Truth, Who proceeds from the Father - from the Father and to the disciples. Unbelievers do not know the Father; neither do they know the Son Who sends the Comforter to the disciples.⁴²²

Regarding those three Persons (Father, Son and Spirit). Not only does Each speak for Himself. But Each speaks also for All - and even mutually so, too. It is not in spite of but precisely because of Their distinguishable personalities, that They always have and always shall be united in essence. *Cf.* Genesis 1:1-3 & 1:26; Matthew 28:19; John 15:26; First John 5:6-8. See Appendix C: **Triune Jehovah Elohim not the Islamic Allah**.

"All things that the Father has, are Mine," says Jesus. "Therefore I said that He [the Holy Spirit]⁴²³ shall take of Mine - and shall show it to you."⁴²⁴

Thus the "Spirit of Truth...shall not speak from Himself - but whatsoever He shall hear, He shall speak; and He will show you things to come. He shall glorify Me," says Jesus. "For He shall receive of Mine, and shall show it to you. All things that the Father has, are Mine."⁴²⁵

Jesus also said: "If a man loves Me, he will keep My words; and My Father will love him; and **We** shall come to him and make Our abode with[in] him.... The Comforter, the Holy Spirit Whom the Father shall send in My Name, He shall teach you...and bring to your remembrance whatsoever I have said to you.... For He keeps on dwelling with you, and shall keep on being within you."⁴²⁶

Enough has been said to prove that the Son does not speak from Himself alone, but also from the Father Who sent Him. Also the Spirit of Truth does not speak from Himself alone. For He takes all that belongs to the Son - all that is the Father's, and which is also the Son's - and proclaims it. Thus also the Son is glorified yet further - by the Spirit of Truth Who proceeds from the Father and Who is sent forth by the Son.⁴²⁷

"The **fifth reason** why this prophecy applies to Muhammad and not to the Holy Ghost," argues Muslim Imam Achmad Deedat,⁴²⁸ "is because of this statement: 'And he shall declare unto you the things that are to come.' Muhammad did declare many mighty truths. He did prophesy, and his prophecies were fulfilled," *etc.*

Imam Deedat here gives no examples of predictions or even of other forthtellings by Muhammad, but only quotations from Gibbon and Carlisle. The text here cited (John 16:13), however, does not speak about "many mighty truths" - but about "things to come." He, the Spirit of Truth, shall speak about "and He will show you - **things to come.**"

This ability to proclaim future events - this prophetic ability to predict - is indeed an operation of the Holy Spirit.⁴²⁹ However, as already seen, Imam Deedat supplies not one single example of anything at all about which Muslims believe establishes that Muhammad indeed made an original prediction.

For the sake of completeness, we refer the reader back to Chapter III: (B)C: IV above - in this work. That involves the test to determine whether a particular alleged prophet is indeed the true Promised Prophet - or whether he is just a false-prophet.

"The **sixth reason** why this prophecy applies to Muhammad and not to the Holy Ghost," writes Imam Deedat,⁴³⁰ is, 'He shall glorify me.' I have already mentioned without enumerating⁴³¹ it as to how Muhammad truly glorified Christ by testifying, bearing witness of him and clearing him of the blasphemies of his enemies."

What does Imam Deedat here mean by "blasphemies"? Here, in all probability he has in mind his own reference⁴³² to the Jews who "accused his [Jesus'] mother for his illegitimate birth. May God preserve the Muslims from such blasphemies!"

We are grateful Imam Deedat upholds the virgin birth of Jesus. For that reason, he would surely have to regard as blasphemous the following statement by his Fellow-Muslim Muharrem Nadji.⁴³³ "To a Muslim," writes Nadji, "it is of no consequence whether Jesus was born of a virgin or of normal wedlock, whether he died a natural death at Kashmir or he was not put on the cross but ascended bodily into heaven. A Muslim looks upon Jesus as a prophet to the Israelites and nothing more."

