

# ISLAM AND CHRISTIANITY COMPARED

--A. Ralph Johnson

\*References to the Koran are to the Noble Quran<sup>1</sup>

<http://www.unn.ac.uk/societies/isLAMic/quran/naeindex.htm>

(Note: Highlighting and underlining of Koran quotations supplied for emphasis by A.R.J.)

The religion of Islam began with a young Arab caravan leader named Muhammad who was born about 570 A.D. into the ruling Koreish tribe in Mecca, a bustling city in Arabia on the caravan route near the Red Sea. His father, Abdullah, died before he was born and his mother died when he was six. He was then taken in by his grandfather, Abdul Mutalleb. His grandfather died two years later and he was reared by his paternal uncle, Abu Taleb. At age twenty-five he was employed by a wealthy widow named Khadija who was so impressed that she married him. This gave him freedom to meditate and pursue activities of his choosing.

The Arab tribes mostly believed in many gods, of whom Allah was considered the greatest. Mecca had a cubical structure called the Caaba, reputedly built by Abraham, over which the Koreish held guardianship, in which the tribes kept many images and a black meteorite stone. In the area of Mecca, on his caravan travels, and through members of his wife's family, Muhammad became acquainted with the teachings of Jews and Nestorian Christians who believed in only one God. He drew heavily upon this experience in developing his own religious perspective.

He spent much time in meditation in the wilderness three miles from Mecca. In the year 610 A.D., when Muhammad was about 40 years old, it is claimed that the angel, Gabriel, appeared to him in a dream<sup>2</sup> in a cave on Mount Hira. The angel commanded him to "*read*,"<sup>3</sup> telling him he was a prophet of God. Fearing this was from an evil spirit, in a trembling and agitated state of mind, he returned to his wife, Khadija, and told her what had taken place. She consulted her cousin, Waraka bin Naufal, who assured Muhammad that he had received a heavenly visit just as had come to Moses, and he was to be a prophet of his people. He later received another vision telling him to "*rise and warn*."<sup>4</sup> Thus, in 613 A.D. he began publicly preaching in Mecca that Allah was the only true God.

As his following increased, opposition grew. His uncle died, under whom he had received protection at Mecca.<sup>5</sup> His wife also died, and in September, 622 A.D. he fled on his famed *Hegira*, to Yathrib, later called, "Medina," where he and his followers were accepted.

While there, he raided camel caravans of the Koroishites from Mecca.<sup>6</sup> On one raid the Koroishites learned of it in advance and sent a force of around 1,000 against him.<sup>7</sup> However,

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<sup>1</sup> **The Noble Quran** In the English Language A Summarized Version of At-Tabari, Al-Qurtubi and Ibn Kathir with comments from Sahih Al-Bukhari By Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. and Dr. Muhammad Muhsin Khan

<sup>2</sup> Some writers speak of Muhammad as having seizures from his boyhood.

W. R. W. Stephens, "Christianity and Islam, The Bible and The Koran" p.16, New York, Scribner, Armstrong & Co., 1877

<sup>3</sup> Sura 96:1-5 Picthal translation

<sup>4</sup> Sura 74:2

<sup>5</sup> Stephens, Christianity and Islam, p.26-27

<sup>6</sup> Washington Irving, "Mohomet and His Successors" p.116-117. The Co-operative Publication Society Inc.

<sup>7</sup> Ibid. Chapter 17

Also, "Islam Revealed, A Christian Arab's View of Islam," p.58, Dr. Anis A. Shorrosh, Thomas Nelson Publishers, 1988

with some 300 Muhammad gave them a resounding defeat. This was called, the battle of Badr,<sup>8</sup> which greatly enhanced his acceptance as a prophet.

The following year (625 A.D.) the Meccans, in retaliation, sent a force of around 3,000 against the Muslims in Medina. They inflicted a serious defeat at the battle of Uhod, in which Muhammad was wounded and many of his men slain. Muhammad scarcely escaped with his life.<sup>9</sup>

Two years later, in 627 A.D., the Koroishites mounted a full-scale attack on Medina with 10,000 troops. Muhammad dug a deep trench around the exposed part of the city so as to render their assault with horsemen ineffective. After besieging the city for several weeks the Meccans finally gave up and went home.

During the struggle, some of the Jews in the city had sought to negotiate with the Meccans. When Muhammad learned of this he slaughtered 600 of them and enslaved their women and children.<sup>10</sup>

In 630 A.D. Muhammad returned to Mecca with a large force and it submitted. He removed the idols in the Kaaba, and made it the center of Muslim worship. The black stone, however, was retained and remains to this day an object of veneration.

From that time, through teaching and forcible subjection, the Saracens spread the Muslim religion throughout Arabia, Persia and on to India and China to the east. To the west it advanced through Palestine, Egypt, across North Africa, up through Spain and across the Pyrenees Mountains into France, where it was finally halted by Charles Martel at the Battle of Tours in 732 A.D.. From Syria, Muslim forces also slowly pushed their way through Asia Minor. They were resisted for centuries by the Eastern Roman Byzantine Empire whose capital was Constantinople.

Islam was eventually embraced by the Seljek Turks. In 1057 Togrul was commissioned by the Caliph at Baghdad as temporal lieutenant of the vicar of the prophet<sup>11</sup> and they expanded their control over most of the Saracen Empire. In 1258 the Mongols conquered Baghdad and were soon absorbed into Islam. Finally, the Ottoman Turks rose to power and swept across the Bosphorus into Europe and conquered Greece. Constantinople fell in 1453, and the conquest rolled on up to the doors of Hungary and Austria, where it was finally checked in the late sixteen hundreds, after which, its power began to erode. Expansion and colonization by Russia, France and England, during the 17<sup>th</sup> -19<sup>th</sup> centuries, and fragmentation within, broke up the empire. After World War I, when it was allied with Germany, it fell under English and French domination.

Islam is the second largest religion in the world, with Christianity being almost twice as large. It's empire remains as a widespread group of nations warring against each other and especially against non-Muslims. While at times over the centuries, Islam has been relatively tolerant, its policies of restriction, taxation and humiliation<sup>12</sup> have commonly suppressed Christianity in lands under Muslim control.

Today Islam is mostly divided into two sects, the Sunnites (more liberal and by far the largest), and the Shiites (generally more conservative, primarily centered in Iran). There are also many smaller sects and sub-sects.

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<sup>8</sup> Mohomet And His Successors by Washington Irving, chapter 17. See also the Koran, 3:123-125

<sup>9</sup> Ibid, chapter 20.

<sup>10</sup> Ibid, p.152

<sup>11</sup> Decline and Fall of the Roman Empire, Vol. 5, Chapter 57, Part 1 –Gibbons

<sup>12</sup> Sura 9:29

Islam's holy book is the Koran, containing 114 suras, or chapters, written in poetic style, professed to be the words of God to man, given to Muhammad in visions. These are not in chronological order and there are two different numbering systems for the verses, which sometimes create confusion in locating citations.

Muhammad, is called "*the prophet who can neither read nor write*."<sup>13</sup> Thus his followers memorized his teachings or recorded them on various types of materials. Muhammad died in 632 A.D. and for a while these records were somewhat disorganized. During the battles following the death of Muhammad, after some of those who memorized portions of the Koran had been killed in battle, concern arose that Muhammad's sayings would be lost. During the caliphate of Uthman (644-656 A.D.), the records were collected and integrated into one book. Other versions of the Koran, along with the source materials, were then ordered destroyed.<sup>14</sup>

To interpret the Koran and to find guidance in their daily lives, Muslims also follow the practices and traditions (Sunnah) of the Prophet which include his sayings (Hadith).

Muslims represent Islam as based on five pillars:

1. Affirmation that there is no God but Allah and Muhammad is his prophet
2. Five daily ritual prayers facing Mecca;
3. Fasting from dawn to sunset during the month of Ramadan;
4. Making the pilgrimage to Mecca at least once in a lifetime if financially capable;
5. Paying a tax on one's capital.

## ISLAMIC LAW

Islam also holds to a body of religious law, developed early in Islamic history, which in Arabic is called al-Shari'ah. This code of law is considered to be the embodiment of the will of God and it governs all areas of their lives. In Islam, there is no distinction between the secular and the religious. Muslims are expected to work to establish this as the law of any nation in which they gain dominance.

Historically, in nations that have come under Islamic law, Christians have been required to pay an exorbitant tax (*Jizya*) and have been severely restricted in the practice of their religion. The alternatives have been paying the tax, conversion, or the sword.

***Sura 9:29 Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.***

## LEGAL ORDINANCES IMPOSED ON CHRISTIANS UNDER ISLAMIC LAW:

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<sup>13</sup> Sura 7:157-158

However, there is evidence that he could read (see "Islam Revealed, A Christian Arab's view of Islam" pp. 52-54, Dr. Anis A. Shorosh, Thomas Nelson Publishers, Nashville, Tenn. 1988

<sup>14</sup> Sahih Bukhari, Hadith Vol.6, Book 61, Number 510

In general, Christians are not permitted to do anything that might influence Muslims by their religion.

- They are not allowed to teach, broadcast or invite Muslims to listen to their beliefs.
- They are not allowed to pray or read their sacred books out loud, where they may be heard by Muslims.
- They are not allowed to publish religious books or periodicals for sale to the public.
- They are not allowed to publicly display Christian emblems.
- They are not allowed to build new churches, and often are highly restricted in making repairs to old ones. The use of old churches may be allowed (those existing prior to Muslim control) but Christians may add no new construction. Making the problem greater, Muslims have often been allowed to demolish non-Muslim houses of worship.
- In many areas Christians have been given no protection, humiliated, discriminated against in the courts, their possessions seized or destroyed, subjected to violence, and even killed.

