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Mohammad in ancient-

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Scriptures 1952

**MOHAMMED
IN
ANCIENT SCRIPTURES.**

**BY
U. ALI.**

VOLS. III-IV.

S. R. & BROTHERS.

NEW KOTWALI,

AGRA, India.

1947.

MUHAMMAD
IN
CHRISTIAN SCRIPTURES.

VOL. I.

ERRATA. Vol. I.

Page	Line	For	Read
8	6	Christians	Christian
13	1	Jsus	Jesus
13	3	announcues	announces
14	7	do	do."
16	6	sat	sit
16	20	mind	mind.
17	7	numbers	number
18	4	circumcison	circumcision
25	3	effshoot	offshoot
26	16	Isreal	Israel
27	4	confirmity	conformity
35	5	breath the	the breath
35	18	that	(omit) that
36	6	synonmous	synonymous
52	24	destory	destroy
70	5	Christion	Christian
71	4	the	(omit) the
71	20	notihng	nothing

CONTENTS.

	PAGE.
1. Introduction.	I
2. The Christian Prophecy. I.	1
3. Analysis. The Last Prophet Prediction.	6
4. The Last Prophet. I.	8
5. The Last Prophet. II.	13
6. The Last Prophet. III.	21
7. The Last Prophet. IV, ...	26
8. The Last Prophet. V.	28
9. The Last Prophet. VI.	33
10. The Last Prophet. VII.	36
11. The Last Prophet. VIII.	38
12. The Destroyer. I.	43
13. The Destroyer. II.	45
14. The Kingdom of God upon the Earth.	65
15. The Transfer of the Kingdom of God. I.	75
16. The Transfer of the Kingdom of God. II.	84
17. The Transfer of the Kingdom of God. III.	89
18. The Kingdom of God Among the Arabs.	98

IN THE NAME OF THE MOST MERCIFUL
AND COMPASSIONATE GOD,

INTRODUCTION.

It is clearly mentioned in the Koran that Jesus (P) foretold the advent of Mohammed (P) under the name Ahmed :—

“And when Jesus the son of Mary said, O children of Israel, Verily I (am) the apostle of God (sent) unto you, confirming the law which (was delivered) before me, bringing good tidings of an apostle who shall come after me, (and) whose name (shall be) Ahmed .”*

The comment of Sale on the above passage is as follows :—

“Mohammed also bore the name of Ahmed ; both the names being derived from the same root, and of the same signification.”†

D. S. Margoliouth considers that Ahmed is another variety of Mohammed. ‡

*XLI. P. 534.

†P. 534. ft. note.

‡Mohammed and the Rise of Islam. P. 50.

The sayings of the prophet also support the view of the scholars :—

(1) “Moatim relates :—I have heard the apostle of God (P) saying, *I have many names. I am Mohammed as well as Ahmed.*”§

(2) “Jobair-bin-Moatim relates :—The apostle of God (P) said, ‘I have got these five names, I am Mohammed, Ahmed,...’.” ||

We shall consider this claim of the Koran in the following pages.

§B. Vol. II. P. 346.

||Ta, Vol. VI. P. 96.

THE CHRISTIAN PROPHECY.

I.

THE PARABLE OF THE WICKED HUSBANDMEN.

Mark's Version. "And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be

our's. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing and it is marvellous in our eyes? And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way."*

Matthew's Version. "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants,

*12: 1-12.

more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves. This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will miserably destroy these wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests

and the Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.”*

Luke's Version. “Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This

*21: 33-46.

is the heir; come let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore, shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people: for they perceived that He had spoken this parable against them."*

The following pages show that the prophecy is fulfilled in Mohammed (P).

*20: 9-19.

ANALYSIS.

THE LAST PROPHET PREDICTION.

The meaning of the parable of the Wicked Husbandmen is as follows :—

- (a) The Jewish nation as a whole proved itself unworthy of Divine favour by illtreating many of the apostles of God.*
- (b) According to Christian divines “a certain householder, which planted a vineyard....and went into a far country”† is “God”.‡ “God is the Lord, of the vineyard and He will come.”§ But God is Ever-present in all places. His going away and coming, therefore, have no meaning. The sense of the parable is that God shall send a person as His apostle for man-kind. It is the last apostle who is yet to come.||

*Matt. 12: 2-8; Matt. 21: 34-39; Luke 20: 10-15.

†Matt. 21: 33.

‡The Four Gospels by W. W. How.

§Comprehensive Commentary by Wm Jenks and Joseph A Warne. Matt.—John. P. 215.)

||Mark. 12, 9; Luke. 20: 16

- (c) This last apostle shall also be rejected by the Jews as a whole.*
- (d) He shall destroy the evil doers of the Jews.†
- (e) He shall be victorious.‡
- (f) In his day the kingdom of God shall be taken away from Jews.§
- (g) The kingdom of God shall be given to a Gentile|| nation which shall be worthy of it.§
- (h) This last teacher being the "head" shall have "the place of chief honour and importance"¶ among the teachers of mankind.

— : o : —

*Mark 12: 9; Matt. 21: 41; Luke 20: 16.

†Mark. 12: 9; Matt 21: 41; Luke 20: 16.

‡Matt. 21: 44; Luke 20-18.

§Mark 12: 9; Matt. 21: 41: 43; Luke. 20: 16.

||Mark 12: 9: Matt. 21: 41-43; Luke. 20: 16.

\$Matt. 21: 43.

¶The Four Gospels by Right Rev. W. W. How. D. D.,
Bishop of Wakefield.

THE LAST PROPHET.

I.

The prophecy of Jesus (P) as contained in the parable of the Wicked Husbandmen points to the advent of the last of the prophets and to a nation. Who is this last teacher and which is the nation? Christians divines consider that the prophecy refers to Jesus (P) himself :—

“The ‘stone’ of course is Christ”.*

Christians quote the New Testament in support of this view:—

“Jesus Christ himself being the chief corner stone”.†

The prophecy of the parable of the Wicked Husbandmen cannot refer to Jesus (P) for it is not fulfilled in him. Jesus(P) in his lifetime never said that he was the last of the prophets, “the stone” of the parable of the Wicked Husbandmen. Jesus (P) in his whole life never “miserably”‡

*The Four Gospels by W. W. How, D. D.

†Eph. 2: 20.

‡Matt. 21: 41.

destroyed a single evil doer of any nation, even of the Jews.

In his lifetime the kingdom of God was within or among the Jews. Jesus(P) himself was a Jew. All his disciples were Israelites. Jesus(P) says to Pharisees, "The kingdom of God is within you (or among you)".*

Jesus(P) preached the parable at the close of his earthly career in "A. D. 30".†

As the prophecy clearly points to future for the transfer of the kingdom of God, it is not fulfilled in Jesus(P).

In the days of Jesus(P) there was no Gentile nation to which the kingdom of God was transferred, and the nation proved itself worthy of it.

Some Christians make Jesus(P) say, "I have overcome the world."‡ Against this the canonical Gospels lead us to consider that the mission of Jesus(P) ended in utter

*Luke 17: 21.

†The Four Gospels by W. W. How.

‡John 16: 33.

failure. He was arrested, insulted, tried and "crucified".* Against this the parable of the Wicked Husbandmen points to a successful person.

Some of the earliest Christians believed that the last prophet was yet to come. The "founder of Elkesaites",† claimed that he was the last prophet. After him Manes in the third century published that he was "the last and the highest prophet".‡ Further Manes identified himself with the Paraclete. He says:—

"I, in sooth, am the Paraclete, whose mission was announced of old by Jesus, and who was to come".§

There is a reason to identify the Paraclete with the last prophet. Jesus(P) says concerning the Paraclete:—

"He will guide you into *all truth*."||

"All truth" about religion being known to mankind there is no necessity of the

*Acts. 3: 10.

†Ency. Br. Vol XIV. P. 801 Art. on Manicheans

‡Ibid. P. 1802.

§Works of Gregory Thaumaturgus Dionysius of Alexandria and Archelaus by Rev- S. D. F. Salmonds P. 293.

||John. 16: 13.

coming of new inspired teachers into world. In other words, the Paraclete (the Comforter) is the last ambassador of God. The last prophet and the Comforter being one, it is clear that the parable of the Wicked Husbandmen cannot point to Jesus(P) as the last teacher. Jesus(P) himself says concerning the Comforter that he is to come in future after him, and that he is a different person from himself—

(1) “If I depart I *will send him unto you.*”*

(2) “I will pray the Father and He *shall give you another Comforter.*”†

If Jesus(P) had been known as the last prophet among his early followers, Manes and others could not have claimed to be the last prophet, since it was easy to humble them down soon with the objection that Jesus(P) himself was the last prophet. There is no record to inform us that their contemporaries ever told the “founder of Elkesaites” and Manes that Jesus(P) being the last prophet they were impostors.

*John 16: 7.

†John. 14: 16.

The founder of Elkesaites is too unknown and too insignificant a personality to be the last and the greatest prophet. In Manes, too, the prophecy of Jesus(P) is not fulfilled. If the Christian tradition is correct "he was flayed alive"* "and his skin stuffed and hung before the gates of the City Djondishapur."† "Bahram I, abandoned him to the fanaticism of Magians, and caused him to be executed in the year 276-7."‡ But the predicted prophet is like a stone, whosoever falls on it is "broken."§

In the light of what is given above it is clear that the parable of the Wicked Husbandmen does not point to Jesus(P). We should look for the predicted being in some other person.

—: o :—

*The New Popular Ency. Vol. IX. P. 64.

†General History of Christion Religion and Church by Dr. Augustus Neander Tr. by Joseph Torrey. Vo. II. P. 170.

‡Ency. Br. Vol. XIVP. 802.

§Matt. 21: 44.

THE LAST PROPHET.

II.

God made Jsus (P) a light for the Israelite world only.

Jesus (P) annuncues :—

“ I am not sent but unto the lost sheep of the house of Israel.” *

Gentiles are to Jesus (P) dogs and swine, and his disciples are expressly forbidden to preach to them :—

(1) “It is not meet to take the children’s bread, and to cast it to dogs.” †

(2) “ *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.* ‡

In the eyes of Jesus (P) Gentiles are beyond the scope of salvation. To him “salvation is of the Jews,” (John. 4 : 22.) and not of the Gentiles also. The whole minis-

* Matt. 15 : 24.

† Matt. 15 : 26.

‡ Matt. 7 : 6.

try of Jesus (P) was exclusively spent among Israelites in the Holy Land. The outside world of Gentiles was beyond the pale of his labours. At the end of his ministry Jesus (P) says:—

*“ I have finished the work which Thou gavest me to do **

In his whole life Jesus (P) never revoked the order given concerning Gentiles which we have quoted above, but rather confirmed it:—

“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of Gentiles and into any city of Samaritans enter ye not : but go rather to the lost sheep of the house of Israel. And as ye go preach....” †

All his life Jesus (P) followed the Jewish law concerning Gentiles, which runs as follows:—

“It is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation.” ‡

*John. 7 : 4.

†Matt 10 : 5-7.

‡Acts. 10 : 28.

The writers of Gospels make the dead Jesus (P) to rise up and make him give this parting injunction at his ascension :—

“Go ye into all the world, and preach the gospel to every creature.”*

According to some authorities the last 12 verses of Mark, out of which we have quoted above, are a forgery. The Sinaiticus and Vatican MSS. do not contain “the last 12 verses of Mark.”† If the parting instruction concerning the preaching of the gospel to Gentiles were truth it was too important to be forgotten by Christians, at least by the chief disciples. It is clear from the New Testament study that even the chief disciples are unaware of it. The Book of Acts tells us that Christians including some of the chief disciples feel shocked when they learn that Peter preached the gospel to Gentiles and ate with them. They charge Peter for becoming unclean by the act :—

“And the apostles and brethren that were in Judea heard that the Genti-

*Mark. 16 : 15.

†The Making of the New Testament by Benjamin W Bacon
B. D. P. 21

les had received the word of God. And when Peter came up to Jerusalem, they, that were of circumcision, contended with him, saying. *Thou wentest in to men uncircumcised and didst sat with them.*"*

Peter ought to have retorted his critics and reminded the chief disciples that though his conduct in preaching the gospel to Gentiles was against the precept and the life example of the master he was altogether blameless, as he was complying with the parting instruction of the master given to them all at his ascension, and that they were all aware that the master had revoked the injunction given in his lifetime for not preaching the gospel to Gentiles. But this he does not. He justifies his conduct with altogether a new ground which does not very much appeal to the modern mind. He tells them that a heavenly vision had modified the Jewish law concerning Gentiles, and thus he had acted against the precept and the example of the master. What is

*Acts. 11 : 1-3.

most surprising to us is that the reply of Peter satisfied his critics.* What follows shows that the story of Peter's vision is also not trustworthy.

It being known somehow that visions could set aside the precept and the example of Jesus (P), a numbers of pretenders took advantage of it and began to corrupt the primitive Christianity. Paul took full advantage of this mentality, embraced Christianity and gave out that he had a vision, appointing him "an apostle" to Gentiles by "Jesus Christ and God the Father;"† and he talks of the point with Christians. Some of the chief disciples of Jesus (P) including Peter as if quite unaware of the parting injunction at ascension, or even of the later heavenly vision, oppose Paul instead of supporting him. Even the chief disciples do not go and "teach all nations"‡ but leave Paul for Gentiles:—

"When they saw that I was intrusted with the gospel of the uncircumcision

*Acts. 11 : 18

†Ga. 1 : 1.