Does it seem that this language "**glorifies** the Christ of the Bible - or even the different christ of the *Qur'an*, for that matter? Once again we refer the reader to our answer (ii), in response to Imam Deedat's third reason above.

The language of Islam is clear. To Islam, Jesus was a prophet and a good man - but He was **not** God. It is unimportant as to whether He died on the cross or not. He is not the Saviour of the World. He is only a prophet.

Nevertheless, even in the *Qur'an*, Jesus is portrayed as a very great Prophet - and indeed as the only Prophet ever born of a virgin. So the latter is not a matter of "no consequence" - as the Muslim Nadji falsely stated!

Such, then, is the testimony of the followers of Muhammad. How different is the testimony of the Holy Spirit, the Comforter promised in the Bible! He was sent by the Father in the Name of the Son (John 14:26). It is He Who convinces the world of sin because it does not believe in the Son; and of righteousness because the Son has now gone back to His Father (John 16:9-10); and Who would thereby glorify the Son (John 16:13), which the Holy Spirit indeed did on Pentecost Sunday (Acts 2:4-38) and also thereafter (Acts 4:8-12 & 5:29-32 *etc.*).⁴³⁴

That then brings us to the end of Imam Deedat's six reasons. Therefrom, we have seen his arguments that not the Holy Spirit but instead Muhammad is the promised Comforter of John 14 to 16 - find no support at all in the Old and New Testaments. Nay more. They also conflict radically with the complete list of 'Comforter'-verses in John's Gospel - which Imam Deedat himself cites only in part.

However, we are not content only with our foregoing refutation of Imam Deedat's arguments. For our dissertation investigates *Muhammad in the Bible* - and not "Muhammad in the *Qur'an*" or "Muhammad in Islam" and still less "Muhammad according to Imam Deedat." Hence, our task is not finished until we have first confirmed the identity of the Comforter according to the **Bible** itself. This then brings us to

D. CONFIRMATION OF IDENTITY OF COMFORTER AS THE HOLY SPIRIT ACCORDING TO THE BIBLE.

1. The **first reason** why the Holy Spirit and not Muhammad is the Comforter, is **because the Bible calls the Comforter the Holy Spirit**. "But the Comforter, the Holy Spirit Whom the Father shall send in My Name, He shall teach you all things."⁴³⁵

2. The **second reason** why the Holy Spirit and not Muhammad is the Comforter, is **because the Spirit would come to His Apostles precisely just after Jesus had been glorified**. Jesus, speaking to His Hebrew contemporaries, spoke "about the Spirit Whom those would receive who would believe in Him. For the Holy Spirit was not yet there, **because Jesus had not yet been glorified**. Many of the people, therefore, when they heard this saying, said: 'He is truly **that Prophet** [predicted in Deuteronomy 18:15-18]!'"

He, Jesus, therefore said to His **Apostles**: "It is expedient for **you** that I go away. For if I do not go away, the **Comforter** will **not** come to **you**. **But if I depart**, I will send Him to **you**."⁴³⁶ Indeed, those "**you**" (plural) - were clearly Jesus' contemporary Apostles.

After Jesus' crucifixion, He said to His Apostles: "Receive the Holy Spirit!"; "Wait for **the promise of the Father** which **you...heard about from Me!** For John indeed baptized with water, but **you** shall be baptized with the **Holy Spirit.... You** shall receive power, when the **Holy Spirit** comes upon **you**."⁴³⁷

After Jesus' further **glorification** by His ascension into Heaven, His **Apostles** were "all filled with the **Holy Spirit**." This outpouring of the Holy Spirit was the fulfilment of the prophecies of Joel. Peter said to the crowd of 3000: "After **He** [Jesus] was then exalted to the right hand of God and **had received from the Father the promise of the Holy Spirit, He shed forth** this which **you** are **now** seeing and hearing."⁴³⁸

It is, then, clear - that the **Holy Spirit** was received by His Apostles and their contemporary disciples in Jerusalem right after Jesus' glorification and ascension into Heaven - in fulfilment of the Johannine predictions. Muhammad, however, arrived on the scene only **600 years** later.