Criticism of Islam is prohibited upon pain of death.

**Sura 9:12.** *But if they violate their oaths after their covenant, and **attack your religion with disapproval and criticism** then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).*

Along with many other rules, Muslims are bound to a code regulating food and cleanliness. This excludes certain kinds of food (pork, scavengers, blood, etc.), anything that is not properly killed, things sacrificed to idols, and alcoholic drinks.

General information

- Friday is the Muslim day of special weekly observance.
- Their buildings for religious meeting and activities are Mosques.
- Their ministers who lead the Mosques are called "Imams."
- Their religious scholars are called, "Mullahs."

## FUNDAMENTAL DIFFERENCES BETWEEN ISLAM AND CHRISTIANITY

The Koran calls Christians and Jews "*people of the book*" (5:68; 29:46-47).

**Sura 5:68.** (Noble Koran). *Say (O Muhammad SAW) "O **people of the Scripture** (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.*

As "*people of the book*," we must rely on what the *book* says (Mark 14:49; John 10:35; 2Timothy 3:16-17; 2Peter 1:20). Thus, in this discussion, we are going to compare the teachings of Islam with those of the "*book*."<sup>15</sup>

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<sup>15</sup> Note: Some Muslims will object that the "book" is in heaven, not the Bible. However, if the Bible is not the "book" then we have no "book." However Sura 5:68 identifies the "book" as including the Torah and the Gospel.

We are told that Muslims believe in Moses and Jesus.

**Sura 3:84** Say (O Muhammad SAW): *"We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)." [Noble Quran]*

Actually, the Muslim view of Moses and Jesus differs greatly from the “book” of Jews and Christians. While Muslims profess to accept the writings of Moses, the Psalms, and the Gospels, in fact they consider them to be corrupted and unreliable.

**Sura 3:78.** *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 no part of the Book; and they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and (well) they know it!*

**Sura 5:15.** *O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which **you used to hide from the Scripture** and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad SAW) and a plain Book (this Qur'ân).*

Muslims really only accept what agrees with the Koran and Muslim teachings. They sometimes cite the Bible but only insofar as they think it supports their beliefs.

There are many differences between Christianity and Islam but two key issues place them poles apart—

1. **Who Jesus is.**
2. **What Jesus did.**

## **WHO JESUS IS:**

Muslims view Jesus as a great prophet, just one of many.

**Sura 5:75 (Royal Quran).** *The Messiah ['Iesa (Jesus)], son of Maryam (Mary), **was no more than a Messenger**; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).*

**Sura 4:171:** *O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), **was (no more than) a Messenger** of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him; so believe in Allâh and His Messengers. **Say not: "Three (trinity)!"** Cease! (it is) better for*

*you. For Allâh is (the only) One Ilâh (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is AllSufficient as a Disposer of affairs.*

The “book” (Greek, “*Biblos*,” English, “*Bible*”) teaches that Jesus is “*God*” (John 1:1; Isaiah 9:6; John 20:28; Titus 2:13; Hebrews 1:6-8). He existed in the beginning as the “*Word*” (John 1:1). He was part of the “*Godhead*” (Colossians 2:9). Through him all things were created (John 1:3; Col. 1:16; Hebrews 1:10). He was in the form of God, but emptied himself (Philippians 2:6-7) and was *made flesh* (John 1:14). He took on himself the form of a man and came as the only true *Messiah* (Greek: “*Christ*”), prophesied in the Old Testament Scriptures.

(For further evidence that Jesus is part of the triune Godhead, see the article WHO IS JESUS—GOD OR “A GOD”? by A. Ralph Johnson at <http://preacherstudy.com/free.htm> )

### **WHAT JESUS DID:**

Christians contend that Jesus was crucified on the cross for the sins of the whole world, was raised from the dead, ascended into heaven, and sat down at the right hand of the Father until all things are subdued under his feet. (1Cor 15:1-26)

Muslims deny that Jesus died on the cross and was raised from the dead, or that his death takes away sin.

### **I. MUSLIMS DENY THE PRE-EXISTENCE OF JESUS AS GOD, THE WORD, THROUGH WHOM ALL THINGS WERE CREATED.**

Muslim apologists commonly deny that in John 1, Jesus was “*the Word*.”

We would note here that while the Koran denies that Jesus is God, it does call Jesus “*the Word*.”

**Sura 3:39.** *Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Iesa (Jesus) >>, the Word from Allâh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."*

**Sura 3:45.** (Remember) *when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."*

**Sura 4:171.** *O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him;... ”*

What does the “book” say?

**John 1:1** *In the beginning was the Word, and the Word was with God, and the Word was God.*

Muslim apologists contend that in John 1, the “Word” simply meant the **command** of God.

**Akbarally Meherally**<sup>16</sup> reads John 1:1 as,  
“*In the beginning was the spoken word, **command** and the 'spoken word, **command**' was with God, and the 'spoken word, **command**' was Divine.*”

**John 1:2** *The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.*

Muslims claim this only indicates that by God’s **command** all things were created.

**John 1:4.** *In him was life; and the life was the light of men.*

Here again they read it “*Through him [the **command** of God] was life.*”

**John 1:10** provides a serious difficulty for this view.  
“**He** was in the world and the world was made by **him**.”

Most troublesome for Muslim interpretation is John 1:14 which says,  
“*And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*”

**John 1:15** clearly shows that Jesus was before John.  
“*John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: **for he was before me**.*”

This is reiterated in **John 1:30**.  
“*This is he of whom I said, After me cometh a man which is preferred before me: **for he was before me**.*”

**John 3:13.** *And no man hath ascended up to heaven, but he that **came down from heaven**, even the Son of man which is in heaven.*

**John 3:17.** *For God **sent** not **the Son into the world** to judge the world; but that the world should be saved through him*

**John 6:62.** *What and if ye shall see the Son of man ascend up **where he was before**?*

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<sup>16</sup> <http://www.mostmerciful.com/notgod--8-15.htm>

**John 8:58.** Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. (ASV)

**John 10:36.** say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because **I said, I am the son of God?**

**John 16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

**John 17:5.** And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

**Philippians 2:6.** who, though he was in the form of God, did not regard equality with God as something to be exploited, 7 but emptied himself, taking the form of a servant, being made in the likeness of men;

**Colossians 1:16.** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

**Hebrews 1:2.** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

**Hebrews 1:6.** And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

**Hebrews 1:10.** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (Spoken to “the son” verse 8. Compare Psalms 102:25-28)

**Revelation 22:12.** Behold, I come quickly; and my reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. (verse 16 “I Jesus”).

**Revelation 1:17.** And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

**Isaiah 48:12.** Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. 16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

## II. MUSLIMS DENY THAT JESUS IS THE ONLY BEGOTTEN SON OF GOD

### A. They deny that Jesus is the “son” of God

**Sura 9:30** (Noble Koran). *And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allâh's Curse be on them, how they are deluded away from the truth!*

What does the “book” say?

#### 1. The Gospels many times call Jesus the son of God

**Luke 1:35.** *And the angel [Gabriel—Luke 1:26] answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the son of God.*

**Mark 1:1.** *The beginning of the gospel of Jesus Christ, the son of God.*

**John 1:34.** *And I have seen, and have borne witness that this is the son of God.*

The identification of Jesus as the son of God, and the king of Israel comes from **Psalms 6:6.** “*Yet I have set my KING Upon my holy hill of Zion. 7 I will tell of the decree: Jehovah said unto me, thou art my son; This day have I begotten thee.... 11 Serve Jehovah with fear, And rejoice with trembling. 12 Kiss the son, lest he be angry, and ye perish in the way, For his wrath will soon be kindled. Blessed are all they that take refuge in him. (cf. Acts 13:33; Heb.1:5)*

**John 3:17.** *For God sent not the son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten son of God.*

**John 5:25.** *Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the son of God; and they that hear shall live. 26 For as the **Father** hath life in himself, even so gave he to the **Son** also to have life in himself: 27 and he gave him authority to execute judgment, because he is a son of man.*

**John 9:35.** *Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and **he it is that speaketh with thee.** 38 And he said, Lord, I believe. And he worshipped him.*

**John 20:31.** *but these are written, that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in his name.*

- Thus, in the Old Testament, David the Prophet quotes God calling the Messiah, “my son” (Psalms 2:7-9; Acts 13:33; Hebrews 1:5; 5:5).
  - The angel, Gabriel, announced Jesus as “*the Son of God.*” (Luke 1:35)
  - The Jews were expecting the Christ, the “*Son of God*” (John 1:49)
  - Jesus claimed to be the “*Son of God*” (John 3:16-18; 9:35-38)
  - The apostles, who were taught by Jesus and inspired by the Holy Spirit, said he was the “*Son of God*” (John 1:49)
2. In addition, God himself, speaking from heaven in the presence of witnesses, declared Jesus to be his “**beloved son.**”

**Matthew 3:16.** *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.*

**Matthew 17:5.** *While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is **my beloved Son**, in whom I am well pleased; hear ye him.*

**Mark 1:11.** *And there came a voice from heaven, saying, Thou art **my beloved Son**, in whom I am well pleased.*

**Mark 9:7.** *And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is **my beloved Son**: hear him.*

**Luke 3:22.** *And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art **my beloved Son**; in thee I am well pleased.*

**Luke 9:35.** *And there came a voice out of the cloud, saying, This is **my beloved Son**: hear him.*

**2Peter 1:17.** *For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is **my beloved Son**, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount.*

This is significant because, unlike Muhammad who only bore witness of himself, the authority of Jesus was established by the witness of God the Father.