‡Matt. 28 : 19.

as Peter was with (the gospel) of the circumcision (for he that wrought for Peter unto the apostleship of the circumcision the same wrought for me also unto the Gentiles;) and perceiving the grace that was given unto me, James, and Cephas, and John, who now seemed to be pillars, gave to me and Barnabas, the right hands of fellowship; that we be (apostles) unto the Gentiles, and they unto the circumcision.”†

Paul's letter to the Galatians indicates that the attitude of the chief disciples of Jesus (P) remained definitely anti-Gentile:—

“But when Cephas came to Antioch, I withstood him to the face because he was condemned. For before that certain men came from James, *he ate with the Gentiles: but when they came, he withdrew and separated himself, fearing them which were of the circum-*

†Ga. 2 : 7-9.

cision. And the rest of the Jews also joined in his hypocrisy; insomuch that even Barnabas was carried away in their hypocrisy."*

After Jesus (P), not Paul, but Peter was to be the leader of the chief disciples, and concerning him Jesus (P) is reported to have said:—

"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it".†

It is true that "Paul had his own ideas of Jesus which differed quite radically from those of the disciples of Jesus."‡

Paul's letter to the Galatians shows that the chief disciples of Jesus (P) remained anti-Gentile, the aim of Jesus (P), and of his chief disciples, was the reformation of Israelites only. If Jesus (P) had been the prophet predicted in the parable of the Wicked Husbandmen as some of

*Ga. 2: 11-14.

†Matt. 16: 18.

‡The story of Religion by C. F. Potter. P. 238.

the Christians believe, he and his chief disciples surely would not have deliberately neglected the Gentile world. It is, therefore, but reasonable to seek for the person predicted in the parable of the Wicked Husbandmen in some man other than Jesus (P) in after ages.

—: o :—

THE LAST PROPHET.

III.

Besides the parable of the Wicked Husbandmen in several other parables also Jesus (P) speaks of the rejection of the Jews and of the call of the Gentiles. We quote only two:—

“The Parable of the Marriage of the King’s Son.” “And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a great feast for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise:

and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then he saith to 'his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore unto the highways, and as many ye shall find, bid to the marriage. So those servants went into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer

darkness : there shall be weeping and gnashing of teeth. . For many are called, but few are chosen.”*

In the above parable according to Christian divines “the guests are the Jews” (The Four Gospels by W. W. How) who refuse to come to the feast, and those called from the highways are “Gentiles.”†

“The Parable of the Great Supper.”
 “When one of them that sat at meat with him heard these things, he said unto him Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought

*Matt. 22 : 1-14.

†Ibid.

five yoke of oxen, I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into streets and lanes of the city, bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said, unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.”*

In this parable those “bidden” are of the “Jewish nation”, (The Four Gospels by W. W. How.) and those in “the highways and hedges” are the “Gentiles”.†

Who is a Gentile? A Christian authority replies that a Gentile is “any

*“Luke. 14: 15-24.

†Ibid.

person not a Jew or a Christian.”‡ The
 “Christianity is a heresy from Judaism.”||
 Christianity being but an effshoot of
 Judaism as Jesus(P) himself was a Jew,
 the definition of Gentile given above is not
 wrong. Hence the prophecy contained in
 the parable of the Wicked Husbandmen
 cannot refer to Jesus (P) himself as
 Christian divines believe. We should
 rather seek for the predicted last prophet
 of the parable in some other man of non-
 Jewish origin.

— 1 : o : —

‡ The Student's English Dictionary by John Ogilvie.

|| The Religion of Israel by Kuennen. Vol. III. P. 279.

THE LAST PROPHET.

IV.

Not only in the parable of the Wicked Husbandmen Jesus (P) calls himself the last of the Israelite prophets, but some other passages of scripture also indicate that he is the "last"* of the Hebrew prophets:—

"Think not that I am come to destroy the law or the prophets

I am not come to destroy, but to *fulfil*."†

From the passage quoted it is clear that the Jewish law is completed with Jesus(P). The Jewish law needs no more modification by Jewish prophets in future. In other words, Jesus(P) was the last of the Hebrew prophets who completed the Jewish law. "In Christianity the religion of Israel fulfilled its destiny."‡

Further Christian scholars themselves admit that Jesus (P) is the last of the Jewish prophets:—

*Matt. 21: 37.

†Matt. 5: 17.

‡The Religion of Israel by Kuenen. Vol. III. P. 279.

"Jesus of Nazareth is the last and the greatest of the Hebrew prophets,"* and "Christianity is simply a revised and completed Judaism".†

In confirmity with the parable of the Wicked Husbandmen Jesus (P) tells us clearly that the last teacher is yet to come. We quote the secret Gospel of Barnabas:—

"Then said Jesus,.....now that all the prophets are come except the messenger of God who shall come after me because so God willeth."‡

It is clear that the last prophet of the parable of the Wicked Husbandmen cannot be Jesus (P), but must be some one else of the Gentile origin.

—: o :—

*The Hibbert Journal Supplement 1909. P. 47.

†The Story of Religion by C. F. Potter P. 103.

‡The Gospel of Barnabas Tr. by Lonsdale Laura Ragg.
P. 83. XXVI-37.

THE LAST PROPHET.

V.

One of the names or the titles of Mohammed (P) is "the last prophet" Mohammad (P) himself gave this out on several occasions :—

(1) Abu Hurera (m) relates :—

The apostle of God (P) said, "A similitude between myself and other prophets is just as a man built a palace, very good and beautiful; people went round into it and began to say, We have seen no building better than this, but the place of a brickstone is vacant, *I am the very brick-stone and I am the last (or the seal) of the prophets.*" *

(2) Jabir (m) relates :—

The apostle of God (P) said, "A comparison between myself and other apostles is like a man who built a house, finished and perfected it, but

*M. Vol. VI. Pp. 2318-2319.

left out the space of a brick-stone ; people began to go round into the house and wondered, and said, Would that the space of a brick-stone had not been left out. He then said, *I am sent in place of that brick-stone ; with me ends (the line of) prophets, peace be on them all.*"†

(3) Saad-Ibn-Abe-Wakkas (m) relates :—

"The apostle of God (P) said, '....There is no prophet after me.'"[‡]

(4) Motim (m) relates :—

"I have heard the apostle of God (P) saying, 'I have many names, I am Mohammed as well as Ahmed..... my name is also the last comer.'"^{*}

(5) Abu Hurera (m) relates :—

"The apostle of God (P) said, 'I am the last of the prophets.'"[§]

(6) Anas (m) relates :—

"The apostle of God (P) said, 'The apostleship and the ministry of pro-

†Ibid. Vol. VI. P. 2319..

‡B. Vol. II P. 255 ; M. Vol. VI. 2398.

*B. Vol. II. P. 346.

§N. Vol I. P. 181.

phets have come to an end (with me), and therefore there shall be no prophet after me.' ”*

(7) Abu Hurera (m) relates :—

“ The apostle of God (P) said; ‘ Verily I am the last of the prophets, and my mosque is the last of the mosques.’ ”†

(8) Abu Hurera (m) relates :—

“ The apostle of God said, ‘ I am the seal of the prophets.’ ”‡

(9) Abu Hurera (m) relates :—

“ The apostle of God (P), said, ‘ There is no prophet after me’ ”.§

(10) Abu Hurera (m) relates :—

“ The apostle of God (P) said, ‘ with me end prophets.’ ”§

(11) Jobair-bin-Motim (m) relates :—

“ The apostle of God (P) said, I am Mohammed I am the last comer as there is no prophet after me.’ ”||

*T. Vol. II. P. 129.

†M. Vol III. P. 400

‡B. Vol. II, P. 129

§M. Vol. V. PP. 1988-1989.

§M. Vol. II P. 620.

|| M. Vol. VI, P. 2351.

(12) Abu Hurera (m) relates :—

“The apostle of God (P) said, Prophets used to rule over the children of Israel, when one prophet passed away another took his place, and *there is no prophet after me !*”*

(13) Abu Omamah Bahli (m) relates :—

“The apostle of God (P) said, *I am the last of the apostles, and ye are the last of all the people....There is no prophet after me....*”.†

(14) Abu Hurera (m) relates :—

“The apostle of God (P) said, *‘We are the last in the world and the first in the world hereafter.’*”‡

(15) “Mahomet (said to) Al Abbas.... ‘Thou art the last of the emigrants.... *as I am the last of the prophets.*’”.§

The Koran clearly gives out that Mohammed (P) is the last prophet:—“Mohammed is not the father of any man among

* I. Vol. II. P 392.

†I. Vol. III Pp. 336-340.

‡Ta. Vol. VI. P. 189, B. & M. quoted.

§ The Life of Mahomet by W. Irving P. 170.

you, but the apostle of God, and *the seal of the prophets.*"*

By 'the seal of the prophets' Rabbins and Christian divines both understand "the last of the inspired" †

In view of what is submitted above some non-Muslim scholars have been obliged to admit concerning Mohammed (P):—

"He is the last and the greatest of God's prophets," ‡ "the greatest of all reformers." §

It is therefore evident that the prophecy of the parable of the Wicked Husbandmen finds fulfilment in Mohammed (P).

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* XXXIII. P. 414.

† The Bible Ency. by Eadies, P. 418 ; The Minor Prophets Part II by Wordsworth. P. 156 & P. 112 ft. note.

‡ Hughes' Dictionary Islam, P. 398.

§ Mohammed and Mohammedanism by Koelle. P. 452. ft. note. Bosworth Smith quoted.

THE LAST PROPHET.

VI.

The word Gentile is from the Latin word "Gentilis" which means "belonging to the same Gens or clan."* In this sense the word was used by some of the companions of the chief disciples of Jesus (P). The word Gentile was used to denote the brother nations or clans descended from Abraham (P) and related to Jews. We quote the Epistle of Barnabas (XIII-7):—

"Behold I have made thee Abraham, the father of the Gentiles who believe in God in uncircumcision."†

The Epistle of Barnabas once formed a part of the New Testament and exists in the oldest manuscripts known as "Codex Sinaiticus."‡

* The Student's English Dictionary by John Ogilvie, edited by Charles Annandale.

† The Apostolic Fathers by Kirsopp Lake. Vol. I. P. 389.

‡ The Apocryphal New Testament by M. R. James. P XVII.

Among the nations descended from Abraham (P) there is no religious leader other than Mohammed (P) who shewed "judgment to the Gentiles,"* "who sent forth judgment unto victory," (Ibid. 12 : 20.) and in whose name "the Gentiles trust"† in his lifetime. It is therefore in Mohammed (P), and not in Jesus (P), as Matthew thinks, that the following prophecy of Isaiah (P) is fulfilled :—

"Behold My servant, whom I uphold ;
Mine elect, in whom My soul delighteth; I have put My spirit upon him :
he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed he shall not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth. He shall not be discouraged till he have set judgment in the earth: and the isles wait for his law. Thus saith God

* Matt. 12 : 18.

† Ibid. 12 : 21.

the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh forth out of it; He that giveth breath the unto the people upon it, and spirit to them that walk therein: I the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." *

In the light of what is given above it is clear that not in Jesus (P), but in Mohammed (P) that the last prophet of the parable of the Wicked Husbandmen should be identified.

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* 42: 1-7

THE LAST PROPHET.

VII.

“Gentile. (Rom. 11. 9) This was the name by which Jews distinguished all the rest of the world from themselves.”*

“Gentile. The Hebrew term *Goyim*. i. e. ‘nations’ is specially used for non-Israelite nations (Neh. 5: 8.)....synonmous with *Goyim* are....*Ummim* (Ps. 117 : 1)”† The Koran calls the Arabs *Ummis*, and Mohammed (P) the “Ummi” prophet :—

- (1) “Whatever is in heaven and earth praiseth God, the King, the Mighty, the Wise. (It is) He who hath raised up amidst the *illiterate* (*Arabians*) an *apostle from among themselves*, to rehearse His signs unto them, and to teach them the scripture and wisdom ; whereas before they were certainly in a manifest error.”‡
- (2) “Believe therefore in God, and His apostle, *the illiterate prophet.*”§

* Eadie. P. 300.

† Ency. Biblica. Vol. II. P. 1679.

‡ LXII. P. 535.

§ VII. P. 160.

- (3) “...follow the illiterate prophet whom they shall find written down with them in the law and the gospel.*

In the passages given above the word “illiterate” is the translation of the Arabic word “Ummi” which has several meanings. The English Arabic Lexicon by Lane renders it as “Gentile”; so do Rodwell† and Palmer.‡ “When Mohammed called himself Ummi,” writes Mr. Wensinck, professor of Arabic in the Leiden University, “he meant thereby that he was....prophet of gentiles, speaking to the gentiles.”§ The author states that Ummi is from Umma which means a nation or a “people.”||

In the light of what is given above the prophecy of Jesus (P) as contained in the parable of the Wicked Husbandmen about the last Gentile prophet is fulfilled in Mohammed (P) and in the Muslim Arabs of his day.

* VII. P. 160.

† Mohammad Ali's Tr. of the Koran. Ft. Note. No. 950.