3. The **third reason** why the **Holy Spirit** and not Muhammad is the **Comforter**, is **because the Comforter was promised to Christ's Apostles who were already alive at that time**. "I shall pray to the Father," said Christ to His Apostles, "and He shall give **you** another Comforter to abide with **you**.... **You** know Him, because He abides with **you** and shall be within **you**." "The Comforter, the Holy Spirit, Whom the Father shall send in My Name, He shall teach **you** all things and remind **you** about all things which I have told **you**." "When the Comforter has come Whom I shall send to **you** from the Father" *etc.* "It is advantageous to **you** that I go away. For if I do not go away, the Comforter shall not come to **you**. But if I go away, I shall send Him to **you**." "When He has come, the Spirit of Truth...shall lead **you** into the whole truth...and proclaim future things to **you**."⁴³⁹

After Jesus' **crucifixion** and **resurrection**, He returned to His **Apostles** and "He breathed on **them** and said to **them**: 'Receive the Holy Spirit!'" "And when He was still with **them**, He commanded **them** not to leave Jerusalem but to 'wait for the promise of the Father which **you**,' He said, 'heard about from Me.... **You** shall be baptized with the Holy Spirit.... **You** shall receive power when the Holy Spirit comes upon **you**, and **you** shall be My witnesses."⁴⁴⁰

Also after Jesus' further **glorification** at His ascension into Heaven, we read something more about His Apostles. For there we read that "**they** were all filled with the Holy Spirit."⁴⁴¹

Already those disciples whom Jesus knew **personally** and then called "**you**" - were to receive that Comforter. **They** received the Holy Spirit only **ten days** after Jesus' ascension into Heaven. **They** in turn subsequently died, and had all been dead for many centuries when **Muhammad** came only **600 years later**. It is therefore clear that when Jesus

promised the Comforter to His Apostles, the reference was to the Holy Spirit - and **not to Muhammad**.⁴⁴²

4. The **fourth reason** why the Holy Spirit and not Muhammad is the Comforter, is because the promise of the Father which He would send from the risen and ascended Son, **would be poured out first in Jerusalem**. When Jesus was still with His Apostles, "He commanded them not to leave Jerusalem, but to 'wait for the promise from the Father which you,' He said, 'heard about from Me. For John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence.'" ⁴⁴³

The promise of the Holy Spirit was indeed poured out in Jerusalem - and indeed, only ten days after Jesus had just said that would occur. But, as far as we can ascertain, Muhammad - who came not ten days but only some 550 or so years thereafter - was never in Jerusalem.⁴⁴⁴ He would be born only five centuries after Jesus uttered these words.

5. The **fifth reason** why the Holy Spirit and not Muhammad is the Comforter, is **because the world cannot see the Comforter**. Said Christ to His Apostles: "I shall pray to the Father, and He shall give you another Comforter to abide with you for ever - the Spirit of Truth Whom the world cannot receive because it does not see Him."⁴⁴⁵

The Holy Spirit is spiritual. His invisible presence can be sensed only by those who believe in Him.⁴⁴⁶ Yet Muhammad was only a man - who could therefore be seen during his earthly life by both those who did as well as by those who did **not** trust him.

6. The **sixth reason** why the Holy Spirit and not Muhammad is the Comforter, is **because He was given to the first disciples unto all eternity**. Said Christ: "I shall pray to the Father, and He shall give you another Comforter forever to abide with you."⁴⁴⁷

Those disciples received the Holy Spirit (see our third reason above). And He, the eternal Spirit of God,⁴⁴⁸ abode with them till their death; then, also after their deaths (namely together with them in Heaven); and, indeed, even unto all eternity. But Muhammad, a mere mortal who would be born only some 550 years later, is not eternal - and never abode with those first disciples of Jesus **at all**.