**John 5:30.** *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony*

*from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 **And the Father himself, which hath sent me, hath borne witness of me.** Ye have neither heard his voice at any time, nor seen his shape.*

Unlike Muhammad, many bore inspired witness of Jesus as the Christ.

- Moses and the prophets foretold his coming (Luke 24:27, 44-47; John 1:45; 5:46)
- The angel Gabriel announced him (Luke 1:26, 30-33).
- John the Baptist declared him (John 1:29, 36; 10:41).
- God the Father witnessed for him on three different occasions – his baptism (Matthew 3:16), at the transfiguration (Matthew 17:5), and on the occasion of John 12:28-30.
- Even the demons confessed that he was the son of God (Luke 4:41)
- Three of the twelve apostles (Matthew, John and Peter) and two other Gospel writers (Mark and Luke), recorded God's witness to them.
- Paul, the apostle, had miraculous witness born of Jesus (Acts 9:5, 17; 22:8, 15; 26:15) and testified of him.

3. Jesus repeatedly called God his "***Father.***" The following are just a few examples.

**John 20:17.** *Jesus saith unto her, Touch me not; for I am not yet ascended to **my Father:***

**Matthew 10:32-33.** *Whosoever therefore shall confess me before men, him will I confess also before **my Father** which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

**Matthew 11:27.** *All things are delivered unto me of **my Father:** and no man knoweth the **Son**, but the **Father**; neither knoweth any man the **Father**, save the **Son**, and he to whomsoever **the Son** will reveal him. (cf. Luke 10:22)*

**Luke 23:34.** *Then said Jesus, **Father**, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*

**Luke 23:46.** *And when Jesus had cried with a loud voice, he said, **Father**, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

**John 1:18.** *No man hath seen God at any time; the only begotten Son, which is in the bosom of the **Father**, he hath declared him.*

**John 3:35.** *The **Father** loveth the Son, and hath given all things into his hand.*

**John 5:17.** *But Jesus answered them, My **Father** worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the*

sabbath, but said also that God was his **Father**, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the **Father** do: for what things soever he doeth, these also doeth the Son likewise. 20 For the **Father** loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the **Father** raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the **Father** judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the **Father**. He that honoureth not the Son honoureth not the **Father** which hath sent him....

36 But I have greater witness than that of John: for the works which the **Father** hath given me to finish, the same works that I do, bear witness of me, that the **Father** hath sent me. 37 And the **Father** himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

**John 10:29.** My **Father**, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my **Father** are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my **Father**; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

4. In contrast to this, the teaching of the Koran is like that of the Jews who rejected Jesus.

**Sura 9:30.** (Noble Koran): "...The Christians say: Messiah is **the son of allah**. ... Allah's curse be on them..."

**John 19:7.** The Jews answered him, We have a law, and by that law he ought to die, because he made himself **the son of God**.

**John 10:36.** say ye of him, whom the Father sanctified and sent into the world, Thou **blasphemest**; because **I said, I am the son of God?**

MUSLIM OBJECTION: Adam was called "*the son of God*" (Luke 3:38) and many times Jesus speaks of God as the *father* of men. Thus, calling Jesus the son of God is no extraordinary thing.

ANSWER:

Adam's son-ship was by creation from dust.

Our son-ship is by adoption (Romans 8:15; Galatians 4:5).

But Jesus was the Word "*made flesh*" by the Father, as His "**only begotten son**." (John 1:14, 18; 1John 4:9)

**B. Muslims deny Jesus is the "**only begotten son of God**."**

They claim that the Greek word, “*monogenees*,” translated “*only begotten*” should properly be translated, “*special*” or “*unique*.” Let us begin by observing that this does not help the Muslim case much. It still recognizes Jesus as God’s son in a “*special*” or “*unique*” relationship.

What does the “*book*” say?

### 1. The use of “*monogenees*” in the New Testament:

- a. The following passages clearly show the word is used in the sense of an only begotten child.

**Luke 7:12.** *Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only [monogenees] son of his mother, and she was a widow: and much people of the city was with her.*

**Luke 8:42.** *For he had one only [monogenees] daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.*

**Luke 9:38.** *And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child [monogenees].*

**Hebrews 11:17** (cf. Gen. 22:2 “only son”). *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [monogenees] son*

(Isaac was Abraham’s only son begotten by Sarah according to promise. -Gen 21:10-12; Rom 9:7-9)

- b. Compare the following concerning Jesus.

**John 1:14.** *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten [monogenees] of the Father,) full of grace and truth.*

**John 1:18.** *No man hath seen God at any time; the only begotten [monogenees] Son, which is in the bosom of the Father, he hath declared him.*

**John 3:16.** *For God so loved the world, that he gave his only begotten [monogenees] Son, that whosoever believeth in him should not perish, but have everlasting life.*

**John 3:18.** *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten [monogenees] Son of God.*

**1John 4:9.** *In this was manifested the love of God toward us, because that God sent his only begotten [monogenees] Son into the world, that we might live through him.*

## 2. The words from which *monogenees* is derived

### Thayer/Strong's electronic Greek Lexicon Definition

G3439 monogenes

⌘ from #3441 [“*monos*” –“only”] and #1096 [“*ginomai*” -- “born”]; TDNT - 4:737,606; adjective

⌘ AV - “*only begotten*” 6 times, “only” 2 times, “only child” 1 time; 9 times total

⌘ 1) single of its kind, only

1a) used of only sons or daughters (viewed in relation to their parents)

1b) used of Christ, denotes the only begotten son of God

Note that *Monogenees* is derived from two words, “*monos*” (#3441) – “only,” and “*ginomai*” (#1096) -- “made” or “become”

Psalm 2:7 (Septuagint) “...*the Lord said to me, Thou art my Son, to-day have I begotten [ginomai] thee.*” -LXE (cf. Acts 13:33; Hebrews 1:5)

**Galatians 4:4.** *but when the fulness of the time came, God sent forth his Son, born [1096 “*ginomai*”] of a woman, born [1096 “*ginomai*”] under the law,*

**1 Corinthians 15:45.** *So also it is written, The first man Adam was made [1096 “*ginomai*”] a living soul. The last Adam a life-giving spirit.*

**John 8:58.** *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born [1096 “*ginomai*”], I am.*

## III. THE KORAN DENIES JESUS WAS CRUCIFIED AND DIED ON THE CROSS.

What does the “*book*” say?

The gospel is the “*power of God*” (Romans 1:16). One of the best ways to reach Muslims is to get them reading the Bible and learning what the “*book*” really says. The crucifixion of Jesus and its purpose—the substitutionary sacrifice of Christ, are two of the most powerful and central teachings of the Bible.

**Rev 12:11.** *And they overcame him [the devil] because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.*

Encourage Muslims to read and explain what the “*book*” says and compare it with the Koran.

The Noble version of the Koran says:

(Note: brackets indicate the translator's commentary. Highlights and underlines are for emphasis by A.R.J.)

**Surah 4:157.** *And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary) >>>]:*

**4:158.** *But Allâh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he >> is in the heavens). And Allâh is Ever AllPowerful, AllWise.*

**4:159.** *And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], before his ['Iesa (Jesus) >> or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.*

Curiously, Surah 19:33 represents Jesus as an infant saying,

*"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"*

Muslim apologists try to reconcile this with the explanation that Jesus will return before the resurrection and die and be raised. This makes no sense. Why would the Old Testament prophecy that he was coming to be crucified (Psalms 22:13-18) and die (Isaiah 53:8-12), and the New Testament overwhelmingly declare he came and died and was raised, yet (according to Muslims) all of this was a grand delusion? If he did not die as predicted and his message was corrupted, then why did he come? Why would he be coming back to die and be raised again? Why was that not accomplished when God sent him the first time?

Many Muslims claim that Isa (Jesus) was taken alive to heaven and God made somebody else look like him and be crucified.

**Sura 4:157 - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man)**

Some contend that Judas replaced Jesus on the cross.

ANSWER:

1. Nothing is said in the "book" that would indicate any such thing.
2. Jesus himself said he was going to be crucified and raised again. (Matthew 20:17-19, 28; 21:39; 26:1-2; Mark 8:31; 10:45; Luke 24:45-48; John 10:11-18; 12:32; Rev. 1:18)
3. Judas's death was recorded by two gospel writers. Matthew 27:3-5 says he "hanged himself." Luke, in Acts 1:16-18 says "falling headlong, he burst asunder in the midst, and all his bowels gushed out."

4. Furthermore, all four inspired Gospel writers clearly indicate it was Jesus who died on the cross. Thus, the claim that Judas took Jesus' place does not fit what the Gospel writers said took place.
5. Would Judas have assigned John to care for Mary as his "mother"? (John 19:26-27)
6. Would Judas have reassured the repentant thief that he would that day be with him in *Paradise*? (Luke 23:43)
7. Jesus, not Judas, appeared to the disciples with the holes in his hands and side after his resurrection (John 20:20-27). It makes no sense that God would have raised Judas to appear to them, representing himself as Jesus. Nor does it make any sense, if he was not crucified, that Jesus would have appeared and showed his wounds to the disciples.
8. Most of all, it makes not one lick of sense that God would have deceived the disciples of Jesus into believing he died on the cross. Why would God lead Christianity into believing such a falsehood resulting in this fundamental Christian teaching propagated throughout the earth for thousands of years?