‡ Sale's Tr. of the Koran. P. 535. Ft. Note.

§ The Muslim Creed. P. 6.

|| Ibid. P. 203.

THE LAST PROPHET,

VIII.

In the parable of the Wicked Husbandmen Jesus (P) showed that after him comes a prophet who is "the head" of the prophets of God. This he tells us again in "the parable of the labourers in the vineyard":—

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And when he went out about the third hour, and saw others standing idle in the market place, and said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And again he went out about the sixth hour and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others

standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me

for a penny? Take that thine is, and go thy way : I will give unto the last, even unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ? **So the last shall become the first, and first the last.**" *

The last becoming the first, the teacher of the last must also be the first or the chief of the apostles of God. It has been shown that according to the Koran Mohammed (P) is "**the seal of the prophets.**" A seal is "that which confirms, ratifies, or authenticates ; assurance ; pledge ; that which effectually shuts, confines or secures ; that which makes fast." † Now the Koran confirms all Divine scriptures :—

- (1) "This Koran could not have been composed by (any) except God ; *but it is a confirmation of that which was (revealed) before it.*" ‡

* Matt. 2 : 1-16.

† The Student's English Dictionary by John Ogilvie.

‡ X. P 203.

- (2) "There is no God but God, the Living and Self-subsisting: He hath sent down unto thee the book (of the Koran) with truth, confirming that which was (revealed) before it."*

The apostles of God are brethren, Mohammed (P) is the eldest brother. Mohammed (P) being the confirmer of all the apostles he is the leader of them. He had himself given this out:—

- (1) Abu Hurera(m) relates, "The apostle of God (P) said, 'We are the last in the world, and the first in the world hereafter.' "†
- (2) Abu Saeed (m) relates, "The apostle of God (P) said, 'I am the chief of the children of Adam.' "‡
- (3) Tofail bin Obbe bin Kaab relates from his father, "The apostle of God (P) said, 'On the day of resurrection I

* III. P. 42.†

† Ta. Vol. VI. P. 189. B. and M. quoted.

‡ I. Vol. III. P. 421.

*shall be the leader of prophets and their spokesman.' ”**

In the light of what is given above Mohammed (P) being the head of the apostles of God, the prophecy of the parable of the Wicked Husbandmen is fulfilled in him.

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* I. Vol. III. P. 425.

THE DESTROYER.

I.

Jesus (P) predicts a destroyer as his successor. Evidently according to the prophecy of the parable of the Wicked Husbandmen one of the functions of the last prophet is to destroy the evil doers:--

“He will come and *destroy* the husbandmen.” *

In the passage quoted above “destroy” has some such meanings:—

“It signifies to bring persons into irrecoverable and utter ruin and misery”. “It is taken for punishing the transgressors by death as magistrates do.”†

To “destroy ” also signifies dispossession:—

“Mark 1: 24. Art thou come to destroy us? that is, Art thou come to dispossess us?”‡

* Mark 12: 9

†“The Bible Concordance by Cruden. P. 127

‡Ibid. P. 127.

Mohammed(P) bore the name or the title of the *Destroyer*. He himself gave this out in his life-time:—

“Jobair-bin-Moatim relates :—

The apostle of God(P) said, ‘I have many names, Mohammed, Ahmad, and Mahi for God shall destroy infidelity through me.’ ”†

“Mahi ” means ‘destroyer’.*

Hence as far as the title of the “destroyer” is concerned the prophecy of the parable of the Wicked Husbandmen is fulfilled in Mohammed(P).

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†M. Vol. VI. Pp. 2350-2351).

*Persian Gem Dictionary.

THE DESTROYER.

II.

Jews entered into Arabia at an early period. Some of the Jews professed to have settled at Medina "in the time of Moses."† Perhaps "the sack of Jerusalem by Nebuchadnezzar, the attack of Pompey 64 years before the Christian era, with that of Titus 70 years after it, and the bloody retribution inflicted by Hadrian on Judea, A. D. 136, are some of the later causes which dispersed the Jews and drove large numbers into Arabia. Such may have been the three tribes, An-Nadir, Koreiza, and Kainuka, who, finding Medina (the ancient Yathrib) weakly peopled, took possession of the city, and formed settlements in the neighbourhood, and built for themselves castellated houses capable of resisting armed attacks."‡

"A considerable number of Jewish tribes at Yathrib (some twenty) are enumerated

†Mohammed and the Rise of Islam by D. S. Margoliouth.
Pp. 185-186.

‡The Life of Mohammad by Muir Pp. 114-115.

by Arabs. Their goods were protected by 70 forts.”* A poet of early Islam compares their palaces with those “of the Persian and Byzantine monarchs”.†

“Kingdom of Hadramaut and the Yemen. In 523 A. D. the throne was seized by a bigoted and dissolute usurper. A proselyte to Judaism, he perpetrated frightful cruelties on the Christians of the neighbouring province of Najran who refused to embrace his faith. Trenches filled with combustible materials were lighted, and the martyrs cast into flames. Tradition gives the number thus miserably burned, or slain by the sword, at 20,000.”‡

Such was strength and the militant character of Judaism in the century in which Mohammed(P) was born, and he found it so when he came to Medina.

“*The Jews.* Mohammad had acknowledged the divine authority of their religion, and

*Mohammed and the Rise of Islam by D. S. Margoliouth Pp. 185-186).

†Ibid. P. 189.

‡The Life of Mohammad by Muir. P. XCIII.

had even rested his claim, in an important degree, upon the evidence of their scriptures, and the testimony of their learned men. One of the objects nearest his heart was a federal union with the Jews. His feasts, his fasts and ceremonies were, up to this time, framed in close correspondance with Jewish custom. His very Kibla, the Holy of holies to which he and his people turned five times a day while they prostrated themselves in prayer, was Jerusalem. No concession, in fact, short of the abandonment of his claim to the prophetic office, was too great to gain the Jews over to his cause.

“It was natural that Mohammed, holding these sentiments, should desire to enter into a close and binding union with the Jews, and this he did in a formal manner shortly after reaching Medina. He associated them with himself by a treaty of mutual obligation drawn in writing which bound his followers on the one hand, and the Jews on the other, and confirmed the latter among other things in the prac-

tice of their religion, and the secure possession of their property. The main provisions are the following :—

In the name of God, the Compassionate,
the Merciful.

The Charter of Mohammad, the Prophet, in behalf of the Believers, and whosoever else joineth himself with them and striveth with them for the faith..... Whosoever of the Jews followeth us shall have aid and succour; they shall not be injured, nor shall any be aided against them..... The Jews shall contribute with the Muslims while at war with a common enemy. The Jewish clans in alliance with several tribes of Medina are one people with the believers. As with the Jews, so with their adherents. No one shall go forth to war excepting with the permission of Mohammad but this shall not hinder any from taking lawful revenge. The Jews shall be responsible for their expenditure, the Muslim for theirs; but if attacked, each shall come to the assistance of the other.....None shall join the men of Mecca or their allies....”*

*Muir's Life of Mohammad Pp. 182-184.

Mohammad (P) also invited the Jews to submit to God if they liked. They, with a few exceptions, rejected his invitation as they did in the case of Jesus (P) some 500 years before. They took to ridiculing the prophet and were warned with a grave warning:—

“And We expressly declared unto the children of Israel in the book (of the law) saying, Ye will surely commit evil in the earth twice, and ye shall be elated with great insolence. And when the (punishment) threatened for the first of those (transgressions) came (to be executed) We sent against you Our servants, endued with exceeding strength (in war,) and they searched the inner apartments of (your) houses, and the prediction became accomplished. Afterwards We gave you victory over them, (in your turn,) and We granted you increase of wealth and children and We made you a more numerous people, (say-

ing), If ye do well, ye do to your own souls; and if ye do evil, (ye will do it) unto the same. And when the (punishment) threatened of (your) latter (transgressions came (to be executed We sent enemies against you) to inflict you and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. Peradventure your Lord will have mercy on you (hereafter;) *but if ye return (to transgress a third time) We (also will) return (to chastise you) and We have appointed hell (to be) the prison of the unbelievers."*†

The warning produced no impression on the Jews. They plotted to kill Mohammed (P) as they had plotted against Jesus (P). Sale gives the circumstances:—

"The prophet going to the tribe of Koreidha(who were Jews) to levy a fine for the blood of two Muslims who had been killed by mistake

†XVII. Pp. 272-273.

by Amru Ebn Ommeya al Dimri, and they desired him to sit down and eat with them, and they would pay the fine; Mohammed complying with their request, *while he was sitting they laid a design against his life, one Amru Ebn Jahash undertaking to throw a mill-stone upon him, but God withheld his hand, and Gabriel immediately descended to acquaint the prophet with their treachery, upon which he rose up and went away.*"†

"The Jews were always plotting to murder him" (Mohammed and the Rise of Islam by D. S. Margoliouth P. 232.) They treacherously broke the treaty they had made with the prophet. When the Koreish were heard to March against Medina, there was a great excitement "among the Jews,"* and they sympathised with the enemy. There was a party of the Arabs at Medina who pre-

†Sale's Translation of the Koran. P. 99 foot note.

*Muir's Life of Mohammad P. 52.

tended to be Muslims. The chief of these was Abdallah Ibn Obei. The Jews conspired with this man to desert in time, and to betray the prophet into the hands of the enemy. Abdallah with 300 of his men and the Jewish levies marched out with the prophet. When the prophet reviewed his troops outside the city he said to the Muslims, "Ye shall not seek aid of the Unbelievers against the unbelieving." * This made the Jews to return. Abdallah deserted just before the battle, leaving the ill-equipped Muslims to face "a well-appointed enemy four times their number." †

Three miles from Medina on the field of Ohad, Mohammad (P) met the enemy. About seventy or seventy-four of the Muslims were slain, and many including the prophet were wounded. The enemy signally failed to destroy the Muslims, or to capture

†Muir's Life of Mohammad P. 256

‡Ibid P. 257.

Medina, but had to retire precipitately from the field at the close of the day, with this threat, "We shall meet you after a year again at Bedr."† Mohammed (P) remained on the field firm like a rock. He buried the dead and dressed the wounded. The night preventing him from following the enemy he returned to Medina only to pursue hotly the retreating enemy in the morning, placing his banner "in the hands of Abu Bekr."* ✓

Had the enemy succeeded in capturing Medina they would have surely plundered the city. The heroic Mohammed(P) certainly deserves the highest praise for the defence of the city under such circumstances. The Jews, his enemies, advertised the battle of Ohad as 'defeat', and took to jeering Muslims:—

"How can now Mohammad to be anything more than an aspirant to the kingly office? No true claimant of the prophetic dignity hath ever

†The Life of Mohammad by Sir Wm Muir. P. 163.

*Ibid P. 266.

been beaten in the field, or suffered loss in his own person and that of his followers, as Mohammed hath."†
 "The Jews broadly advanced this stubborn argument."* Also it is now supported and advertised on a greater scale by many Christian writers including Sir Wm. Muir and the editor of his book T. H. Weir of the Glasgow University. But the argument if taken as a criterion of a true prophet of God certainly destroys the claims of Christianity and Judaism as Divine religions. Jesus, John the Baptist, and many of the Bible prophets, peace and blessings of God be on them all, must also be declared as impostors for the same reason. Thanks to the Christian missionary propaganda on which are spent millions of pounds every year in assuring the world that Jesus (P) was arrested, insulted,

†Ibid. P. 268 ft. note.

*Ibid P. 268.

and was crucified by his enemies, and all his followers were dispersed. Jesus (P), if he had been living in the world, he would have perhaps rebuked Sir Wm. Muir and others of the same mind in this manner:—

‘Judge not, that ye be not judged, For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how will thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother’s eye.’*

The world would have accused Moham-med (P) of neglecting his duty as a ruler

†Matt. 7 : 1-5.

of the Arab state at Medina if he had not taken action against the Jews who were guilty of desertion, and of being traitors to the state, and even of attempting at regicide. True to his duty as a custodian of the public life and public peace he took a suitable action. He sent one of his men to the Jewish tribe of Beni-al-Nadir ordering them to leave the state of Medina, and he announced:—

“Thus saith the prophet of the Lord,
Ye shall go forth out of my land
within the space of ten days: whoso-
ever after that remaineth behind
shall be put to death.”*

The Jews sent the following reply:—

“We shall not depart from our posses-
sions; do what thou wilt against
us.”†

The Jews, therefore, were attacked and besieged in the castle of Zohra. “At the end of 6 cays they capitulated, and were permitted to depart, each with a camel-load

*The Life of Mohammad by Muir. P. 281.

†Ibid P. 282.

of effects, arms excepted.”* The Jews then departed “with tabrets and music, on the road to Syria. Some of them with their chiefs Huyei and Kinana, turned aside for Khaiber. The rest went out to Jericho and the highlands south of Syria.”†

Sometime afterwards the Meccans gathered a force of 10,000 men and besieged Medina. The Jewish tribe of Beni Koreiza treacherously joined the enemy. When the Meccans were obliged to raise the seige the Jews “returned to their fort”‡ where they were besieged by the prophet, and were obliged to surrender after a brief seige “on the condition that their fate should be decided by their allies the Aus.”§ The prophet agreeing to this, Sa’d Ibn Moadh was appointed as a judge. The judge of the Jewish choice pronounced the judgment:—

“The men shall be put to death, the women and the children sold into

*The Life of Mahomet by W. Irving. P. 131.