7. The **seventh reason** why the Holy Spirit and not Muhammad is the Comforter, is **because the Apostles would know Him**. Regarding "the Spirit of Truth," Jesus told His Apostles, "you know Him."⁴⁴⁹

Those Apostles later received and indeed knew the Holy Spirit. But they never knew Muhammad, who would only be born about 550 years later.

8. There is also an **eighth reason** why the Holy Spirit and not Muhammad is the Comforter. That is - because Jesus promised His Apostles that the Comforter **would abide with them, and be within them**.⁴⁵⁰

Now a man like Muhammad cannot be **within** a man - but a non-human **spirit** can. One man can hardly even be with another forever - except in the next life. Still less can

one man always or even for a second be within another - either in this life or the next. But the Holy Spirit wholly inhabits God's adopted and regenerated children - for ever.

9. There is also a **ninth reason** why the Holy Spirit and not Muhammad is the Comforter. That is - **because the Comforter was sent in the Name of Jesus**. (See again the first reason above.)

The Holy Spirit is the Spirit of Christ, the Spirit of Truth. And Jesus Christ is the Truth. Therefore the same Greek word (*Parakleetos*) is used for Comforter in John 14:16 and 14:26 and 15:26 and 16:7 - which is in First John 2:1 translated "Advocate" (where it refers precisely to Jesus Christ).

Also the Lord Jesus is thus *Parakleetos*. The same applies to the promised Comforter. He too is *Parakleetos*. Indeed, the Holy Spirit is the Comforter precisely because He came from the Son and indeed in the Name of the Son.⁴⁵¹ However, Muhammad did **not** come in the Name of the Son (the Lord Jesus).

10. There is also a **tenth reason** why the Holy Spirit and not Muhammad is the Comforter. That is - because **the Comforter would remind Christ's Apostles about all the things He had told them** (John 14:26).⁴⁵²

The anointing with or unction of the Holy Spirit - teaches Christians all things about Jesus. But Muhammad did not teach all that Christ told His Apostles. For example, Muhammad denied Christ's deity and His atoning death - which Jesus Himself expressly taught His Apostles.⁴⁵³

11. There is also an **eleventh reason** why the Holy Spirit and not Muhammad is the Comforter. That is - **because Christ said He would send the Comforter from the Father**.⁴⁵⁴

After Jesus' glorification, Peter declared on behalf of all the other Apostles: "God has raised up this Jesus, about which all of us are witnesses. After He had then been exalted by the right hand of God, and received from the Father the promise of the Holy Spirit - He poured it out."⁴⁵⁵ Christ poured forth the promise of His Spirit.

Does Islam accept that Jesus had the sovereign right to send Muhammad from the Father? Of course not! But also inasmuch as the Comforter would indeed be sent by Christ - He, the Comforter, could not possibly have been Muhammad.

12. The **twelfth reason** why the Holy Spirit and not Muhammad is the Comforter, is **because the Comforter would testify about the Son**. Jesus told His Apostles: "But when the Comforter has come Whom I shall send you from the Father, the Spirit of Truth Who proceeds from the Father - He shall testify about Me. And you too testify, because you have been with Me from the start."⁴⁵⁶

After His resurrection from the dead, the Lord Jesus said to His Apostles: "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses." On

Pentecost Sunday, Peter, filled with the Holy Spirit, testified about **Jesus**' sufferings and crucifixion and death on the cross and resurrection and ascension into Heaven. Further, Peter also said: "This **Jesus**, God has raised up - about which all of us [Apostles] are witnesses. Then, after He [Jesus] was exalted by the right hand of God and received the promise of the Holy Spirit from the Father - He poured out that which you are now seeing and hearing."

Concerning Jesus, Peter and the other Apostles later again testified to Judaistic rulers in Jerusalem: "The God of our [fore-]fathers raised up **Jesus**, Whom you slew and hanged on a tree [or a cross]. God has exalted Him with His right hand, to be a Prince and a Saviour - in order to give repentance and forgiveness of sins to Israel. And we are His witnesses about these things; and so too is the Holy Spirit Whom God has given to those who obey Him."