**THE OVERWHELMING EVIDENCE IS THAT JESUS WAS CRUCIFIED, DIED AND RAISED FROM THE DEAD.**

- A. Jesus was crucified in the sight of many witnesses who personally knew him (John 19:25) including his mother and close friends, and the apostle John who had been with him for over three years.**

**John**, who was especially close to Jesus, through inspiration of the Holy Spirit, said,:

**John 19:26.** *When Jesus therefore saw **his** mother, and the disciple standing by whom he loved, he saith unto **his mother**, Woman, behold thy son! 27 Then saith **he** to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. 28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and **gave up his spirit**.*

**John 19:35.** John, speaking of himself said that "he **that hath seen hath borne witness, and his witness is true: and he knoweth that he saith **true**, that ye also may believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced."**

**The soldiers** made certain that he was dead.

**John 19:33** *But when they came to Jesus, and saw that **he was dead already**, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*

**Blood had broken into the body cavity** and begun to separate—a clear sign of death. The wound itself would have been fatal.

**Joseph of Arimathaea and Nicodemus**, who knew him, surely considered him dead when they put him in the tomb with spices and sealed it—something unthinkable if he were only injured.

**John 19:38** *And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.*

**After the crucifixion Jesus appeared and indicated he had been raised from the dead.**

**John 20:17.** Jesus, after the resurrection, denied that he had been taken up to God. This conflicts with Muslims claims that he had been taken up to heaven instead of being crucified.

**John 20:19-29.** **Jesus appeared to Thomas and the disciples and showed his hands and feet** with the print of the nails and hole in his side. Clearly, this was the same Jesus that was nailed to the cross and pierced with the spear. In verse 28, Thomas responded, “*My Lord and my God.*” Verse 29 Jesus said that Thomas saw “me.”

**Luke 24:36-46.** Jesus appeared to his disciples, denying he was a *spirit* because he had *flesh* and *bone*. He affirmed that he had fulfilled the scriptures that said he was to be put to death and raised the third day. **Would Jesus have misrepresented his resurrection?**

## **B. The Old Testament prophecies predicted his death:**

**Isaiah**, the prophet, said:

**53:8.** *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt **make his soul an offering for sin**, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, (and) shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;*

because **he poured out his soul unto death**, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

**David**, the prophet, revealed the heart of Jesus on the cross:

**Psalms 22:14.** *I am poured out like water, and all my bones are out of joint: My heart is like wax; it is melted within me. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: a company of evil-doers have inclosed me; they pierced my hands and my feet. 17 I may count all my bones; they look and stare upon me. 18 They part my garments among them, and upon my vesture do they cast lots.*

**Zechariah 12:10** *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced**...* (compare John 19:34)

### C. Jesus predicted his own death:

**Matthew 20:17.** *And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.*

**Matthew 26:1.** *And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.*

**Mark 8:31.** *And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, **and be killed, and after three days rise again**.* (cf. Matthew 16:21)

**Luke 24:45.** *Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, **that the Christ should suffer, and rise again from the dead the third day**; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are **witnesses** of these things.*

**Matthew 20:28.** *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

**Mk 10:45.** *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

**Matthew 21:39.** Jesus told a parable of his rejection by the Jews and the kingdom being given to another nation, saying that they “slew” the son (compare Mark 12:8; Luke 20:15).

**John 10:11.** *I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

**John 12:32.** *And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die.* (compare John 18:32)

**Revelation 1:18.** *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death*

**OBJECTION:** To show that like Jonah, Jesus was not dead in the grave, Muslims cite Jesus’ statement that “*as Jonah was three days and nights in the belly of the whale, so shall the son of man be in the heart of the earth*” (Matthew 12:40).

**ANSWER:**

This claim is based on the “swoon” theory that Jesus (not someone else, as many Muslims claim) was crucified and did go to the grave, but did not die. However, this is decisively destroyed by the evidence.

It conflicts with the prophecies of the Old Testament. It contradicts Jesus’ own clear predictions of his death on the cross. It denies the declaration of the inspired New Testament writers. And, it flies in the face of all of the observations and close examinations of his body. Furthermore, the blood and water that came out of his side from the spear that was plunged into him clearly established his death. Finally, there is the problem that after his resurrection he further confirmed that he had been dead.

Matthew 12:40 does not say that As Jonah was “ALIVE” for three days in the whale’s belly that Jesus would be “alive” for three days in the grave. It says that as Jonah was “in” the belly of the whale for three days and nights, so the son of man would be three days and nights “in” the heart of the earth.

Analogies must not be pressed beyond the stated specifics. For example, Jesus was not like Jonah who was in the whale’s belly for fleeing from God, and he was not in there with seaweed wrapped around his head crying out in repentance (Jonah 2).

The body of Jesus was dead in the grave (cf. James 2:25; Ecc. 12:6), but his spirit was alive with God (1Pet 3:18-20).

Jesus also cited as a sign that he would raise his own body (John 2:18-22; cf. John 10:17). This would indicate that while his body was dead, his spirit was alive.

**D. The inspired Gospel writers declared his death:**

**Matthew 27:5** *And they **crucified him**, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

*50 Jesus, when he had cried again with a loud voice, **yielded up the ghost**.*

**Mark 15:37** *And **Jesus** cried with a loud voice, and **gave up the ghost**.*

**Luke 23:43** *And Jesus said unto him, Verily I say unto thee, **To day shalt thou be with me in paradise**. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when **Jesus** had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, **he gave up the ghost**.*

**John 19:30** *When **Jesus** therefore had received the vinegar, he said, It is finished: and he bowed his head, and **gave up the ghost**.*

**E. Angels at the tomb said he was crucified, died, and was raised.**

**Matthew 28:5** *And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was **crucified**. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he **is risen from the dead**; (cf. Mark 16:6; Luke 24:4-7, 23)*

**Luke 24:4** *And it came to pass, as they were much perplexed thereabout, behold, two men [cf. 22-23 “angels”] stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is **risen**: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be **crucified**, and the third day **rise** again.*

**F. Peter, the inspired apostle, declared that Jesus died and was raised. This is recorded by Luke in Acts and by Peter in his own epistle.**

**Acts 2:23** *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have **crucified** and **slain**: 24 Whom God hath **raised** up, having loosed the pains of **death**: because it was not possible that he should be holden of it.*

**32** *This Jesus hath God **raised** up, whereof we all are witnesses.*

**Acts 3:14** *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And **killed** the Prince of life, whom God hath **raised** from the dead; whereof we are witnesses.*

**1Peter 1:3** *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the **resurrection** of Jesus Christ from the **dead**,*

**1Peter 1:18** *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious **blood of Christ**, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that **raised him up from the dead**, and gave him glory; that your faith and hope might be in God.*

**1Peter 3:18** *Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being **put to death in the flesh**, but made alive in the spirit;*

This is also confirmed by secular references to Jesus' crucifixion,<sup>17</sup> but these scriptures are clear and decisive. There is no way we can be "*people of the book*" and deny that this is what the *book* teaches.

Muslims try to counter this by claiming that the Bible has been corrupted. However, the fact is that David, Isaiah, all four Gospel writers and Peter agree that Jesus was put to death. The question then is whether we are going to believe Muhammad's unsupported claim, or the collective prophets and apostles who Muhammad himself recognized as speaking from God.

#### **IV. ISLAM DENIES THE ATONEMENT -- THE SUBSTITUTIONARY SACRIFICE OF CHRIST FOR OUR SINS**

What does the "*book*" say?

##### **A. The sacrificial system of the Old Testament foreshadowed the substitutionary sacrifice of Christ.**

**Abraham, in Gen 22**, was commanded to substitute a lamb for Isaac.

**Exodus 12**. The Passover blood on the doorposts and lintels was substituted for the firstborn in the houses of Egypt.

**1Corinthians 5:7** *Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For **our passover also has been sacrificed, (even) Christ**:*

##### **B. Isaiah the prophet predicted the substitutionary sacrifice.**

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<sup>17</sup> Tacitus (56-118 A.D.): Annals 15.44. "Their name comes from Christ, who, during the reign of Tiberius, had been executed by the procurator Pontius Pilate."

Lucian of Samosata (115-200 A.D.) "...they still worship the man who was crucified in Palestine..."

**Isaiah 53:8** *He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, (and) shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.*

C. **John 1:29, 36.** John the Baptist called Jesus “*the Lamb of God which takes away the sin of the world.*”

D. **Jesus spoke of his death for mankind.**

**Matthew 20:28; Mark 10:45.** Jesus said that he came to give his life a ransom for many. (cf. 1Tim 2:6)

**Matthew 26:28; Luke 22:20;** Mark 14:24; 1Corinthians 11:25, 28. *For this is my blood of the new testament, which is shed for many for the remission of sins.*

E. **The apostle, Paul, explained how Jesus died for all men.**

**Romans 3:24.** *being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth (to be) a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God;*

**Romans 5:6.** *For when we were yet without strength, in due time **Christ died for the ungodly.** 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, **Christ died for us.** 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that*

sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so **by the righteousness of one the free gift came upon all men unto justification of life.** 19 For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.** 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

**1Corinthians 15:3.** For I delivered unto you first of all that which also I received: that **Christ died for our sins** according to the scriptures;

**2Corinthians 5:15.** and he died for all, that they that live should no longer live unto themselves, but unto him who **for their sakes died** and rose again.

**2Corinthians 5:21.** Him who knew no sin **he made (to be) sin on our behalf;** that we might become the righteousness of God in him.