† The Life of Mohamīnad by Muir. P. 283.

‡ Ibid. P. 309. ft. note.

§ Ibid P. 316

slavery, and the spoil divided amongst the army.”*

“Many a heart quailed, besides the hearts of the wretched prisoners, at this bloody decree.”† The sentence was strictly in accordance with the Jewish law :—

“When the Lord thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword ; but the women and the little ones, and the cattle and all that is in the city, even all the spoils thereof shalt thou take unto thyself.”‡

In consequence “7 or 8 hundred”§ of the adult males were executed, and women and children together with their property, were taken as booty.

In league with the enemy the Jews acted as spies and tried to sow the seeds of dis-

* Ibid. p. p. 317-318.

† Ibid, P. 318.

‡ Deut. 20 : 13-14.

§ The life of Mohammad by Muir, P. 319.

loyalty and rebellion in the state of Medina of which Mohammed (P) was the head. One of the methods adopted for this was to compose satires and to circulate them among the masses. Males and females, the young and the old, took to doing this. "Asma, the daughter of Merwan, a Jewish poetess, wrote satires against him. She was put to death by one of his fanatic disciples. Abu Afak, an Israelite, 120 years of age was likewise slain for indulging in satire against the prophet. Kaab Ibn Aschraf, another Jewish poet, repaired to Mecca after the battle of Bedr, and endeavoured to stir up the Koreishites to vengeance, reciting verses in which he extolled the virtues and bewailed the death of those of their tribe who had fallen in the battle. Such was his infatuation, that he recited these verses in public on his return to Medina, and in the presence of some of the prophet's adherents who were related to the slain. Stung by his invidious hostility, Mahomet one day exclaimed in his anger, 'Who will rid me of this son of Aschraf.' ? Within a few days afterwards Kaab paid for his poetry

with his life, being slain by a zealous Ansa-rian of the Awsite tribe.”*

“On the morning after the murder of Ka’b, Mohammad, exasperated at the opposition (or as tradition puts it, *the treachery*) of the Jews accorded a general permission to his followers to slay them....wherever met....The Jews were in extreme alarm....A deputation of their principal men waited upon Mohammad..... ‘Had Ka’b conducted himself’, replied Mohammad, ‘as ye have done, he would not have been cut off. But he offended me by his seditious speeches and his evil poetry. And if any one amongst you’ he added, ‘doth the same, verily the sword shall be again unsheathed.’ At the same time he invited them to enter into a fresh compact with them....so a new treaty was written out and deposited with Ali.”†

The Jews were a constant source of trouble in Medina. “A damsel of one of the pastoral tribes of Arabs who brought milk to the city, was one day in the quarter in-

* The Life of Mahomet by W. Irving. Pp. 120-121.

|| The Life of Mohammad by Muir, Pp. 249-250.

habitated by the Beni Kainoka, or children of Kainoka, one of the three principal Jewish families. She was accosted by a number of young Israelites, who, having heard her beauty extolled, besought her to uncover her face. The damsel refused an act contrary to the laws of propriety among her people. A young goldsmith, whose shop was hard by, secretly fastened the end of her veil to the bench on which she was sitting, so that when she rose to depart, the garment remained, and her face was exposed to view. Upon this there was a laughter and scoffing among the young Israelites, and the damsel stood in the middle confounded and abashed. A Moslem present, resenting the shame put upon her, drew his sword, and thrust it into the body of the goldsmith; he in his turn was instantly slain by the Israelites. The Moslems from a neighbouring quarter flew to arms, the Beni Kainoka did the same but being inferior in number, took refuge in a stronghold. Mahomet interfered to quell the tumult...the Beni Kainoka refused to yield, and remained obstinately shut up in

their stronghold; but famine compelled them to surrender their wealth and effects were confiscated, and they were banished to Syria, to the number of 700 men.”*

The Jews at Khaiber made preparation for attacking Medina† and were in league with 4000 Ghatafan valiant soldiers. Before the confederates could muster and attack Medina, Mohammed (P), in self-defence, took the the offensive. He led an expedition against the enemy. “Entering the fertile territory of Khaiber, he began his warfare by assailing the minor castles with which it was studded.....After capturing these minor fortresses, Mahomet advanced against the city of Khaiber. It was strongly defended by out-works and its citadel Alkamus, built on a steep rock, was deemed impregnable, in so much that Kenana Ibn al Rabi, the chief or the king of the nation, had made it the depository of

*The Life of Mahomet by W. Irving Pp. 121-122.

†Rahmat-al-lil-alamina Vol II. P. 284. Tabakat-i-Kabir Ibn Sa'ad referred.

all his treasures.”* The place was stormed and “every vault and dungeon was ransacked for the wealth said to be deposited there.”†

“*Removal of the Jews from the Scene.* Eventually as we have seen, Mohammad did not confine his communications with the Jewish tribes of Medina to the simple threats of the Divine wrath, but himself inflicted condign punishment upon them, till by exile and slaughter, they were all removed from the scene.”‡

“The massacre of those unfortunate men in the market-place of Medina is pronounced one of the darkest pages of his history. In fact his conduct towards this race from the time he had power in his hands, forms an exception to the general tenor of his disposition, which was forgiving and humane.”§ “The butchery of Coreitza leaves a dark stain of infamy on the

*Irving P. 151.

†Irving P. 153

‡The Life of Mohammad by Muir. P. 328.

§Irving P. 146.

character of Mahomet.”* Bosworth Smith calls this act, “in all its accessories, one of coldblooded and inhuman atrocity.”†

In the light of what is submitted concerning the Jews it is apparent that the prophecy of Jesus (P) is literally fulfilled in Mohammed (P):—

- (1) “He will come and destroy the husband-men”.‡
- (2) “He will miserably destroy those wicked men.”§
- (3) “The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken but on whomsoever it shall fall, it will grind him to powder.”||

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*Islam by Stobart P. 166 Sir Wm. Muir quoted.

†Ibid. P 166 ft. note.

‡Mark. 12: 9.

§Matt. 21 : 41.

||Luke. 20 : 17-18.

THE KINGDOM OF GOD UPON THE EARTH.

Mohammed (P) preached the brotherhood of mankind :—

“ O men, verily We have created you of a male and a female; and We have distributed you into nations and tribes, that ye may know one another. Verily the most honourable of you, in the sight of God, (is) the most pious of you : and God is Wise and Knowing.”*

This abolished the pride of colour, nationality, race, rank, or wealth. The most righteous are declared the best, no matter what the nationality, the black or the white, the red or the yellow, or the brown.

The follower of a religion often considers his own teacher the best of all. Other teachers to him are either false or much inferior to his own. For instance a Christian considers Jesus (P) as the only true teacher. To him other teachers that have appeared before Jesus(P) in any part of the

*XLIX P. 499.

world are worth rejecting. The Christian bases his belief on the words of Jesus(P) :—

“All that ever came before me are thieves and robbers. (John. 10 : 8.)

“These ‘thieves and robbers’ are plainly *false teachers.*”†

Mohammed (P) rooted out this false belief by preaching the brother-hood of the prophets of God. A Muslim must believe in them all without exception. Mohammed (P) believed in all the prophets of God:—

“The apostle believeth in that which hath been sent down unto him from His Lord, and the faithful (also). Every one (of them) believeth in God, and His angels, and His scriptures, and His apostles ; *we make no distinction at all between His apostles.*”‡

“Abdallah Ebn Salam and his companions told Mohammed that they believed in him, and his Koran, and the Pentateuch, and in Ezra, but no farther; whereupon this

†The Four Gospels by W. W. How.

‡II. P. 42.

passage was revealed, declaring that a partial faith is little better than none at all, that *a true believer must believe in all God's prophets and revelations without exception.*"*

(1) "O true believers, believe in God and His apostle, and a book which He hath caused to descend unto His apostle, and the book which He hath formerly sent down. And whosoever believeth not in God, and His apostles, and His scriptures, and the last day, he surely erreth in a wide mistake."†

(2) "They who believe not in God and His apostles, and would make a distinction between God and His apostles, and say, We believe in some (of the prophets), and reject some (of them), and seek to take a (middle) way in this (matter); these are really unbelievers, and We have prepared for the unbelievers an ignominious punishment. But they who believe in God and His apostles, and make no distinction between any of them,

* Sale's Tr. of the Koran P 92. Ft. note.

† IV. P. 92.

unto those will We surely give their reward; and God is Gracious and Merciful.”*

According to Abe bin Kaab (m) Mohammed(P), when talking of another apostle of God, invoked the mercy of God upon himself, and the apostle, calling him his “brother :—”†

(1) Abu Hurera (m) relates :—“ The apostle of God (P) said, ‘ All the apostles are like stepbrethren.’ ”‡

(2) Abu Hurera (m) relates :—.... “ The apostle of God (P) said. ‘ The apostles are like the sons of one father from different mothers; they have one religion.’ ”§

(3) The prophet talked of Jonas (P) and called him “*as his brother.*” (Mystical Element in Mohammed by John Clark Archer. P. 77)

Mohammed (P) forbade his followers to exalt one apostle of God over another :—

*IV. P. 93.

†M. Vol. VI. P. 2359.

‡M. VI. 2359.

§M. Vol VI. P. 2359.

“ Abu Hurera relates :—The apostle of God (P) said, ‘*Do not exalt one prophet over another.*’ ”*

Further the Koran clearly gives out that God has not confined His mercy to any one particular nation. His apostles have been raised up in all nations :—

- (1) “Unto every nation (hath) an apostle (been sent).”†
- (2) “Unto every people (hath) a director been appointed.”‡
- (3) “We have heretofore raised up in every nation an apostle.”§
- (4) “(There hath been) no nation, but a preacher hath in past times been (conversant) among them.”||

The follower of almost each religion believes that salvation can be obtained by following his religion alone. For instance

*M. Vol. VI P. 2359.

† X. P. 204.

‡ XIII P. 240.

§ XVI. P. 259.

|| XXXV. P. 428.

a Christian believes that salvation is possible only in Christianity. We see a Christian divine recording :—

“Salvation is in Christian religion, and in Christian religion alone.”*

Against this Mohammed(P) publishes that the door of salvation is open for the true follower of any apostle of God. We quote the Koran :—

“Surely those who believe, and those who Judaize, and Christians, and Sabians, whosoever believeth in God, and the last day, and doth that which is right, they shall have their reward with their Lord; (there shall come) no fear on them, neither shall they be grieved.”†

It is thus clear that Mohammed(P) occupies a unique position among the teachers of mankind in preaching the brotherhood of all the apostles of God,

*Why I became a Christian by S. M. Paul. P. 26. Urdu edition.

†II. P. 10.

THE SIGNS OF THE SECOND ADVENT.

The New Testament establishes that before the second advent of Jesus (P) a number of signs should take place. We see in the following pages that all the signs of the second advent have already taken place.

(1)

"FALSE CHRISTS."

(1) "Many shall come in my name saying, I am Christ; and shall deceive many."*

(2) "There shall arise false Christs and false prophets, and shall shew great signs and wonders; in so much that, if it were possible, they shall deceive the very elect."†

This sign has already taken place. We mention some of the false Christs in detail and others in brief:—

*Matt. 24: 5.

†Matt. 2 : 24.

his mind was shaped by this idea."
 (Judaism and Islam by Rabbi Geiger. P. 25.) "*Mohammed's aim was to bring about the union of all creeds.*" *

That Mohammed (P) succeeded in establishing his object is admitted by several Christian writers :—

- (1) "*'Half a Christian, and half a pagan,' but the better half, 'uniting in a marvellous degree' the peculiar excellencies of them both.'*" † "*He triumphed over every obstacle, and rendered his cause undeniably victorious.*" ‡
- (2) "*To the Christian he was a Christian, to the Jew he became a Jew, to the idolater of Mecca a reformed worshipper of Ka'ba. And thus by an unparalled art and a rare supremacy of mind he persuaded the whole of Arabia, Pagan, Jew, and Christian, to follow his steps with docile submission.*" ||

* Ibid. P. 157.

† Mohammed and Mohammedanism by S. W. Koelle, P. 452, P. Ft. note. Bosworth Smith quoted.

‡ Ibid P. 223.

|| The Life of Mohammad by Sir W. Muir, P. XCVIII.

A number of Christian scholars unanimously declare that Mohammed(P) is "the most successful of all the prophets and religious personalities."†

From what is given above it is clear that Mohammed(P) established the brother-hood of mankind upon the earth. To the thoughtful of the Christian divines this is the establishing of the kingdom of God upon the earth :—

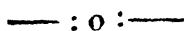
"The finest dream that ever rose on the prophetic vision of humanity is the dream of human brotherhood. Human brotherhood means 'Commonwealth of Man'. Human brotherhood means the Kingdom of Heaven' coming to a practical realisation on the earth."||

The thoughtful of the Christians feel the absence of the kingdom of God in Christianity, but realise the presence of the same in Islam :—

† The Ideal Prophet by Kamal Uddin P. 93. Ency. Br. 11th edition. Art. on the "Koran" quoted.

|| India America and the World Brotherhood by J. T. Sunderland D. D. P. 293.

