

C. Does the Bible predict the coming of Muhammad?

1) Deuteronomy 18:18 (most common passage used by Muslims) -

(a) "from among their brothers" - Muslim claim is that this means Ishmael, the brother of Israel, and Muhammad is from Ishmael.

Ans. = See vs. 15 of the same chapter plus Deut.17:15 & 18:2 for the meaning of "among their brothers" (means Israel; cannot be Ishmael).

(b) "Like me" - Muslim claim is that Muhammad is more like Moses than Jesus because Jesus was different in his birth, marriage and death.

Ans. = It says, "A prophet like me"; not just a man like me. See Numbers 12:6-8; Exodus 33:11 & Deut.34:10-12 for the uniqueness of Moses among the prophets (God spoke to him "face to face" and he did many miracles - fits Jesus; cannot be Muhammad).

(c) "I will put my words in his mouth" - Muslim claim is that Gabriel put the words of the Quran into Muhammad's mouth.

Ans. = Jesus repeatedly said He did not speak His own words, but the words the Father gave him (John 7:16-18; 8:28; 14:24)

2) John 14,15,16 (paraclete passages - the second most common passages used by Muslims)

(a) Muslims claim that Christians have changed the Greek word, "pariclyte" which means "illustrious one" (the meaning of "Ahmed," another name for Muhammad) to "paraclete" which means "comforter" or "advocate."

Ans. = No proof!

(b) Muslims interpret Jesus' words as follows:

- "He will abide with you forever" "he lives with you and will be in you." -Muhammad is the last prophet, so he abides with us and in us in his message (Quran) and life (Hadith).

- "The Spirit of Truth" - Muslim claim is that Muhammad was called "Al Ameen" (the honest one) from his childhood.

- "He shall not speak of himself, but whatever he shall hear, that shall he speak." - the angel Gabriel dictated every word of the Quran to Muhammad. Not one word was from himself.

- "He shall glorify me" - The Quran gives more reverence to Jesus than Christians do! Their changed Bible curses Him with crucifixion and says he addressed his mother, "Woman!".

Ans. = We can argue about the meaning of these Biblical phrases, but it seems more effective to trace the whole story through the following verses:

- John 1:26-34 -- John's testimony of Jesus baptizing with the Holy Spirit;

- John 14,15,16 -- Jesus' promise of the gift of the Holy Spirit;

- Acts 1:4,5,8 -- Jesus connects his promise with John's testimony;

- Acts 2:1-4,12-18,38,39 -- the actual coming of the Holy Spirit on the day of Pentecost and Peter's teaching about it. Christ's real meaning obviously is the Holy Spirit; not Muhammad.

3) Other verses:

(a) "The Lord came...from Mount Paran. He came with ten thousands of holy ones." (Deut.33:2; see also Hab.3:3-6) - Muslim claim is that Muhammad came from Medina to conquer Mecca with ten thousand of his followers.

Ans. = the word for "ten thousands" is an indefinite plural, so there were at least 20,000.

(b) Muhammad of Kedar - several verses used to show this:  
- Isaiah 42:1-19 -- The Muslim claim is that Muhammad fits the description of the servant (Mustifa) in verse 1 and messenger (rasool) in verse 19. He alone is a prophet from Kedar (vs.11), whom the Bible identifies as the son of Ishmael (Gen.25:13), the forefather of the Quraish tribe of Arabia. Kedar is associated with all the Arabs in Ez.27:21.

Ans. = Yes, Kedar is the second son of Ishmael and in the Bible the name is used generally in association with all Arabs. This passage, however, does not say that God's servant is from Kedar. It only says that the people of Kedar (along with the many other peoples) should rejoice. In fact, this passage is speaking about God's Messiah. In verse 1 God says He will put His Spirit on his servant, which is the essential idea of the "Messiah" (Anointed One), as in Is.61:1, "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me...." Compare vs. 6 with Lk.2:32 and vs. 7 with Lk.4:18 to see the clear reference to Messiah Jesus.

- Isaiah 60:1-11 -- The Muslim claim is that "The flocks of Kedar shall be gathered together" (vs.7) speaks of all Arabia uniting under Muhammad's leadership to adorn "the house of my glory" (the Ka'aba in Mecca).

Ans. = This passage is not talking about a prophet, but about a city. Note the language: "Foreigners will rebuild your walls..." (vs.10) and "Your gates will always stand open..." (vs.11). In fact, it is speaking of Jerusalem: "...and will call you the city of the LORD, Zion of the Holy One of Israel." (vs.14).

- Isaiah 21:13-17 -- The Muslim claim is that "Within one year...all the pomp of Kedar will come to an end" (vs.6) means within one year of the hijra all the people of Mecca would be conquered by Muhammad in the Battle of Badr.

Ans. = There is nothing in this passage that would indicate that the phrase, "Within one year" is referring to Mecca and the Battle of Badr. In fact, it is quite obvious that it means one year from the time the Lord spoke to the prophet Isaiah (well over a thousand years before Muhammad).

In all of these verses Muslims are attempting to equate ancient Kedar with Muhammad simply on the grounds that Kedar was a son of Ishmael. They neglect some other references, however, which would not be too flattering to Muhammad! For example, Psalm 120:5-7 describes those who live in "the tents of Kedar" as "those who hate peace" because "they are for war."

(c) Isaiah 11:1,2 prophecies the coming of "a shoot...from the stump of Jesse, from his roots a branch..." Dr. Jamal Badawi states that Cheyene in his Encyclopedia Biblica under "Names" declares that "Jesse is contracted from Ishmael." Therefore, this prophecy is not about Jesus, but about Muhammad.

Ans. = In verse 10 the additional name of "Root of Jesse" is given. If we accept the hypothesis that "Jesse" is Ishmael, then Muhammad probably is a shoot or offspring of Ishmael, but there is no way that he could be the root or source of Ishmael (unless he is the Creator, God)! Obviously, Jesse is David's father and not Ishmael. Jesus is the only one who can claim to be both "...the root and the offspring of David..." (Rev.22:16). Isaiah 11:10 is quoted by the Apostle Paul in reference to Jesus in Romans 15:12.

(d) Muhammad, the Prophet of Peace:

- Genesis 49:10 "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and unto him shall the gathering of the people be." - The Muslim claim is that "Shiloh" means peace or rest, i.e., Islam. The Israelite prophethood in the lineage of Isaac continued until Shiloh (Islam). Jesus is the last of the prophets in the lineage of Isaac, and finally Muhammad, Shiloh, the Prophet of Islam (peace) has come.

Ans. = By combining this prophecy with the many which speak of the Lord's promise to establish the throne of David and his seed (Messiah) forever, we can see that Shiloh is not outside of Israel, but speaks of One who is a descendant of David. Jesus is called "The Prince of Peace" in Isaiah 9:6.

- Jeremiah 28:9 "But the prophet who prophesies peace, will be recognized as the one truly sent by the Lord only if his prediction comes true." The Muslim claim is that Jesus said he didn't come to bring peace on earth (Lk.12:51-53). Islam means "peace" so this is Muhammad, who truly prophesied and brought peace.

Ans. = Yes, Jesus said he would not bring peace "on earth" during his first coming, and he said those who would believe in him would suffer hatred and persecution even from their own family members. But he certainly promised to bring peace into the hearts of all individual believers - even in the midst of family strife. "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27); "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." (John 16:33). The Bible also tells us that when Messiah Jesus returns for His second coming, He will then rule the earth with total power and justice, and establish eternal world-wide peace. (Is.9:6,7; Ps.2; Is.11:4-10; etc.)