**Galatians 3:13.** Christ redeemed us from the curse of the law, having **become a curse for us;** for it is written, Cursed is every one that hangeth on a tree:

**Ephesians 1:7; Colossians 1:14.** in whom we have our **redemption through his blood, the forgiveness of our trespasses,** according to the riches of his grace,

**Ephesians 2:13; Colossians 1:20.** But now in Christ Jesus ye that once were far off are **made nigh in the blood of Christ.**

**Ephesians 5:2.** and walk in love, even as Christ also loved you, and **gave himself up for us, an offering and a sacrifice to God** for an odor of a sweet smell.

**1Timothy 2:6; Titus 2:14.** who **gave himself a ransom** for all; the testimony (to be borne) in its own times;

## F. The writer of Hebrews

**Hebrews 9:11.** But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but **through his own blood,** entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the **blood of Christ,** who through the eternal Spirit **offered himself** without blemish unto God, **cleanse your conscience** from dead works to serve the living God? 15 And for this cause he is the mediator of a new covenant, that a **death** having taken place **for the redemption of the**

**transgressions** that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. . . .

24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that he should **offer himself** often, as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to **put away sin by the sacrifice of himself**. 27 And inasmuch as it is appointed unto men once to die, and after this (cometh) judgment; 28 so Christ also, having been once **offered to bear the sins of many**, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

**Hebrews 10:10.** By which will we have been **sanctified through the offering of the body of Jesus Christ** once for all.

**Hebrews 13:12.** Wherefore Jesus also, that he might **sanctify the people through his own blood**, suffered without the gate.

#### G. The apostle, Peter

**1Peter 1:18.** knowing that **ye were redeemed**, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but **with precious blood, as of a lamb without spot, (even the blood) of Christ**: who his own self **bare our sins in his body** upon the tree, that we, having died unto sins, might live unto righteousness; **by whose stripes ye were healed**.

**1Peter 3:18.** Because Christ also **suffered for sins once**, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit;

#### H. The apostle, John

**1John 1:7.** but if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus his Son cleanseth us from all sin**.

**1John 2:2.** and he is the **propitiation for our sins**; and not for ours only, but also for the whole world.

**1John 4:10.** Herein is love, not that we loved God, but that he loved us, and sent his Son (to be) **the propitiation for our sins**.

**Revelation 1:5.** and from Jesus Christ, (who is) the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, **and loosed us from our sins by his blood**;

**Revelation 7:14.** *And I say unto him, My lord, thou knowest. And he said to me, These are they that come of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.*

## V. MUSLIMS CLAIM THAT THE BIBLE PREDICTED THE COMING OF MUHAMMAD

**Surah 7:157 (Noble Quran).** *“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16)”*

What does the “book” say?

### A. THEY CONTEND THAT THE “COMFORTER,” PROMISED BY JESUS, WAS MUHAMMAD.

**Sura 61:6.** *“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.”*

Note: this does not call Muhammad the “comforter.” It says he was, “an Apostle.”

Nowhere in the New Testament does Jesus say that Ahamad was to come. Muslims argue that in John 14:16, when Jesus said he would send “another comforter,” he was indicating that it would be another human like himself. However, the “comforter” is specified as being “the Holy Spirit” (John 14:26). Luke 24:39 indicates this was not a human. “A spirit has not flesh and bones.”

Some Muslim apologists claim that the word translated, “comforter” from the Greek, *parakleetos*, in John 14:16, 26; 15:26 and 16:17 was in the original “periklutos.” They claim this refers to Muhammad, who’s name means “The praised one.” “Periklutos” means “famous” (see Liddell & Scott’s Greek-English Lexicon)

### ANSWER:

First, “periklutos” is an entirely different word, having the prefix, “peri..” (#4012 “around”) and is never found in these passages in any ancient manuscript. “Parakleetos” (#3875), found here, is formed with the prefix, “para...,” (#3844 “beside”). “Parakleetos” means “helper” or “defender.”

Muhammad fails to meet the specifics of the passage.

**John 14:26.** Jesus told his disciples that The *Comforter* was to bring to their remembrance all things he said to them

- a. Muhammad did not bring anything he taught to the remembrance of the disciples of Jesus. Muhammad lived centuries later.

- b. Muhammad did not bring to anyone's remembrance "**ALL**" things that Jesus taught his disciples. One would be hard pressed to reproduce even ten percent of all Jesus taught from what is given in the Koran.

**John 14:16.** The *Comforter* was to be given to "**you**" disciples to whom Jesus was speaking and remain with them "**forever.**"

OBJECTION: Muslim apologists translate "*forever,*" as "*into the age (to come)*" and claim that "*spirit of truth*" is Muhammad, not the Holy Spirit.

ANSWER:

- a. Muhammad was not given to the disciples of Jesus. He was born over 450 years after they died.
- b. Muhammad did not remain "*forever,*" nor even through the "*age.*" He died while his religion was just getting started and has been long gone.

**John 14:17** *even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: **ye know him**; for **he abideth with you, and shall be in you.***

"**You** know him." The Apostles certainly did not know Muhammad.

"*He dwells **with** you.*" Muhammad did not dwell with them. The Holy Spirit, in Jesus, was *with* them (Luke 4:1).

The *Comforter* was promised to be "**in**" them. The Holy Spirit could dwell in them. Muhammad could not.

**John 15:26-27; 16:17.** Jesus was to send the *Comforter* to the apostles.

1. Muhammad was not sent to the apostles.
2. Did Jesus send Muhammad? That would suggest that Jesus was superior to Muhammad.

**Acts 9:31**, written by Luke, used the feminine form of the word, to describe what the Holy Spirit did.

**Acts 9:31.** *So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the **comfort** [#3874 *parakleesis*] of the Holy Spirit, was multiplied.*

OBJECTION:

Muslims claim the original text spoke of Muhammad and was changed by Christians.

ANSWER:

1. There is not a shred of evidence supporting such a claim. All ancient manuscripts have, "*parakleetos*" in these texts.
2. There is no basis for Christians to have made such a change. Mohammad lived hundreds of years after John wrote, so they would not have known who he was and would have had no reason to object and change the text. They had no reason to object

- to prophets coming after Jesus since there were prophets in the church (Ephesians 4:11-12; Acts 11:28; 15:32; Revelation 11:1-12).
3. Since we have hundreds of copies of the Gospel of John written before the time of Muhammad and all have the word, “*parakleetos*,” it could not have been changed.

OBJECTION: Jesus said he had to go away in order for the *parakleetos* to come. The *parakleetos* could not have been the Holy Spirit because the Holy Spirit was with them (John 14:17).

ANSWER:

**John 14:17** says “*he dwells with you and shall be in you.*” While on earth, because Jesus was given all of the Spirit (Luke 4:1; John 3:34), they could not receive it. When he went away he sent the Spirit to be in them.

**John 7:38.** *He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.*

**Acts 1:4.** *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.*

**Acts 2:1.** *And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

**1Corinthians 2:10.** *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

OBJECTION: *Parakleetos* is a “**he**” (masculine gender—indicating a human), not “**it**.”

ANSWER:

The fact that a Greek noun is masculine does not indicate it is speaking of a human, nor does a neuter noun indicate it is not human. For example, “*oikos*” (#3624 –house) is masculine and all its modifying pronouns are masculine, yet it is not a person. Similarly, “*paidion*” (#3813) translated “*child*” is neuter and personal pronouns modifying it are neuter, yet a child is a human (Matthew 18:2).

Greek noun gender only suggests personality or gender view—as we might speak of a boat as “she” or a child as “it.” It does not necessarily indicate whether or not it is a human.

Pronouns modifying *parakleetos* are masculine because it is a masculine noun, not because it is human. Masculine gender does not prevent the Holy Spirit from being the “helper” [*parakleetos*].

Spirits are intelligent beings without flesh and bone (Luke 24:39). A spirit can exist as a personality without being human.

-God is a spirit (John 4:24).

-Angels are Spirits. (Psalms 104:4; Hebrews 1:7, 13-14)

-Demons are spirits. (Luke 9:39-42; 11:24-26; 8:2)

Besides the attributes associated with the *parakleetos*, in John 16:13-15, personality is attributed to the Holy Spirit in many other passages.

The Holy Spirit shares the **name** of the Father and Son (Matthew 28:19)

The Holy Spirit has a **will** (1Corinthians 12:11)

The Holy Spirit has a “**mind**” (Romans 8:26-27)

The Holy Spirit “**makes intercession for us with groans**” (Romans 8:26)

The Holy Spirit has intelligence so that some things “**seemed good**” (Acts 15:28)

The Holy Spirit can be “**grieved**” (Ephesians 4:30)

The Holy Spirit “**said**” things (Acts 13:2, 1Timothy 4:1)

The Holy Spirit can be “**lied to**” (Acts 5:3)

The Holy Spirit can be “**blasphemed**” (Matthew 12:31)

**John 14:26** clearly identifies the Holy Spirit as the *Parakleetos*.

**26. But the Comforter [*parakleetos*], which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

Muslim apologists object, citing the MS Codex Syriacus, around 450 A.D. as omitting “*holy*” in John 14:26. However, the earlier and most reliable manuscripts have it. Regardless, the omission of “*holy*” would not indicate *parakleetos* speaks of a human. It is plainly identified as “*the Spirit*” – not a human with flesh and bones (Luke 24:39)

OBJECTION: Muhammad was the “*Spirit of truth*” spoken of in John 14:26.

ANSWER:

(Note: “*Spirit*” in the Greek is also neuter here, which conflicts with their claim that *parakleetos* cannot be the Holy Spirit because pronouns referring to the Holy Spirit are neuter and cannot be speaking of humans.)

Where is Muhammad ever called a “*Spirit*” in Scripture? Muhammad was a human, not a “*spirit*.”