Paul wrote: "The Spirit Himself testifies with our [own] spirit that we are children of God." And John wrote: "This is He Who came through water and blood, **Jesus the Christ** - not only through the water, but through the water and the blood. And it is the Spirit Who testifies, for the Spirit is the Truth."

Then, yet once again: "*There are three that bear witness in Heaven - the Father, the Word, and the Holy Spirit - and these three are one....* And there are three that testify on the Earth: the Spirit and the water and the blood, and these three agree in one."⁴⁵⁷

As previously mentioned, Muhammad slighted Christ perhaps even more than he witnessed about Him (*e.g.*, just consider our tenth reason above). For that reason too, it should be clear that Muhammad could not have been the promised Comforter.

Furthermore Muhammad's disciples do not testify about the Christ of the Bible. Instead, they testify - *inter alia* - about the different kind of christ in the Qur'an.

There are also other reasons as to why not Muhammad but precisely the Holy Spirit is the Comforter - such as His convincing and convicting those who heed Him, about sin and righteousness and judgment to come.⁴⁵⁸ But our just-given twelve counter-reasons, and also our previous refutations of Imam Deedat's six reasons in support of his alternative view above - should quite suffice.

E. SUMMARY AND GENERAL CONCLUSION.

The point of departure for the Muslim Scholar Imam Deedat's **six reasons** as to why he feels Muhammad but not the Holy Spirit should be regarded as the Comforter, is a fraction more than 25 per cent of the total basic data in the Bible about the Comforter-verses in John chapters fourteen to and including sixteen. For Imam Deedat employs less than 3½ out of the total of 12 such verses.

1. His first reason is based on a verse (John 16:7) concerning which he omits important words. Such a method of citing, is not impressive.

2. His second reason is based on the repeated use of the masculine pronoun "**He**." But we have seen that if Muhammad were indeed to have been the Spirit of Truth predicted by Jesus - as Imam Deedat alleges - Muhammad would then have been an 'it' (to pneuma). We have further seen that Imam Deedat contradicts himself by writing on one page that the Comforter is a spirit - and then again on other page that the Comforter is not a spirit but a man.

3. His third reason is based on his view of Christ's statement that the Comforter would lead the Apostles "into the whole truth." Here we have seen that Christ Himself is the Whole Truth (John 14:6), and that the Holy Spirit of Christ would lead people to the Christ of the Bible. That is something Muhammad did not do.

4. Imam Deedat's fourth reason is based in part on his own allegation that the Trinity is absurd. His very same rationalistic objections, however, weigh even more heavily against certain Islamic doctrines. Here one thinks especially of the Islamic doctrines: of a lonely because unipersonal God; and of a virgin birth of an Islamic christ through the actions of a holy spirit not regarded as divine.

5. His fifth reason is based on so-called "many mighty truths." The text here cited by Imam Deedat, however - John 16:13 - actually speaks only of "things to come."

6. His sixth and last reason is based on Christ's statement that the Comforter "shall glorify Me." We have seen that the Holy Spirit indeed glorified the Christ of the Bible. But Muhammad and Muslim Authorities roundly deny *inter alia* also the divinity and the atoning death of the Christ of the Bible.

We have further seen that the Bible expressly confirms the identity of the Comforter. Thus both the Old and the New Testament teach the following:-

1. Jesus Christ said that the Comforter is the Holy Spirit. He does not even mention the name of Muhammad.

2. Jesus Christ said that the Comforter would come after His Own glorification (at His resurrection and ascension into Heaven) - and **not** only 550 years subsequently, as in the case of the lifetime of Muhammad.

3. Jesus Christ sent the Comforter to the Apostles who lived back then. Muhammad would be born only more than half a millennium thereafter.