“Within Islam one is aware of a dignity, a sweep and a sense of instant majesty of God which we lack.”§



§ Religions and a World Faith by W. F. Hocking. P.
225

THE TRANSFER OF THE KINGDOM OF GOD.

I.

Jesus(P) taught the religion of the voluntary surrender of our will to God. He taught his followers to pray to God thus :—

“Our Father which art in heaven,
Hallowed be Thy name, Thy Kingdom come, Thy will be done in earth as it is in heaven.”*

When a man submits wholly to God, and his actions are guided by the Divine will, the Kingdom of God is established in his heart. Jesus(P) was one of those who had completely submitted to God. He is reported to have said,—

“Not my will, but Thine be done.”†

Mohammed(P) also taught the same religion as Jesus(P). Islam means a complete surrender of the will to God. We quote a few authorities :—

* Matt. 6 : 9-10.

† Luke. 22. 42.

- (1) "Islam, that is, Surrender of the soul to God."||
- (2) "An absolute surrender and submission to the Divine will (the idea embodied in the very name of Islam) was demanded as the first requirement of the faith."‡
- (3) "Islam, a word meaning the entire surrender of the will to God."§
- (4) "Well might the founder call his faith Islam, for it did mean a complete surrender, social, political, national and religious"* to the will of God.
- (5) Islam is "the proper name of the Mohammedan religion, which signifies the resigning or devoting one's self entirely to God and His service."†

Mohammed (P) invites the Jews to submit to God :—"O children of Israel, remember My favour wherewith I have favoured you ; and perform your covenant

|| The Life of Mohammad Muir P 79.

‡ Ibid P. 521.

§ Islam by J. W. H. Stobart. P. 196.

* Islam as a Missionary Religion by C. R. Haines. P. 18.

†The Koran by George Sale. P. 44. ft. note.

with Me, and I will perform My covenant with you ; and revere Me, and believe in the (revelation) which I have sent down, confirming that which is with you, and be not the first who believe not therein, neither exchange My signs for a small price ; and fear Me. Clothe not the truth with vanity, neither conceal the truth against your own knowledge ; observe the stated times of prayer, and pay your legal alms, and bow down yourselves with those who bow down. Will ye command men to do justice, and forget your own souls ? Yet ye read the book (of the law) ; do ye not understand ? Ask help with perseverance and prayer ; this indeed is grievous, unless to the humble, who (seriously) think that they shall meet their Lord ; and to Him they shall return. O children of Israel, remember My favour, wherewith I have favoured you, and that I have preferred you above all nations.”*

As predicted by Jesus (P), the Jews almost as a whole, refuse to submit to God, and reject the invitation. The kingdom

* II. P. 7.

of God is, therefore, taken away from them. The once favoured race is now announced as an accursed one, subject to Divine wrath. We quote the Koran:—

- (1) “Of the Jews there are some who say, We have heard and disobeyed.”*
- (2) “(The Jews) say, Our hearts are uncircumcised: but God hath cursed them with infidelity, therefore few shall believe. When a book came unto them from God confirming (the scriptures) which were with them, although they had before prayed for assistance against those who believed not, (yet) when that came unto them which they (knew to be from God), they would not believe therein; therefore the curse of God shall be on the infidels. For a vile (price) they have sold their souls, that they should not believe in that which hath been sent down, out of envy, because God sendeth down His favours to such of His servants as

* IV. P 79

He pleaseth; therefore they brought on themselves indignation on indignation; and the unbelievers shall suffer an ignominious punishment. When one saith unto them, Believe in that which God hath sent down; they answer, We believe in that which hath been sent down to us; and they reject what (hath been revealed) since, although it be the truth, confirming that which is with them. Say, Why therefore have ye slain the prophets of God in times past, if ye be true believers? ”*

The Jews are threatened with the punishment in this world and the world hereafter :—

- (1) “ And We expressly declared unto the children of Israel in the book (of the law) saying, Ye will surely commit evil in the earth twice, and ye shall be elated with great insolence. And when the (punishment) threatened for the first of those (transgressions) came (to be executed),

* II. P. 14.

We sent against you Our servants, endued with exceeding strength (in war), and they searched the inner apartments of (your) houses; and the prediction became accomplished. Afterwards We gave you victory over them (in your turn), and We granted you increase of wealth and children, and We made you a more numerous people, (saying), If ye do well ye will do to your own souls; and if ye do evil, (ye will do it) unto the same. And when the (punishment) threatened of (your) latter (transgression) came (to be executed, We sent enemies against you) to inflict you and to enter the temple, as they entered the first time, and utterly to destroy that which they had conquered. Peradventure your Lord will have mercy on you (hereafter); *but if ye return (to transgress a third time We (also will) return (to chastise you); and We have appointed hell (to be) the prison of the unbelievers.*"*

*XVII. P. 272-773.

(2) "The Jews say, The hand of God is tied up. Their hands shall be tied up, and they shall be cursed for that which they have said. Nay, His hands are both stretched forth ; He bestoweth as He pleaseth : that which hath been sent down unto thee from thy Lord, shall increase the transgression and infidelity of many of them ; and We have put enmity and hatred between them, until the day of resurrection. So often as they shall kindle a fire for war, God shall extinguish it ; and they shall set their minds to act corruptly in the earth, but God loveth not the corrupt doers."*

(3) "*Thy Lord declared that He would surely send against (the Jews), until the day of resurrection, (some nation) who would inflict them with a grievous oppression.*"†

* V. Pp. 108-109.

† VII. P. 161.

The Divine announcement declares the Muslim Arabs as the best or the chosen race, instead of the Jews.

We quote the Koran :—

(1) “*Ye are best nation that have been raised up to mankind: ye command that which is just, and ye forbid that which is unjust, and ye believe in God.*”*

(2) “*Thus have We placed you, (O Arabians), an intermediate nation, that ye may be witnesses against mankind, and that the apostle may be a witness against you.*”†

According to Sale in this passage “the Arabians are here declared to be a most just and good nation.”‡

(3) “*They who believe and do good works; these are the best of creatures.*”||

* III. P. 58.

† II. P. 21.

‡ Ibid P. 21. ft. note.

|| XCVIII. P. 587.

In the light of what is given above it is clear that the prophecy of Jesus(P) is fulfilled in Mohammed(P) and the Arabs of his day :—

“The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof”.‡

—: O :—

‡ Matt. 21:43.

THE TRANSFER OF THE KINGDOM OF GOD.

II.

Both according to the Bible and the Koran Abraham, Isaac, and Jacob(P) were favoured of God. We quote the Koran :—

“And remember Our servants Abraham, and Isaac, and Jacob, (who were) men strenuous and prudent. Verily We purified them with a (perfect) purification, through the remembrance of the life to come; and they were in Our sight elect (and) good (men).”*

In the scripture-language these patriarchs, because they submitted to God, are said to have entered into the kingdom of God. Any other man who also submits to God is said to enter into the kingdom of God and to become a companion of these pious people.†

* XXXVIII. P. 447.

† Luke. 16 : 22.

The Arabs in general believed in the message of Mohammed(P) and submitted to God. They sent their embassies to the prophet, submitting to his spiritual and temporal sway, and received his blessings. "These embassies having commenced in the 9th year of Hejra, it is styled in the tradition as 'the year of deputations' ". ‡"The Mosque of Mohammad was now the scene of frequent embassies from *all quarters* of Arabia. His supremacy was everywhere recognised; and from the most distant parts of the peninsula, from the Yemen and the Hadramaut, from Mahra, Oman and Al-Bahrein, from the borders of Syria and the outskirts of Persia, the tribes hastened to prostrate themselves before the rising potentate and by an early submission to secure his favour. They were uniformly treated with consideration and courtesy."* "The messengers and the embassies were quartered by Mohammad in the houses of the chief Citizens by

‡ The Life of Mohammad by Muir P. 438.

* Ibid. Pp. 437-438.

whom they were hospitably entertained.”† When the embassies returned a reader was sent with each of them “to instruct the people in the duties of Islam, and to see that every remnant of idolatry was obliterated.”‡ “His lieutenants, on the shores of the Red Sea, the Ocean and the Gulf of Persia, were saluted by the acclamation of a faithful people; and the ambassadors who knelt before the throne of Medina, were as numerous (says the Arabian proverb) as the dates that fall from the maturity of a palm-tree. The nation submitted (A. D. 632) to the God and the sceptre of Mahomet.”|| The Jewish element in Arabia by this time had lost its independence. Many were exiled. Some were killed. The remnant were living in obscurity, as cultivators or as slaves. They are absent from the scenes of deputations of this period.

† Ibid. P. 438.

‡ Ibid P. 438.

|| Gibbon's Roman Empire Vol. III. P. 511.

It is apparent now that Mohammed (P) "gradually won victory for his faith and died a temporal and spiritual ruler of Arabia*, but the Jews in general did not believe in his message. Thus was fulfilled the prophecy of Jesus (P) :—

(1) "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be cast out in the outer darkness: there shall be weeping and gnashing of teeth."†

(2) "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." §

*Historians' History of the World. Vol III. P. 10.

† Matt. 8 : 11-12.

§ Luke, 13 : 29-30.

“These ‘last’ are the Gentiles.....The ‘first’ who will be last, are the Jews, first in calling and privilege, who will be ‘thrust out’, of the kingdom of God.”†

In the light of what is given above it is clear that Mohammed(P) is the foretold last prophet of God, and the Moslem Arabs the chosen race.



THE TRANSFER OF THE KINGDOM OF GOD.

III.

THE TRANSFER OF THE HOLY OF HOLIES.

The Holy of Holies is “the innermost part of the Jewish tabernacle or temple where the ark was kept.”*

Scripture instructs the Jews to face towards the Jerusalem-temple during the prayer :—

(1) “.....Thy people..... shall pray unto the Lord towards the city which Thou hast chosen, and towards the house that I have built for Thy name.”†

(2) “In Thy fear will I worship towards Thy holy temple.”‡

In obedience to this injunction the prophet Daniel(P) prayed with his face

* The Student's English Dictionary by John Ogilvie.

† 1 Kings. 8 : 44.

‡ Ps. 5 : 7.

“towards Jerusalem.”§ Jesus(P) was a Jew and followed the Jewish law. There is no evidence to show that Jesus(P) ever taught his disciples to face towards any other direction during prayer.

The Samaritan temple was on the “Mount Gerizim.” The Jewish temple was at Jerusalem. A Samaritan woman refers this point to Jesus(P) who tells her that in near future both the temples cease to be such :—

“The woman said to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, *the hour cometh*, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.....But *the hour cometh*, and now is, when the true worshippers shall worship the Father in spirit and truth: for

§ Dan. 6 : 10.

the Father seeketh such to worship Him." ||

"The hour cometh, and now is" is "a form of expression signifying that the time is very close at hand."†

Once on another occasion Jesus(P) speaks of the same point:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *Behold, your house is left unto you desolate.*"*

Christian divines in general understand that this passage refers to the destruction of Jerusalem by Titus, but some understand that it refers to a period when Jerusalem ceases to be a spiritual centre, when "it is a temple without a God"‡ that is to say,

|| John. 4 : 19-23.

† The Four Gospels by W W How D. D.

*Matt. 23 : 37-38.

‡ The Four Gospels by W. W. How D. D.

“abandoned of God”.|| Jerusalem remained a spiritual centre during the life of Jesus (P). He himself is said to have ordered his disciples to consider it as such till the Divine command changes it to some other place :—

“Tarry ye in the city of Jerusalem until ye be endued with power from on high.”†

After Jesus (P) his chief disciples and other believers “were continually in the temple”‡ at Jerusalem “praising and blessing God”. Even the chief disciples of Jesus (P) did not change the temple. Some time afterward it is Paul who wants that men to pray “in every place.”§ That Jerusalem remained the spiritual centre in the lifetime of Jesus (P) and his chief disciples, the Divine command not changing it to some other locality, shows that Jesus (P) himself cannot be the prophet predicted in the parable of the Wicked Husbandmen.

||Ibid.

†Luke. 24 : 49.

‡Ibid. 24 : 53.

§ 1 Timothy. 2 : 8.

Jesus (P) foretells the transfer of the kingdom of God from the Jews to a Gentile nation. In other words this also means the transfer of the Holy of Holies. There is no direct mention of the prophecy of the transfer of the Holy of Holies to a Gentile nation in the canonical gospels which are only an insignificant fraction of what Jesus (P) did and taught. (John. 21 : 25.) We quote from an epistle of Clement of Rome, a work of the same antiquity as many of the New Testament works, to which a date of A. D. "75-110"§ has been assigned, and it runs as follows :—

“Behold the Lord taketh to Himself a nation from the midst of nations, as a man taketh the first fruit of his threshing floor, *and the Holy of Holies shall come forth from that nation.*”*

“Codex Alexandrinus of the fifth century ” contains the epistles of Clement, which were “ read in many churches.”†

§ The Apostolic Fathers by Kirsopp Lake. Vol. I. P. 5.

* Ibid. Vol. I. P. 59. 1 Clement XXIX-3.