**Luke 24:39.** Jesus said, *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

OBJECTION: Wherever “*parakleetos*” is found it is speaking of people.  
Akbarally Meherally, on his website says:

“In 1John 4:6, the terms “*the spirit of truth*” and “*the spirit of error*” are used for human beings.”

ANSWER: False.

1. The passage does not say that “*the spirit of truth*” is a human being. It is speaking of the spirit that spoke through the “*prophets*” (1John. 4:1 cf. 1Peter 1:11).
2. This “*spirit*” was in them (1John 4:4 cf. John. 14:17; 1Peter 1:11; Romans 8:9-11).

## **B. MUSLIMS CLAIM MUHAMMAD WAS THE “PROPHET” PROMISED BY MOSES. (Deuteronomy 18).**

The Koran claims Muhammad was prophesied in the Bible.

**Surah 7:157.** “*Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurât (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16)*”

Muslims contend that because the “*Prophet*” in Deut. 18 was to be “*like unto*” Moses, it must refer to Muhammad because in many ways he was like Moses, while Jesus in many ways was different from Moses.

What does the “*book*” say?

ANSWER:

1. Jesus had many similarities to Moses.
  - Like Moses (Heb 11:27), Jesus was called out of Egypt (Matthew 2:15).
  - Like Moses (Hebrews 11:25-26), Jesus gave up wealth to help his people (2Corinthians 8:9)
  - Like Moses, Jesus was of the seed of Israel (John 1:47).
  - Like Moses, Jesus was given authority from God (Matthew 28:18).
  - Like Moses freed Israel from Egypt, Jesus frees mankind from the bondage of sin (John 8:34).
  - Like Moses gave the Law to the Jews, Jesus is our lawgiver (1 Corinthians 9:1).
  - Like Moses, God put his word in Jesus’ mouth (John 12:49-50; 17:8).
  - Like Moses (Deuteronomy 5:5; Galatians 3:19), Jesus mediates between God and men. (1Timothy 2:5).
  - Like Moses gave the Old Covenant (Deuteronomy 29:1), Jesus gave the New (Hebrews 8:6; 9:15).

- Like Moses, Jesus spoke with God (John 12:27-28)
- Like Moses, Jesus foretold things concerning the future of Israel (Luke 21:20-24).
- Like Moses, Jesus' authority as a prophet was confirmed by God's own voice from heaven in the sight of witnesses (Luke 3:21-22; Mark 9:7-8; John 12:28-30).
- Like Moses, Jesus openly did great signs and miracles that confirmed he was a prophet -- **Control over the sea** (Exodus 14:21; Matthew 8:27) and **miraculous provision of bread** (John 6:14; Mark 6:52). (Other signs: Mark 4:37-41; John 2:11, 18; 3:2; 4:54; 6:2; 6:14; 7:31; 9:16; 11:47; 12:18, 37; 20:30)
- Like Moses lifted up the serpent in the wilderness (Num. 21:8-9), so Jesus was lifted up, giving himself as a ransom for many (John 3:14; 12:32-34; Mat. 20:28)

2. Unlike Moses and Jesus, the Koran indicates that Muhammad did no great signs.  
**Sura 6:37.** *And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."*

**Sura 13:27.** *"The unbelievers say, 'Why is not a Sign sent down to him from his Lord?'" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."*

**Sura 13:7.** *"And the unbelievers say, 'Why is not a sign sent down to him from his Lord?' "But thou are truly a warner, and to every people a guide."*

**Sura 29:50.** *"Why are signs not sent down to him from his Lord?"*  
 51 *"Say: 'The signs are with God only, and I am but a clear Warner, ' Is it not enough for them that We have sent down to you the book which is rehearsed to them?"*

In contrast, Jesus did many signs (Matt. 11:5; John 20:30) and when the hypocritical Scribes and Pharisees asked for another, responded by giving them the greatest sign of all, that he would be three days in the grave (Matthew 12:39-40) and resurrected (John 2:18).

However, making a list of similarities and dissimilarities between Moses and some person claiming to be a prophet does not prove that person is **THAT** "prophet." The similarities must be those God intended. For example, neither Jesus nor Muhammad were of the tribe of Levi, as was Moses, and neither of them had a brother named Aaron.

3. **Deuteronomy 18** identifies three specific likenesses between Moses and the "prophet" which do not fit Muhammad.
- a. Muhammad was not from among the "brethren" of the Levites (Deuteronomy 18:15) of the "tribes" of Israel.

Moses and Jesus were both from the tribes of Israel. Jesus was of the tribe of Judah, "brethren" to the tribe of Levi. (Matthew 1:2-16; John 1:47)

- b. Muhammad did not receive his message directly from God as did Moses. (Deuteronomy 18:16). He received his message from an angel.

**Surah 2:97** "... Gabriel ... brings down The (revelation) to thy heart... For those who believe..."

Jesus was greater than the angels (Heb 1:1-8). Like Moses, he received his message directly from God (John 12:28; 5:37; 15:15; 17:8).

- c. Muhammad did not accurately predict things to come (Deuteronomy 18:22). Moses and Jesus did (Deut. 28; Luke 21:20-24).

**Deuteronomy 18:1.** *The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of Jehovah made by fire, and his inheritance. 2 And they shall have no inheritance **among their brethren**: Jehovah is their inheritance, as he hath spoken unto them. 3 And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4 The first-fruits of thy grain, of thy new wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For Jehovah thy God hath chosen him out of all **your tribes**, to stand to minister in the name of Jehovah, him and his sons for ever.*

“Their Brethren” refers to the, “**Brethren**” of the Levites of the “tribes” of Israel.

The Levites were not to receive any inheritance of land as the other tribes. They were to live in cities scattered throughout the land and be supported by the tithes and offerings of the other tribes.

Moses then told them: Deuteronomy 18:15. *Jehovah your God will raise up **unto you a prophet from the midst of you, of your brethren**, like unto me; unto him you shall hearken; 16 according to all that you desire of Jehovah your God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not.*

Nothing in the context indicates he is speaking of the Ishmaelites who descended from an Egyptian servant hundreds of years earlier. The prophet was to be “...*from the midst of **you**...*” (Israelites), --those who had pleaded not to hear again the voice of Jehovah God nor see the fire any more that they die not (Deuteronomy 18:16. See Exodus 20:18-19). Moses was addressing Israelites, not Ishmaelites. The specification that the prophet was to come “**from the midst of you**” is utterly fatal to any attempt to identify the “*prophet*” with Ishmael. This statement is in all Hebrew manuscripts.

**Deut 18:17** *And Jehovah said unto me, They have well said that which they have spoken. 18 I will raise them up a prophet **from among their brethren**, [brethren of the*

Levites] *like unto you; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

As identified in the first few verses of chapter 18, their “*brethren*” are clearly **brethren of the Levites**, to whom Moses was speaking. (cf. Numbers 8:26) Jesus was of the tribe of Judah, *brethren* to the Levites.

#### 4. The New Testament confirms that Jesus is the “*prophet*” like Moses.

##### a. Jesus’ works indicated he was the “*prophet*” spoken of by Moses.

The people recognized things in Jesus that would indicate he was the “*prophet*” like Moses, though it appears they did not identify the “*prophet*” as being the same as the “*Messiah*.” Their failure to connect the two is no good reason for concluding that Jesus did not fulfill both roles.

**John 6:14.** *When therefore the people saw the sign [miracle of bread to eat] which he did, they said, This is of a truth the prophet that cometh into the world.*

Like Moses, Jesus gave miraculous bread to eat and offered them the *true bread heaven*. (cf. Mark 6:52; John 6:30-35)

**John 7:40.** *Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.*

Like Moses gave water to drink, Jesus offered them “*water*.” They responded by identifying him as the *prophet* of whom Moses spoke (John 7:37-38; 1Corinthians 10:4).

**Matthew 21:10.** *And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

b. **John 5:46.** Jesus said that Moses “*wrote of me*.” Deuteronomy 18 and Genesis 3:15 seem to be the only passages where Moses wrote of Jesus. Muslims deny that either referred to Jesus.

c. Luke records both **Stephen** and **Peter** applying the prophecy to Jesus.

**Peter: Acts 3:22.** *Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also **told of these days**. 25 Ye are the children of the*

*prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.*

**Stephen in Acts 7:37**, indicated the Jews' rejection of Jesus was like their rejection of Moses. In doing so, he cited the "*prophet like Moses*," who if they would not hear, they would be cut off – a clear allusion to Jesus.

**5. Muhammad's failure to provide prophetic evidence, and his conflicts with the teachings of both Moses and Jesus, suggest that rather than being like Moses, he falls into the classification of verses 21-22.**

**Deuteronomy 18:21.** *And if thou say in thine heart, How shall we know the word which Jehovah hath not spoken? 22 When a prophet speaks in the name of Jehovah, **if the thing follow not, nor come to pass**, that is the thing which Jehovah hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

**Isaiah 8:20.** *To the law and to the testimony: if they **speak not according to this word**, it is because there is **no light in them**.*

## **VI. THE PROBLEM OF ERRORS IN THE KORAN**

Muslims claim that every word of the Koran was from God, perfectly recorded, and nothing changed. However there is considerable evidence to the contrary. The subject is too extensive for this study but is thoroughly established at the following website.

<http://answering-islam.org/Quran/Text/index.html>

<http://answering-islam.org.uk/Books/Muir/Life1/notes1.htm>

Muslims also claim the Koran has no errors or contradictions, but again the facts show otherwise. <http://answering-islam.org/Quran/Contra>

If Mohammad were a prophet like Moses and Jesus he should not be in conflict with their teachings. The Koran has many problems and conflicts with the Old and New testaments. Besides those already mentioned, here is another example.