4. Jesus Christ said that the gift of the Comforter, the promise of the Father, would be poured out in Jerusalem. There is no proof that Muhammad was ever anywhere near that city.

5. Jesus Christ said that the world would not be able to see the Comforter. But Muhammad was indeed seen, when he finally appeared.

6. Jesus Christ told those Apostles that the Comforter would abide with and indeed also within them for ever. They all died long before Muhammad came. Even after their deaths, they continued to possess, or rather to be possessed by, the Holy Spirit - unto all eternity. However, none of this is true of Muhammad.

7. Jesus Christ said that those Apostles would know or acknowledge that Spirit of Truth. The Apostles indeed knew and acknowledged the Holy Spirit, but none of them knew or acknowledged Muhammad. The latter was born only long after their deaths.

8. Jesus Christ said that the Comforter would abide with the Apostles, and would be within them. No man, such as Muhammad, could or can fulfil the latter requirement. It could and can be done only by a spirit such as the Holy Spirit.

9. Jesus Christ said that He would send the Comforter in His Name. The Holy Spirit is called the Spirit of Christ. Muhammad is **not**.

10. Jesus Christ said that the Comforter would remind the Apostles of all things which He had said to them. That is indeed done by the Spirit, Who also inspired the Bible. But Muhammad denied Christ's divinity and substitutionary atonement.

11. Jesus Christ said that He would send the Comforter. John 14:26 teaches Christ would send the Holy Spirit. Yet Muhammad never even claimed Christ had sent him.

12. Jesus Christ said that the Comforter would testify about Him. That was faithfully done by the Holy Spirit. But Muhammad testifies about another christ than the Bible's Jesus Christ. For Christ according to the Bible is Himself God and at one with the Father (John 1:1-18 *cf.* 10:30). And the Christ of the Bible laid down His life for His sheep (John 10:11) - which Muhammad's christ, according to the *Qur'an*, never did.

Conclusion:

In light of the above-mentioned facts, there is only one conclusion to which any unprejudiced person can arrive. That is, the Bible teaches in the Old and New Testaments:

- (i) that the Holy Spirit is the Comforter Whom Jesus would send in His Name;
- (ii) that there is no ground for the view of another true prophet to come yet later; and
- (iii) that believers must guard against false-prophets who deny Jesus Christ.⁴⁵⁹

On the basis of the Bible, there can be but one conclusion. There are no favourable references to Muhammad in the Bible.

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GENERAL CONCLUSION OF THE WHOLE DISSERTATION.

In our INTRODUCTION, we determined that Islam only in part received any of its roots from the Bible. Both theologically and liturgically, Islam centres in the development of its own (mis)perception of the divine revelation, with Arafat & Mecca & Paran as its central places. There, it believes precisely Abraham & Ishmael & Kedar & Muhammad acted as central figures.

In CHAPTER ONE, we investigated the Abrahamic covenant. There we came to the conclusion that the covenant was erected with Abraham and Isaac and Jacob, and focuses on Christ - and does not run through Ishmael and Kedar toward Muhammad.

CHAPTER TWO concerned the desert locality of Muhammad. There we saw that the places Moriah, Paran, Kedar and Baca were all near Jerusalem - and not, as Islam alleges, near Mecca.

In CHAPTER THREE, we investigated the identity of the promised Prophet of Deuteronomy 18. We then concluded that all the *data* applied to Christ - but not to Muhammad.

In our last section, CHAPTER FOUR, we saw that only the Holy Spirit answers to the particulars of the Comforter promised by Christ. They are simply not applicable to Muhammad.

Our conclusion is thus that there is no favourable mention of Muhammad in the Bible. Nowhere in the Bible is there a description of the actions of a true prophet of God - with either the name or the qualities of Muhammad.

Yet Holy Scripture does indeed expressly warn us against the False-Prophet.⁴⁶⁰ Furthermore, it also warns against all false-prophets who *inter alia* come up from out of the desert - and who deny the deity of Christ.⁴⁶¹ Muhammad did both those things.

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