† The Apocryphal New Testament by M. R. James. P. XVII

They are also found in earlier manuscripts. "Eusebius in the 4th century" ‡ "did not consider them spurious for they were "certainly canonical"|| and "formed a part of the New Testament."§

Down to the days of Mohammed (P) the Jerusalem-temple was the direction towards which Jews, Christians, and Moslems faced in prayer, and "when the prophet fled to Medina he directed them to turn towards the temple in Jerusalem."* The Divine command in the days of Mohammed (P) directed the true believers to face towards the Mecca temple in praying instead of Jerusalem. We quote the Koran:—

"The foolish men will say, What hath turned them from their Keblah, towards which they formerly (prayed)? Say, Unto God (belongeth) the east and the west: He directeth

‡Ibid P. XVIII.

||Ibid . P. XVIII.

§The Apostolic Constitutions or the Canons of the Apostles in Coptic by Henry Tattam. L. L. D. D. D. P. 212.

*Sale's Tr. of the Koran. P. 21. Ft. no:e.

whom He pleaseth into the right way. Thus have We placed you, (O Arabians), an intermediate nation, that ye may be witnesses against (the rest of) mankind, that the apostle may be a witness against you. We appointed the Keblah towards which thou didst formerly (pray), only that We might know him who followeth the apostle, from him who turneth back on his heels; though this (change) seem a great matter, unless unto those whom God hath directed. But God will not render your faith of none effect; for God is Gracious and Merciful unto man. We have seen thee turn about thy face towards heaven (with uncertainty) but We will cause thee to turn towards a Keblah that will please thee. Turn therefore thy face towards the holy temple (of Mecca) and wherever ye be, turn your faces towards that (place). *They to whom the scripture hath been given, know this to be truth from their Lord.* God

is not regardless of that which ye do. Verily although thou shouldst show unto those to whom scripture hath been given, all kinds of signs, yet they will not follow thy Keblah; neither shalt thou follow their Keblah; nor will one part of them follow the Keblah of the other. And if thou follow their desire, after the knowledge which hath been given thee, verily thou wilt become (one) of the ungodly. *They to whom We have given the scripture know (Our apostle), even as they know their own children; but some of them hide the truth, against their own knowledge.* Truth is from thy Lord, therefore thou shalt not doubt. Every sect hath a certain tract (of heaven) to which they turn themselves (in prayer); but ye strive to run after good things: wherever ye be, God will bring you all back (at the resurrection), for God is Almighty. And from what place soever thou comest forth, turn thy face towards the

holy temple ; for this is the truth from thy Lord, neither is God regardless of that which ye do. From what place soever thou comest forth, turn thy face towards the holy temple ; and wherever ye be, thitherward turn your faces, lest men have matter of dispute against you ; but for those among them who are unjust doers, fear them not, but fear Me, that I may accomplish My grace upon you, and that ye be directed."

In the light of what is given above it is clear that in the time of Mohammed(P) there was a transfer of the kingdom of God with the Holy of Holies. Hence in Mohammed(P) is fulfilled the prophecy of the parable of the Wicked Hushandmen and of the prophecy mentioned in 1 Clement XXIX-3.

—: o :—

*II. Pp. 21-22.

THE KINGDOM OF GOD AMONG THE ARABS.

“The kingdom of God is a present reality. It is the sovereignty of God the recognition of which is true religion.”||

A Muslim is one who submits to God. Mohammed(P) declares that he is the first of those who wholly and solely submit to God. We quote the Koran:—

(1) “*I am the first Moslem.*”*

(2) “Verily my prayers, and my worship, and my life and my death, (are dedicated) unto God, the Lord of all creatures. He hath no companion.”†

The followers of Mohammed(P) were Muslims and had no guide except God who was their Sole Ruler. The rule of

|| The Beginnings of Christianity by Foakas Jackson and Kirsopp. Lake, Vol. I. P. 279.

* VI. P. 139.

† VI. P. 139.

Mohammed(P) at Medina was truly the kingdom of God upon the earth. A Christian scholar observes :—

“The power of Allah pervaded every function and organ of the state ; the administration of justice, and war, were just as sacred offices as Divine service. The mosque, was at one and the same time the forum and the drill-ground ; the congregation was also an army; the leader in prayer (Imam) was also the commander.”†

Mohammed(P) and his followers had resigned themselves to God :—

“If they dispute with thee, say, I have resigned myself unto God, and he who followeth me (doth the same.)”†

In every walk of life of the Muslims saintliness prevailed, even in the profession of a soldier. A Christian scholar observes that a Muslim was a soldier and a devotee both :—

‡ The Arab Kingdom and its Fall by Wellhausen. P. 10

† The Koran. III. P. 44.

“So completely had Mohammed confused the function of prophet and ruler, of warrior and missionary, that it is difficult to know whether we ought to call such emissaries soldiers or preachers. In fact Islam must be credited with the creation of a new class or profession—that of soldier-missionaries, in whom were united ‘the passion of the soldier and the passion of the devotee’”.||

Thus it will be clear that the Arab nation under Mohammed(P) proved itself worthy of Divine favour, by completely submitting to God. Truly depicts the Koran the state of its heart :—

“Verily God hath purchased of the true believers their souls and their substance, (promising) them the enjoyment of paradise.”¶

|| Islam as a Missionary Religion by C. R. Haines. P. 43. Rationailsm in Europe by Lecky quoted.

¶ IX. P. 196.

Thus, it is apparent that the prophecy of Jesus(P) was fulfilled in the Arab followers of Mohammed(P):—

“The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21: 43.)

—: O :—

MOHAMMED
IN
CHRISTIAN SCRIPTURES.

VOL. II.

CONTENTS.

	PAGE.
1. The Christian Prophecy. II. The Second Advent.	1
2. The Vagueness of the Second Advent Prophecy.	23
3. The Second Advent and the Koranic Light. I.	35
4. The Second Advent and the Koranic Light. II.	37
5. The Second Advent and the Koranic Light. III.	40
6. The Second Advent and the Koranic Light. IV.	42
7. No Personal Second Advent. I. The Old Testament Support.	44
8. No Personal Second Advent. II. The New Testament Support.	47
9. The Second Advent and the Ancients.	48
10. The Meaning of the Second Advent. I.	51
11. The Meaning of the Second Advent. II.	53
12. The Meaning of the Second Advent. III.	56
13. The Meaning of the Second Advent. IV.	59
14. The Meaning of the Second Advent. V.	68
15. The Signs of the Second Advent.	71
16. The True Christianity.	88
17. Apostasy.	91
18. Jesus-Worship.	94
19. The Holy Ghost Worship.	104

ERRATA. Vol. II.

Page	Line	For	Read
13	14	not shall	shall not
50	9	w	shew
64	21	apparantly	apparent ^{ly}
81	1	oly	holy
97	7	h s	his
107	14	rel gion	religion

THE CHRISTIAN PROPHECY.

II.

The Second Advent.

Jesus (P) is reported to have said:—

- (1) “I will come again, and receive you unto myself.”*
- (2) “I will not leave you comfortless: I will come to you.”†
- (3) “I said unto you, I go away, and I come again unto you.”‡
- (4) “A little while and ye shall not see me: and again a little while, and ye shall see.”||
- (5) “But I will see you again, and your heart shall rejoice.”§
- (6) “The son of man shall come in the glory of his Father, with his angels.”\$

* John. 14 : 3.

† John. 14 : 18.

‡ John. 14 : 28.

|| John. 16 : 16.

§ John. 16 : 22.

\$ Matt. 16 : 27.

(7) “ Nevertheless when the son of man cometh shall he find faith on the earth?”*

The details of the second advent are as follows :—

Matthew's Version. “ And Jesus went out, and departed from the temple, and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many And

* Luke. 18 : 8.

ye shall hear of wars and rumours of war : see that ye be not troubled : for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come. When ye therefore shall see the abomination of

desolation, spoken by Daniel the prophet, stand in the holy place, (for whoso readeth, let him understand;) then let them which be in Judæa flee into the mountains; let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days: But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor shall ever be. And except those days be shortened, there should no flesh be saved: for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-

much that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert ; go not forth : behold he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather

together his elect from the four winds, from the one end of the heaven to the other. Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming

of the son of man be. Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your lord doth come. But know this, that if the goodman of the house had known in what watch thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his com-

ing; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.”†

* * * *

“The son of man shall come in the glory of his Father, with his angels; and he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the son of man coming in his kingdom.”‡

* * * *

“And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration the son of man shall sit in the throne of his glory, ye also shall sit upon 12 thrones, judging 12

‡ 24: 1-51.

† 16: 27-28.

tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold and shall inherit everlasting life, but many that are first shall be last; and the last shall be first.”†

* * * *

“When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats.”||

* * * *

“And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the son of man

† 19 : 28-30.

|| 25 : 31-32.

sitting on the right hand of power, and coming in the clouds of heaven.”¶

Mark's Version “As he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter, and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and of rumours of wars, be ye not troubled for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be

famines and troubles ; these are the beginnings of sorrows. But take heed to yourselves : for they shall deliver you up to councils and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, but whatsoever shall be given you in that hour that speak ye : for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son ; and the children shall rise against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that shall endure unto the end, the same shall be saved. But when ye see the abomination of desolation, spoken by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains : and let him that is on the housetop not go down into

the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not since the beginning of the creation which God created unto this time, neither shall be. And except the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days. And if any man shall say unto you, Lo, here is Christ, or, lo he is there; believe him not; for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take heed: behold, I have foretold you all things. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall fall, and the powers that are in the heaven shall be shaken. And then shall they see the son of man coming in the

clouds with great power and glory. And then shall he send his angels and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, away till all these things be done. Heaven and earth shall pass away : but my words not shall pass away. But of that day and of that hour knoweth no man, no not the angels which are in heaven, neither the son, but the Father. Take heed, watch and pray : for ye know not when the time is. For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore ; for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing, or in the morning : lest coming suddenly, he find you

sleeping. And what I say unto you, I say unto all, Watch.”*

Luke's Version. “And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the day will come, in which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not after them, but when ye shall hear of wars and commotions be not terrified: for these must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; fearful sights and great signs shall be from heaven. But before all these, they shall lay their hands on you and persecute you, delivering you

*13: 1-37.

up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer : for I shall give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends ; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall be not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out ; and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled, But woe unto them which are with child, and to them that give suck, in those days ! for there shall be great distress in the land,

and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and up the earth distress of nations, with perplexity; the sea and the waves roaring; and men's hearts failing them for fear; and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all other trees; when they now shoot forth, ye see and know of your own selves that summer is now at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be

fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." ||

* * * *

"He shall come in his own glory and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." †

"The son of man cometh at an hour when ye think not." ‡

* * * *

| 21: 3-36.

† 9:26-27.

‡ 12:40.

The Version of the Writer of Acts.

“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father has put in His own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”*

Paul's Version. “We which are alive and remain unto the coming of the Lord shall not

*1:6-11.

prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of archangel, and with the trumpet of God : and the dead in Christ shall rise first : and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air : and so shall we ever be with the Lord.”||

* * * *

“When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all of them that believe.”†

* * * *

“Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled,

|| 2 Thes. 1:7-10.

† 1 Thes. 4:15-18.

neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means : for that day shall not come, except there be a falling away first, and the man of sin be revealed, the son of perdition; who opposeth and exalteth himself above that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan.”*

Peter's Version. “ But the day of the Lord will come as a thief in the night; in

*2 Thes. 2: 1-9.

the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all things shall be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." *

Jude's Version. "And Enoch also the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."†

*2 Pet. 3: 10-13.

†14-15.

The Version of the Writer of Revelation. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."||

* * * *

"And, behold, I come quickly."†

What is quoted above shows that several New Testament writers speak of the second advent of Jesus (P), but none of them records the complete prophecy.

—: O :—

||1: 7.

†22:12.

THE VAGUENESS OF THE SECOND ADVENT PROPHECY.

By the time the New Testament canon was written down and collected into one body we see that "Christians of all persuasions are agreed in believing that our Saviour promised to return to the earth,"* but there is considerable divergence of opinion as to the time, the place, and the manner of return.

The Time. According to some passages of the New Testament Jesus (P) himself was unaware of the time of his return:—

"But of that day and of that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father"†

According to Jesus(P) it was not destined for his disciples to know the

* Bible Talks for Heart and Mind. 1909 edition, P. 295.

† Marks. 13: 32.

times or the seasons"* of his second advent, and of many other things.

According to some New Testament passages Jesus(P) was to return "very soon".† "The faith in the nearness of Christ's second advent and establishing his reign on the earth was undoubtedly a strong point in the primitive Church."‡ Days, weeks, months, and years passed away but the "same Jesus" did not return.

According to some other passages of the New Testament Jesus(P) limits the time of his return to a generation:—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."§

The word "generation" is vague, and its import is "very uncertain. Perhaps it may generally mean, as it does in our day, the period which one generation or race of

* Acts. 1 : 7.

† Rev. 22 : 12. James Moffat's Tr.

‡ Ency. Br. Vol. XVIII. Art. on Millennium.

§ Matt. 24 : 34.

men spends on the earth. Every century contains about 3 generations.”*

“By some of the ancients a generation was fixed at an hundred years, by others at an hundred and ten, by others at 33, thirty, and even at 20 years.”†

Christian apologists tell us the word “generation”, also means “race” or a “people.”‡ In the passage quoted above the word “generation”, therefore, has the sense, not that of the life of a generation of human beings, but of the life-history of the Jewish race. This can hardly be a correct interpretation of the words of Jesus(P). Some of the New Testament passages lead us to believe that the second advent prophecy was to be fulfilled in the life-time of some of those who had seen and heard Jesus(P). We give a few proofs:—

(1) Jesus(P) is reported to have said:—

“Verily I say unto you, There be

* Eadie. P. 298.