The Koran conflicts with Jesus concerning marriage in heaven.

The Koran teaches that in the next world Allah "*shall wed them into fair ones with wide, lovely eyes [hoorine]* --(Koran 44:54; 52:20; 56:22).

Jesus said that in the resurrection "*they neither marry, nor are given in marriage, but are as the angels in heaven.*" (Matthew 22:30; Mark 12:25; Luke 20:35)

## VII. MUSLIMS ARE IN ERROR IN CLAIMING THAT ABRAHAM OFFERED ISHMAEL, NOT ISAAC, AS A SACRIFICE

The claim is purely Muslim tradition with no sound basis in either the Koran or the Bible.

What does the “book” say?

**Genesis 22:2.** *And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah. And offer him there for a burnt-offering upon one of the mountains which I will tell thee of. 3 And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son. And he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. 4 On the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you. 6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son. And he took in his hand the fire and the knife. And they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here am I, my son. And he said, Behold, the fire and the wood. But where is the lamb for a burnt-offering? 8 And Abraham said, God will provide himself the lamb for a burnt-offering, my son. So they went both of them together. 9 And they came to the place which God had told him of. And Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.*

**James 2:21.** *Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar?*

**Hebrews 11:17.** *By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son;*

OBJECTION:

Muslims claim that “Take now thy son, thy only son...” (Genesis 22:2) must refer to Ishmael before Isaac was born.

ANSWER:

1. As we see above, the passage clearly specified Isaac, and identifies the time as long after Ishmael was disinherited. The inspired writers of the New Testament agree (Heb.11:17).
2. “Only son” is speaking of the son of promise by Sarah. He was the son who was with him, who was to receive the inheritance (Genesis 17:19-21; Romans 9:9; Galatians 4:28). Ishmael had been disinherited and cast out (Genesis 21:10-12; Galatians 4:22-30).
3. “Only son” did not indicate Abraham had no child by Hagar. If it had, and someone changed the name and the order of events, they surely would have changed that also.

## VIII. ISLAM’S TREATMENT OF WOMEN

### A. Physical abuse

**Sura 4:34** *Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see illconduct, admonish them (first), (next), refuse to share their beds, (and last) **beat them** (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.*

## **B. Woman's testimony is not recognized as equal to a man's**

*Sura 2:282 and call to witness two witnesses of your people; but if there be not two men, let there be a man, and **two women** of those whom ye shall judge fit for witnesses: if the one of them should mistake, the other may cause her to recollect.*

## **C. Polygamy**

Polygamy degrades women, especially captives and slaves. It divides the devotion of her husband. It is discriminatory because it is only available to men. Christianity, by contrast, opposed polygamy.

**Matthew 19:4-9.** Jesus said that from the beginning God intended a man and woman to marry and the "**two**" should be one. He said that divorce and remarriage except for the cause of fornication is adultery.

**Romans 7:3.** "*if, while her husband liveth, she be married to another man, she shall be called an adulteress:*"

Christian leaders were required to be "*the husband of **one** wife*" (1Timothy 3:2; 3:12; Titus 1:6).

In contrast, after the death of his first wife, Muhammad had at least nine wives (some say at least 14)<sup>18</sup> plus concubines. One of these was through divorce from her husband.<sup>19</sup> Some were captives or slaves.<sup>20</sup> When he was fifty-three, he married Ayesha, daughter of Abu Baker when she was only nine or ten years old!<sup>21</sup>

**Sura 33:50.** *O Prophet (Muhammad SAW)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (**captives or slaves**) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers*

<sup>18</sup> Shorrosh, Islam Revealed, p.61-66.

<sup>19</sup> Wife of Zainab. See Islam Revealed by Shorrosh, p. 62.

<sup>20</sup> Shorrosh, Islam Revealed, p. 64-65.

<sup>21</sup> Shorosh, Islam Revealed, p.58.

*herself to the Prophet, and the Prophet wishes to marry her; **a privilege for you only, not for the (rest of) the believers.** Indeed We know what We have enjoined upon them about their wives and those (**captives or slaves**) whom their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever OftForgiving, Most Merciful.*

Muslim men are permitted up to four wives at a time and may divorce them for any reason simply by saying, "I divorce you" three times. In contrast, it is very difficult for Muslim women to divorce their husbands.

**Sura 4:3.** *And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, **two or three, or four** but if you fear that you shall not be able to deal justly (with them), then only one or (the **captives and the slaves**) that your right hands possess. That is nearer to prevent you from doing injustice.*

Temporary marriage or concubinage, has by many been viewed as supported by the Koran, further degrading women.

**D. The Koran teaches that if a man divorces a woman, he cannot remarry her until she marries another man and is again divorced.**

**Sura 2:230** *If he divorces her finally, she shall not be lawful to him after that, until she marries another husband. If he divorces her, then it is no fault in them to return to each other, if they suppose that they will maintain God's bounds.*

This is in direct conflict with the teaching of Moses (Deuteronomy 24:1-4)

## **IX. ISLAM'S VIOLENT NATURE**

We are told that "Islam is a religion of peace." That is difficult to believe for non-Muslims who have any knowledge of history, have any awareness of current events, have lived under Muslim Law, or have read the Koran.

We are told that "*Islam means peace.*" That is not correct. The word actually means, that one is "*submitted*" [to God]-- not necessarily peaceful towards others.

Muslim countries around the world are some of the most violent, both within and toward others. They rarely have governments chosen peacefully by the people. Violence is the common means of bringing change. If Islam were nonviolent and had a system of life truly from God, one would think that their countries would be the safest and most ideal examples of human rights in the world.

I do not wish to paint all Muslims as being to blame for the violence, nor that they should be discriminated against or abused. Many Muslims are peaceful. However, the large number engaged in violence around the world, often in terrorist acts directly targeting innocent people, make it extremely difficult to believe that Islam is a religion of peace. This failure is traceable directly back to Muhammad and the Koran which calls for violence and offers great reward for martyrdom in holy war.

Muslims are often peaceful in countries where freedom is a strong tradition or it is to their advantage. However, the nature of Islam is such that as Muslims gain dominance, the pattern has been to forcibly establish an Islamic state, which then places restrictions on Christians designed to humiliate and bring them into “submission.”<sup>22</sup> “Peace” seems conditioned on whether Muslim interests prevail.

In defense, they point to the Crusades and the Inquisition violence by Christians. Such violence cannot be justified, whether by Muslims or Christians, and it is no less violence.

Muslims claim that the violence we see does not represent true Islam, just as among Christians there are violent groups that do not represent Christianity. The point is valid. However, such groups are generally small compared to Muslim societies, and they are usually firmly put down instead of harbored. If they did more to suppress such groups among themselves, Muslim claims would be more believable.

The problem here is much more than just some late maverick group of extremists. Islam began with violence of Mohammad and his successors. The Koran itself repeatedly urges violence.

When this is pointed out Muslims object that the Bible is also full of violence. That is true of the Old Testament, where God established and maintained the nation of Israel. However, even there it was limited to Palestine rather than worldwide conquest.

In contrast, the New Testament was totally non-violent. The peaceful example and teachings of Jesus were far different from the violence of Muhammad. Christians fought no battles nor made any conquests for hundreds of years after Christ.

#### A. CHRISTIANITY’S PEACEFUL ORIGIN

**Isa 9:6** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

Christianity began peaceably with Jesus who, rather than calling his followers to arms, called them to peace, even when under attack by their enemies.

**Matthew 5:38.** *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also....<sup>43</sup> Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

**Luke 9:52-55.** When the Samaritans rejected him James and John urged that fire be called down from heaven upon them, 55. *But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them.*

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<sup>22</sup> Sura 9:29

**John 18:36.** When Pilate asked if he was King of the Jews, *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

**Luke 17:20.** *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

**John 6:15.** *When Jesus therefore perceived that they would come and **take him by force**, to **make him a king**, he departed again into a mountain himself alone.*

**Matthew 26:51.** *In the garden, when Judas betrayed him and the Priests came with soldiers to capture him, it says, *And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.* 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the **sword** shall perish with the **sword**. 53 *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**

**Luke 22:49.** *When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.*

The disciples of Jesus did not lead armies into conquest with physical weapons. Instead of killing their enemies, they taught and spread their teachings peaceably.

**2Corinthians 10:3.** *For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal...*

**1Peter 2:21.** *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously*

**Romans 11:14.** *Bless them which persecute you: bless, and curse not. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

**Revelation 13:10.** *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

Muslims object that the Koran also teaches peaceful behavior. Yes, but it is clearly qualified by the Koran's call for violence and the violent behavior of Muhammad and his successors.

## B. ISLAM'S VIOLENT SOURCE

### 1. VIOLENCE OF MUHAMMAD AND HIS SUCCESSORS

Islam's tradition of violence springs from the very fountain of its beginning--the prophet and his immediate successors. Those who drink from that source draw from the violence it contains.

(Note: The historical violence here cited is given in more detail in our introduction above at the beginning of this paper.)

- The Battle of Badr (624 A.D.). Muhammad with 300 defeated 1,000 Koroishites
- The Battle of Uhod (625 A.D.). Muhammad's forces were defeated and he was wounded.
- The Battle of the Trench (627 A.D.). Muhammad dug a deep trench which frustrated attempts by the Koroishites, who fought on horseback.
- The slaughter of 600 Jews for treachery, and enslavement of their wives and children.
- Conquest of Mecca (630 A.D.).
- Saracen conquests from India to Spain by Muhammad's associates and successors, within barely a hundred years after his death.

These represent only a few of the bloody events in which Muhammad and his successors were involved.

### 2. VIOLENCE IN THE KORAN

Note: The quotations below are from the Noble Quran<sup>23</sup> which may be found at: <http://www.unn.ac.uk/societies/islamic/quran/naeindex.htm>

Text in brackets and parentheses are commentary within the translation.

Highlighting and underlining are by A.R.J..

**Sura 4:89** *They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliya' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad SAW). **But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them, and take neither Auliya' (protectors or friends) nor helpers from them.***

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<sup>23</sup> **The Noble Quran** In the English Language A Summarized Version of At-Tabari, Al-Qurtubi and Ibn Kathir with comments from Sahih Al-Bukhari By Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. and Dr. Muhammad Muhsin Khan

This passage is significant because it became a basis for restricting the freedom of people to choose for themselves what to believe. Freedom to follow one's conscience is one of the fundamental rights from which all others are derived. The call to kill those who leave Islam becomes justification for suppression, not only of Muslims, but other religions that have contact with them. To prevent Muslims from accepting Christianity they are compelled to impose fear of death and restrict free and open exercise of religion.

This betrays weakness. If Islam were by authority of God and His truth, they would not need to go to such ends to restrict communication with others to force people to remain Muslim.

The strength of Christianity is in the power of the Gospel message, not in power of the sword.

**Rev 12:11.** *And they overcame him [the devil] because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.*

**2Corinthians 10:3.** *For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

**Hebrews 4:12.** *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

**Romans 1:6.** *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

Light dispels darkness. Darkness must be protected from light. (John 3:20-21).

**John 3:20.** *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

Historically, freedom of religious choice has been one of the most cherished rights. Suppression of choice breeds violence and repression of all human rights and thereby undermines other freedoms.

Weakness requires maintaining a system of unequal justice. Thus, while suppressing the beliefs of others Muslims claim the right to proselyte others to their faith.

**Sura 9:29 Fight against those who** (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) **and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.**

This Sura directly establishes the basis of fighting against Christians and forcing them into submission, subjection and payment of a discriminatory and repressive tax. In contrast, the “book” indicates that support of Christianity is voluntary (2Cor 9:7).

**Sura 2:190. And fight in the Way of Allâh those who fight you**, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (V.9:36)]  
**2:191. And kill them** wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Harâm (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers  
**2:192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.**  
**2:193. And fight them** until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers, etc.)

This Sura is often cited to show that Muslims only fight defensively—not initiate conflict. However the context shows this had reference to the early struggle with their relatives in Mecca (2:191). Later Sura’s, Islamic tradition, and historical records of conquests show that in practice Muslims did not confine their conflicts to defense.

**Sura 2:216 Jihâd (holy fighting in Allâh's Cause) is ordained for you (Muslims)** though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

It is often objected that *Jihad* does not necessarily mean killing. It may be simply used of one’s personal “struggle.” That may be correct, however the Koran clearly did use it of physical violence and Muslims commonly use it in that way.

**Sura 4:74 Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory**, We shall bestow on him a great reward.

**Sura 4:91** Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, **seize them and slay them** wherever ye get them: In their case We have provided you with a clear argument against them.

**Sura 4:95.** *Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and **fight in the Cause of Allâh with their wealth and their lives**. Allâh has preferred in grades those who strive hard and **fight with their wealth and their lives above those who sit (at home)**. Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and **fight**, above those who sit (at home) by a huge reward;*

**Sura 4:101** *And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salât (prayer) if you fear that the disbelievers may attack you, verily, the **disbelievers are ever unto you open enemies**.*

**4:102.** *When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you **taking their arms with them**; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and **bearing arms**. Those who disbelieve wish, if you were negligent of your **arms** and your baggage, to **attack** you in a single rush, but there is no sin on you if you put away your **arms** because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a **humiliating torment** for the disbelievers.*

**Sura 4:104** *And **don't be weak in the pursuit of the enemy**; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not, and Allâh is Ever AllKnowing, AllWise.*

**Sura 5:33** *The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be **killed** or **crucified** or their **hands and their feet be cut off on the opposite sides**, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.*

**Sura 8:12** (Remember) *when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so **strike them over the necks, and smite over all their fingers and toes**."*

**8:13** *This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is **Severe in punishment**.*

**8:14** ***This is the torment, so taste it**, and surely for the disbelievers is the torment of the Fire.*

**8:15** *O you who believe! When you meet those who disbelieve, in a **battle-field**, never turn your backs to them.*

**8:16** *And whoever turns his back to them on such a day - unless it be a stratagem of **war**, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!*

**Sura 8:38.** *Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).*

**8:39.** *And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for **Allâh Alone [in the whole of the world]**. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.*

**Sura 8:59** *And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).*

**8:60** *And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.*

**8:61** *But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.*

Muslims cite suras such as 8:61 as evidence that Islam is peaceful. However, “peace” in the face of massive violence, and conversion or submission to repressive laws and tribute as the alternative of death, hardly meets any reasonable definition of “peaceful.”

**Sura 8:65** *O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.*

**Sura 8:67** *It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.*

**Sura 8:69** *So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.*

**Sura 9:5** *Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn\* (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.*

\***Al-Mushrikûn** (the disbelievers in the Oneness of Allâh, idolaters, polytheists, pagans, etc.)

**Sura 9:36.** *Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmîc calendar). That is the right religion, so wrong not yourselves therein, and **fight against the Mushrikûn** (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively, as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious - see V.2:2).*

**Sura 9:38.** *O you who believe! What is the matter with you, that when you are asked to **march forth in the Cause of Allâh** (i.e. Jihâd) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.<sup>1</sup>*

**9:39.** *If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allâh is Able to do all things.*

**Sura 9:41.** *March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), **strive hard with your wealth and your lives** in the Cause of Allâh. This is better for you, if you but knew.*

**Sura 9:123.** *O you who believe! **Fight those of the disbelievers who are close to you**, and let them find **harshness** in you, and know that Allâh is with those who are the Al-Muttaqûn (the pious - see V.2:2).*

**Sura 47:4.** *So, when you **meet (in fight Jihâd** in Allâh's Cause), those who disbelieve **smite at their necks till when you have killed and wounded many of them**, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [**you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm** (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you **fight**), in order to test you, some with others. But those who are **killed** in the Way of Allâh, He will never let their deeds be lost*

Sura 61:4. Verily, **Allâh loves those who fight in His Cause in rows** (ranks) as if they were a solid structure

These passages are only part of the violence in the Koran. Due to limitations on space here, it is not expedient to further cite the many violent activities and teachings of the prophet and his followers recorded in history and in Muslim traditional writings.

Our President has assured us that we are not at war with Islam. That may be his intention, but in the eyes of a large percentage of Muslims, Islam is at war with us. Their values, objectives and interests are in conflict with ours, and there will be no peace so long as they are in any position to strike out. This flows from the underlying struggle of Islam to bring all else into submission, and inevitably locks it in a mortal struggle with Christianity.

This is not an incidental or modern situation. This struggle has been going on for close to fourteen centuries.

## **DOES THE BIBLE SAY ANYTHING ABOUT ISLAM?**

From a historicist view of the Book of Revelation, Islam was foreseen in the “woe” when the “5<sup>th</sup> angel” sounds (chapter 9) predicting the “locusts” swarming out of the bottomless pit and darkening the world. This would fit the Saracens of Arabia who in barely a hundred years swept through Asia, across North Africa, and through Spain into Western Europe.

This is followed in the same chapter by the second “woe.” At the sounding of “6<sup>th</sup> angel,” horsemen, breathing fire and brimstone, sweep across the Euphrates. This fits the introduction of gunpowder by Turkish hordes that swept out of Persia and eventually conquered Constantinople and Greece, and pressed into southeastern Europe.

A further reference to the struggle with Islam may be indicated in Revelation 16:12-16 which speaks of the Euphrates River being dried up that the way of the “kings of the East” might come from the sun rising for the day of the great battle of God. This may be the very struggle which is taking place today.

## **CONCLUSION:**

The Koran calls Christians “*the people of the book.*” As “*people of the book,* we are bound to believe the *book* and be faithful to it over Muhammad’s unsupported claims.

Let us not conclude that all Muslims are violent or that there is nothing good in Islam. Many are peaceful and view suicide and killing of innocent civilians as being in conflict with the teachings of the Koran. Islam has had some very peaceful periods and high standards of learning and civilization.

The Koran has many excellent teachings about justice and responsible behavior, though rarely unique to them. Their emphasis on morality and modesty, though carried to an oppressive extreme, is certainly a contrast to the debauched behavior in the West. Their dedication to their faith puts many “Christians” to shame.

We must not just blame Muslims for the struggle taking place. Their countries, though originally taken from others by violence, have been subjected to colonization and injustice. Greed and exploitation by Western nations have plundered their resources and pushed them to violence to defend their independence and dignity. Their religious values are threatened and they are in a struggle to defend them.

While we must take issue with their claim that Muhammad was a prophet of God and their violent extremes, Christians are not at liberty to abuse them. Our strength is in the power of the Gospel and returning love for evil.

**Rom: 12:14** *Bless them which persecute you: bless, and curse not. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will*

*repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 **Be not overcome of evil, but overcome evil with good.***

**1Pet 3: 14** *But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;*

**Eph 6:12** *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

**Rom 1: 16** *For I am not ashamed of the gospel of Christ: for it is the **power of God** unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

For further information go to: <http://answering-islam.org/>

Their "Index" is excellent and they provide several translations of the Koran.