† Bible Concordance by Cruden P. 229.

‡ The Four Gospels by W. W. How.

some standing here, which shall not taste of death, till they see the son of man coming in his kingdom."*

(2) Jesus(P) is said to have definitely told the Jewish high priest and the Jewish assembly who condemned him to death that they would see him "coming in clouds of heaven."†

(3) According to some Christians Jesus(P) is reported to have said to his disciples that he would return in their life-time: "I will not leave you comfortless (or orphans): I will come to you."‡

(4) The New Testament clearly tells us that Jesus(P) will return in the life-time of the Romans who had nailed him to the cross, and who had

* Matt. 16 : 28.

† Matt. 26 : 64.

‡ John. 14 : 18.

“pierced him” (Rev. 1: 7.) “with a spear.§

Thus it is clear that together with the fourth gospel “the first three gospels, with varying degrees of detail, unite in attributing to Jesus the prediction of the advent of the son of man in the life-time of his hearers. The language is too explicit to be avoided.”|| The gospel declaration remained but Jesus came not”† and all those who had seen and heard him and of the apostolic age went to their graves very much disappointed, the Church actually remaining a comfortless orphan for 19 centuries! From the apostolic time we pass to the next age.

“The Early Fathers and the Christian Church, for the first two centuries of our era, found in it their chief source of comfort. The belief that Jesus was coming in glory to reign with his saints on the earth

§ John. 19: 34.

|| Buddhism and Christianity by J. Estlin Pp. 54-55.

† Ibid. P. 57.

during the Millennium was almost universal with them.”*

The Apocalypse of Thomas gives out that “from his ascension into heaven to his second advent the time comprised is nine jubilees.”†

Even by the year 1,000 A. D. the “same Jesus” did not return.‡

“John Wycliffe prophesied in his book, ‘The Last Age of the Church’ that the end of the world would take place in 1,400 at the very latest.”||

Pastor Russel fixed the time of the second advent“ in the autumn of 1874”§ or “A. D. 1914.”§

“William Miller prophesied that Christ would come.....in 1844.”¶

* Jesus Is Coming by M. E. Blackstone Pp. 24-25.

† The Apocryphal New Testament by M. R. James. P. 555.

‡ Acts. 1: 11.

|| The Bible examined by A. Hindu P. 77.

§ The Divine Plan of Ages. P. 4.

§ The Time is at Hand. P. II.

¶ Heresies Exposed by Wm. C. Irvine. P. 35.

“The Rev. Edward Irving.....fixed the date of the Second Advent ‘after the close of 3 years and a half of testimony of the world commencing from the 14th January, 1832.”†

“It was expected that Christ would come again within the life-time of men then living in order to establish His kingdom upon the earth, and to realise the social ideas of justice, brother-hood and love. And when this expectation was disappointed, men faced the prospect of a period of waiting indefinitely long.”‡

Some Christians have practically abandoned the hope of the second advent :—

- (1) Christ’s reign upon earth was at length rejected as the absurd invention of heresy and fanaticism.”||
- (2) “The Christians expected the Son of Man in the clouds. After repeated

† The Bible examined by a Hindu. P. 77

‡ The Hibbert Journal Vol. XIV. P. 347.

|| Gibbon’s Roman Empire. Vol. I. P. 348.

disappointments they remembered that God's days were a thousand years. In the year 1,000 the old hope kindled again, but now we have practically abandoned all hope."*

Some Christians still pray for the second advent:—

“The Church has waited long,
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps a mourner yet.
Come, then, Lord Jesus, come.”†

The Place. According to the writer of Acts Jesus (P) is to return to this earth upon the mount “Olivet.”†

* Christianity at the Cross Roads by George Tyrrel P. 137.

†The Church Hymnary authorised by the Church of Scotland. P. 36.

†Acts. 1 : 12.

According to Paul Jesus (P) would come to the atmosphere of this earth, and the then living Christians shall be caught up in the clouds and so shall they "ever be with the Lord."†

According to Peter Jesus (P) will not return to this earth nor to its atmosphere, both of which shall be destroyed at his arrival, but to "a new earth."

The Manner. According to Luke Jesus (P) returns to this earth in "a cloud,"* according to Mark "in the clouds,"§ but according to Paul "in flaming fire." (2. Thes. 1:8.)

According to Acts Jesus (P) alone goes to heaven, without any angels and saints being with him, and without the display of any power or glory, and in "like manner"|| he returns alone to the earth.

According to Matthew Jesus (P) comes back to the earth as if the "lightning cometh

†1. Thes. 4 : 17.

†2 Pet. 3 : 13.

*21 : 27.

§13: 26.

||1 : 11.

out of the east and shineth even unto the west",* "with power and glory",† and "with all the holy angels",‡ but without any saints.

According to Jude Jesus (P) returns to this earth with "ten thousand saints",§ there being no angels with him.

According to the Synoptic Gospels the second advent will be recognised by signs in the heaven and the earth, || there also being "wars, famines, pestilences and earthquakes",§ and "every eye shall see him".¶ We wonder how can every eye see Jesus (P) for the second advent is a local occurrence¹ and the earth is round.

According to Paul and Peter "the day of the Lord will come as a thief in the night."²

* 24: 27.

† 24: 30.

‡ 25: 31.

§ Verses. 14-15.

|| Luke 21: 25-26.

\$ Matt. 24: 7.

¶ Rev. 1: 7.

¹ Acts. 1: 12.

² 1 Thes. 5: 3; 2 Pet. 3: 10.

the heaven and the earth will suddenly and unexpectedly be destroyed by a fire calamity so that none of the dwellers of the earth shall have time to see Jesus (P) or to "wail because of him."†

According to Luke Jesus (P) on his return to the earth does not find the faith on the earth.*

According to Paul Jesus (P) comes "to be glorified in his saints, and to be admired in all of them that believe".‡

For a long time Christian divines have been teaching to believe in the "Corporeal"§ advent of the "same Jesus."|| In contrast of this Pastor Russel and his followers have been teaching that the doctrine of the corporeal return of Jesus (P) is an error:—

†Rev. 1 : 7.

*18 : 8.

‡2 Thes. 1 : 10.

§A Commentary on the Old and the New Testaments by Jamieson, Fausset and David Brown. Vol VI. P. 3. Foot Note.

||Acts. 1 : 11.

- (1) "Our Lord will never come again to this earth as a man."†
- (2) "The Scriptures clearly teach that our Lord would not return in a body of flesh."‡
- (3) "Nor should we expect at his coming he would appear in various flesh and bones form to the world."*
- (4) "We must bear in mind that our Lord is no longer a human being.... since he is no longer in any sense a human being, we must not expect him to come again as a human being."§

What is given above is enough to show that by the time the New Testament Canon was written down and collected into one body the second advent prophecy had become sufficiently indefinite, and its true meaning was lost. A seeker after truth knows not what to do.

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†Studies in the Scriptures. Series II. The Time is at Hand P. I.

‡Ibid. Series I. The Divine Plan of Ages. P. 4.

*Ibid. The Time is At Hand. P. 135.

Heresies Exposed by Wm. C. Irvine P. 29.

THE SECOND ADVENT AND THE KORANIC LIGHT.

I.

The truth concerning the second advent of Jesus (P) being not known, and as the Koran claims to be "an explanation of the scripture" we turn to it for guidance :—

And God shall say (unto Jesus at the last day), O Jesus, son of Mary, hast thou said unto men, Take me and my mother for two gods besides God? He shall answer, Praise be unto Thee! it is not fit for me to say that which I ought not; if I had said so, Thou wouldst have surely known it: Thou knowest what is in me and I know not what is in Thee; for Thou art the Knower of secrets. I have not spoken to them (any other) than what Thou didst command me; (namely), Worship

God, my Lord and your Lord : and I was a witness (of their actions) while I stayed among them ; but since Thou hast taken me to Thyself, Thou hast been Watcher over them ; for Thou art the Witness-of-all-things. If Thou punish them, they are surely Thy servants, and if Thou forgive them, Thou art Mighty and Wise.”*

From the passage quoted above it is clear that from about “33 A. D” when God causes Jesus (P) to return to Himself he ever remains with Him till the day of Judgment. Contrary to the Book of Acts of the Bible, the Koran teaches that the “same Jesus” will never return to the earth at any period of its history. About 13 centuries ago the Koran announced this truth. Ever since the world has been seeing the truth of the Koranic words holding good, and will ever continue to do so in future also.

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* V. P. 117.

THE SECOND ADVENT AND THE KORANIC LIGHT.

II.

That Jesus (P) will not return to the earth is clear from some other passages of the Koran as well.

According to the Koran the dead are not sent back into the world to live again :—

“ O Lord, suffer me to return (to life) that I may do that which is right ; in (professing the true faith) which I neglected. **By no means.**”†

Concerning the death of Jesus (P) the Koran says :—

“ O Jesus, verily I will cause thee to die, and I will take thee up unto Me.”‡

In the above passage it is maintained that God first causes Jesus (P) to die, and then He takes him up to Himself.

†XXIII P. 341.

‡III. Pp. 51-52.

Another passage of the Koran about Jesus (P) runs as follows :—

“They did not really kill him; but God took him up unto Himself.”*

In this passage it is given out that God caused Jesus (P) to be taken to Himself. It follows, in the light of what is stated before, that Jesus (P) must have died first.

Further according to the Koran the phrase, God taking up a man to Himself, means the death of the man :—

“God taketh to Himself the souls (of men) at the time of their death.”†

Further the Koran gives out that apostles before Mohammed (P) have passed away :—

“Mohammed is no more than an apostle: the (other) apostles have already deceased before him; if he die therefore, or be slain, will ye turn back on your heels?”‡

*IV. P. 94.

§XXXIX. P. 453.

†III. P. 62.

It is now clear that Jesus (P) died before Mohammed (P), and therefore, he will never return to this earth at any period of its history.



THE SECOND ADVENT AND THE KORANIC LIGHT.

III.

When Mohammed (P) announced himself as the promised prophet of God, most of the Jews at Medina refused to believe in him. Once they are reported to have said:—

“This man is not our lord, but the
Messias, the son of David, whose
kingdom will be extended over sea
and land.”*

The following passage is said to have been revealed on the occasion:—

“As to those who impugn the signs of
God without any convincing proof
which hath been revealed unto them,
there is nothing but pride in their
breasts, (but) *they shall not attain (their
desire).*”†

*The Tr. of the Koran by Sale. P. 461. Ft. note. Al. Beidawi
quoted.

†XL, P. 461.

It is now apparent that the advent of the Messiah after Mohammed (P), in future, is directly denied by the Koran.

There is no mention of the second advent of Jesus (P) in the Koran. This is admitted by some Christian scholars also:—

“The Quran has no definite teaching on the subject.”*

It is, therefore, clear that Jesus (P) will never return to this world.

—: o :—

*Hughes' Dictionary of Islam. P. 234.

THE SECOND ADVENT

AND

THE KORANIC LIGHT.

IV.

“ On (a certain) day shall God assemble the apostles, and shall say unto them, What answer was returned you, (when ye preached unto the people to whom ye were sent ?) They shall answer, We have no knowledge, but Thou art the Knower of secrets.”* .

On the basis of some of the ancient commentators Sale explains the passage. The “ day ” means “the day of Judgment,”† and the reply of the apostles of God contains some such sense :—

“ We are ignorant whether our prose-lytes were sincere, or whether they apostatised after our deaths; but Thou well knowest, not only what answer they gave us, but the secrets of their hearts, and whether they have since

*V. P. 115.

†P. 115 Ft. note.

continued firm in their religion or not.”* .

A similar interpretation is also given by Mr. M. Mohammad Ali :—

“ The question is, Did those to whom you were sent accept your message, and remained true to it, or was it otherwise ? ”†

If the interpretation given to the passage is correct, it leads to the important conclusion that the apostles of God, including Jesus (P), do not return to the world at any period of its history, or else they could not have pleaded ignorant of the deeds of their followers after their departure from the world.

*P. 115. Ft. n ote.

†The Holy Quran. Ft. note No. 746.

NO PERSONAL SECOND ADVENT,

I. CHRISTIANITY IN THE

The Old Testament Support.

Some of the writers of the New Testament and the Christian divines in general believe that Jesus (P) is foretold in the Old Testament in many places. Some maintain that every thing about Jesus(P) is predicted, and even the most insignificant events of his life are not neglected. We do not like to refute this view in detail here. We mention only one point. None of the Old Testament writers predicts Jesus(P) by his proper name, and mentions of his second advent. Further, clearly and categorically the Old Testament refutes the doctrine of the second advent of a dead hero into the world. The Holy Ghost spoke by the mouth of the author of the Book of Job:—

“Man that is born of woman is of few days, and full of trouble. He cometh

forth like a flower, and is cut down; He flieth also as a shadow, and continueth not.....For there is a hope of a tree if it be cut down that it will sprout again.....but man dieth and wasteth away: Yea, man giveth up ghost, and where is he? As the waters fail from the sea and flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.....If a man die shall he live again?"*

A non-Cañonical Jewish scripture also, like the Book of Job, maintains† that the dead do not return to the world:—

"Yet the spirit that is gone forth He returneth not again, Nor dōth He release the soul that is captured." (Book of Wisdom Tr. by Goodrick. 16 : 14. P. 318.)

Hence according to Jewish divines and the Old Testament, in which Jesus(P) himself believed,† if "a man is cut off by death he is

* Job. 14 : 1-14:

† Matt. 5 : 17-19.

for ever removed from his place in the world, no one expects him to see again..... He lieth down till the consummation of all things, when he shall awake at the general resurrection,"‡ "in another world."§ It is the unanimous opinion of the canonical Gospel writers that Jesus(P) died upon the cross.\$

His death being admitted along with the doctrine of the book of Job quoted above, and also that "the scripture cannot be broken,"|| it is evident that "the same Jesus" will never return to this world. This is exactly what the Koran directs us to believe.

—: o : —

‡ The Holy Bible by Thomas Scott. Vol. III, 1,812 edition Foot note.

§The Holy Bible by Wordsworth. Vol. IV. P. 31, foot note.

\$Matt. 27 : 50 ; Mark. 15: 37 ; Luke, 23 : 46 :John. 19 : 30.

|| John. 10 : 35.

NO PERSONAL SECOND ADVENT.

II.

The New Testament Support.

The Koran forbids us to believe in the second advent of the "same Jesus."* As shown in the last chapter the Old Testament also supports the Koran. So does the the New Testament also. The words of Jesus(P) himself clearly prohibit us from believing in the advent of the "same Jesus" in the world again. He says that after his departure from the world they shall not see him again, and he shall not be in the world any more :—

(1) "I go to my Father, *and ye see me no more.*"†

(2) "*And now I am no more in the world.*"‡

If what is quoted above is truth, Jesus (P) will never return to this world as the Koran directs us to believe.

—: o : —

* Acts. 1 : 11.

† John. 16 : 10.

‡ John. 17 : 11

THE SECOND ADVENT AND THE ANCIENTS.

The belief in the second advent of a hero existed among some of the ancients before the birth of Jesus (P):—

“The idea of a hero disappearing for a while and then reappearing with might and glory, and ushering in the long expected time of happiness is found also among many nations. It may have been first applied to Alexander, but curiously enough it was then transferred to Nero....not to speak of many prophets and Law-givers, who for a time disappeared, and then came back with a new revelation such as Zoroaster, Zalmoxes and others.”*

Samaritan scriptures inform us that Moses (P) informed the scribes of his second advent into the world:—

*The Asatir by M. Gaster. P. 104.

“This is the end of my presence with you, and ye *shall not doubt that I shall return from mount Nebo unto you.* Then he hastened to mount Nebo to die there.”*

In guidance of the above the Samaritans believe to this day that Moses (P) “*will return at the end of the days and go in and about at the head of the people,*”† and that “Moses really cannot die, but is hidden away until the time destined for his reappearance.”‡

The Jews believed in the second advent of Elias or Elijah (P) before the advent of the Messiah:—

“Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”§

This belief existed among the Jews in the days of Jesus(P). When he put forward his claim as a Messiah, they rejected him,

*Ibid. Pp. 313-315

†Ibid. P. 98.

‡Ibid P. 103.

§Ma. 4 : 5.

one of the reasons of rejection was based upon the scripture that "Elias must first come."*

A second instance is as follows:—"At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."||

A third instance is as follows:—"When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremia or one of the prophets."§

The words of Luke make the sense of the reply of the disciples clearer:—

"They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again."¶

*Mark. 9 : 11.

||Matt. 14 : 1-2

§Matt. 16 : 13-14.

¶Luke 9 : 19.

THE MEANING OF THE SECOND ADVENT.

I.

The Samaritans, as shown in the last chapter, believe in the second advent of Moses (P). The Jews consider the Samaritans in error, and believe that Moses (P) himself will not return to the world but a prophet "like"* Moses (P) will appear in the world. Christians in this respect agree with the Jews.

Jews, as shown in the last chapter, believe in the return of Elijah or Elias (P) before the advent of the Messiah. This was one of the reasons for the rejection of the Jesus(P) as the promised teacher. This point is said to have been referred to Jesus (P) who understood that the prophecy of Malachi (P) was parabolical, and pointed not to the return of "the actual Elijah", but of "an Elijah."|| Jesus (P) is said to have given out that John the Baptist (P) was the "Elias which was to come." (Matt. 11: 14)

*Deut. 18 : 18.

||The Hibbert Journal. Vol. V. 1906. P. 143.

Thus Jesus clearly showed that he himself was not a believer in the second advent of a departed person into this world. Jesus (P) was a prophet of the Israelites. He must have spoken of his second advent in the same sense as other Israelite prophets had done before him. Therefore it is clear that when Jesus (P) speaks of his coming again into this world he means not himself, but a prophet like him, appears in the world as his successor. Thus Jesus (P), when he speaks of his coming again into the world, actually confirms the Koran which runs as follows:—

“Jesus the son of Mary said, O children of Israel verily I (am) the apostle of God (sent) unto you.....
bringing good tidings of an apostle who shall come after me.”†

—: o :—

THE MEANING OF THE SECOND ADVENT.

II.

The author of Acts, and Paul make us believe that the "same Jesus"* "himself"† shall return to this world. The words of Jesus (P) lead us to a different conclusion. Jesus (P) predicts the Comforter as his successor whose advent he very clearly identifies with his own coming:—

"I will pray the Father and He will give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; *for he dwelleth with you and shall be with you. I will not leave you comfortless (or orphans) ; I will come to you.*"‡

*Acts 1: 11.

†1 Thes. 4: 15.

‡John. 14: 16-18.

In the light of the above some Christian scholars observe the identity of the coming of the Comforter with Jesus (P):—

(1) "Notice how inseparable are Himself and the Holy Ghost."*

"The Lord shows his most intimate presence is assured to them by the coming of the Holy Ghost."§

(2) "He comes when the Comforter comes."§

(3) "Jesus can say 'I will come back Myself'. 'I will come as the Comforter'. "¶

A second time Jesus (P) identifies the advent of the Comforter with his own advent:—

"But when the Comforter (which is) the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever

*The Gospel according to St. John by M. F. Sadler. P. 357, foot-note.

§Ibid. P. 358, Foot-note.

§The Four Gospels by W. W. How D. D.

¶The Holy Spirit and the Mystics by H. M. B. Reid D. D. p. 28.

I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, I come (again) unto you.”*

Since the advent of the Comforter into this world is the same as the advent of Jesus (P) himself, and since as Jesus (P) is one personality and the Comforter “another”† it is clear that the “same Jesus” does not return to this world as the Koran directs us to believe, but another like Jesus (P) succeeds him in course of time. We quote the Koran:—

“Jesus the son of Mary said, O children of Israel, verily I (am) the apostle of God (sent) unto you..... bringing good tidings of an apostle who shall come after me.”‡

— : o : —

*John. 14: 26-28.

†John. 14: 16.

‡LXI. p. 534.

THE MEANING OF THE SECOND ADVENT. III.

It appears from the Gospel of St. John that the disciples of Jesus (P) were never informed of his second advent prophecy as mentioned in the Synoptic gospels. When Jesus (P) tells them of his second advent they do not understand him. He, therefore, explains the prophecy:—

“Then said some of his disciples among themselves, What is that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and saith unto them, Do ye enquire among themselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you,

That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it unto you. Hitherto ye have asked nothing in my name : ask, and ye shall receive, that your joy may be full. *These things I have spoken to you in proverbs (or parables.)*”*

Thus Jesus (P) plainly tells us that his second advent prophecy is delivered in

*John. 16: 17-25.

parabolic words. It is, therefore, evidently an error to take the prophecy literally, and to believe that the “same Jesus” “himself” shall return to this earth.

The parabolic prophecy clearly indicates that another being like Jesus (P) appears after him as his successor as the Koran gives out:—

“Jesus the son of Mary said, O children of Israel, Verily I (am) the apostle of God (sent) unto you..... bringing good tidings of an apostle who shall come after me.”*

—: o : —

*LXI. P. 534.

THE MEANING OF THE SECOND ADVENT.

IV.

One of the names of Jesus(P) was *Chrestus*.

The New Testament Support.

There are only three passages in the New Testament in which the word Christian is found :—

1. “The disciples were called Christians in Antioch.”*
2. “Agrippa said unto Paul, Almost thou persuadest me to be a Christian.”†
3. “Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf.”‡

One of the oldest manuscripts, Codex Sinaiticus, has the word *Chrestian* in place of Christian :—

* Acts. 11 : 26.

† Acts. 26 : 28

‡ 1. Peter 4 : 26.

1. 'Chrestian is the reading in all the three New Testament passages of the uncorrected N....."§
2. "The Codex N has here Chrestianous."||

Apparently the word *Chrestian* is a derivative of the proper name *Chrestus*.

The Early Heathen Literature Support.

Chrestiani is "a heathen variation of the name *Christiani*."§ For instance about "64 A. D" the heathen writer Tacitus writes about the followers of Jesus(P) :—

"Men whom the common people loathed for their crimes calling them *Chrestians*."¶

That the followers of Jesus(P) were called "*Chrestians*"* is certain. This shows

§ Ency. Biblica. Vol. I. P. 752.

|| Acts of Apostles by Rackham. P. 170, foot note.

\$A Dictionary of Christian Antiquities by William Smith and Samuel Cheetham, Vol I. P. 355.

¶ A Dictionary of Christ and the Gospels by Hastings, Vol I. P. 316.

* Ency. Biblica. Vol I. P. 752.

that Jesus (P) bore the name or title of *Chrestus*.

The Early Christian Literature Support.

When the heathens of the first century called the followers of Jesus(P) *Chrestians*, the Christians themselves neither corrected them nor objected to this use. Christian apologists of recognised scholarship and wide reputation, such as "Justin, Tertullian, and Clement of Alexandria" applied this word *Chrestian* to themselves as the "good."† They forcefully "retort upon their critics and opponents, 'if you call us *Chrestians* you testify to the blamelessness of our lives.' "‡

Tertullian tells us that the "Gentiles pronounced it *Chrestianai*."§ At a time the name *Chrestian* was "so popular that there are traces of it as early as Tertullian,.....Eusibius is of disposition to ignore or to deny its pagan origin and

† Hastings' Dictionary of the Bible Vol. I. P. 386

‡ Ency. Br. IX Editton, Vol. XIII, Pp. 556-672.

§Ency. Biblica. Vol I. P. 752.

to represent it as a creation of the apostolic or early Christian consciousness. So holy and catholic a title, it was felt, must have risen inside the Church. Ignatius twice employs it to plead for Christians who are Christians in deed, as well as in name.”||

According to the Latin Dictionary by Lewis and Charlse Shoot *Chrestus* is “a mutilated form of *Christus*. Lact. 4. 7. 5, hence *Chrestianai* was used by many instead of *Christianai*.” “*Chrestus* was commonly supposed to have been the name or title by which Jesus of Nazareth was distinguished, and his followers were therefore called *Chrestianai*. The mistake is noticed by Justin Martyr, Tertullian, Lactantius, but the name, having a good significance, they do not wholly reject it.”§

Chrestus cannot be a mutilated form of *Christus*. It is a mistake to suppose, as

|| A Dictionary of Christ and the Gospels by Hastings. Vol. I. P. 317.

§ A Dictionary of Christian Antiquities by William Smith and Samuel Cheetham. Vol. I. P. 355.

some scholars have done, that the ignorant illiterate heathens of the first century corrupted Christus into *Chrestus*, for the learned Seutonius writes "*Chrestus*"¶ in place of Christus.

According to some authorities it were the heathens who first gave the name *Chrestian* to the followers of Jesus (P). According to others "Paul" and "Barnabas"* first gave this name to their coreligionists. According to others the name was sanctioned by "Divine revelation."†

The Inscription Support.

We examine ancient inscriptions for the word *Chrestianai*. We observe that "*it preponderates in the inscriptions.*"‡ It is clear, therefore, it must have been "derived from the familiar name *Chrestus*"§ which must

¶ Hastings' Dictionary of the Bible Vol. I. P. 386).

* The Comprehensive Commentary by Rev. William Jenks D. D. and Rev. Joseph Warne. P. 62. foot note.

† Ibid. P. 62. foot note.

‡ Ency. Biblica. Vol. I 752.

§ A Dictionary of Christ and Gospels by Hastings. Vol. I. P. 317.

be a "tolerably frequent proper name." ||

The Linguistic Study Support.

Many words of the modern European languages are derivatives of the ancient Greek and Latin words. We consider a few of these :—

⌒(1) In English the word Christ is derived from the Latin word *Christus*. The correct pronunciation of the word Christ is "Kreist",§ showing that it must have been a form of *Chrestus* instead of *Christus*.

(2) In the English language a follower of Jesus(P) is called a Christian which word has another form "*Crestin*",¶ apparently a derivative of *Chrestus*.

(3) The religion of Jesus(P) is called Christianity in English. The old French word for Christianity is "*Crestiente*,"* apparently derived from the word *Crestus* or *Chrestus*

|| Ency. Biblica. Vol. I. P. 752.

\$ A New English Dictionary by Murray.

¶ Ibid.

* Wel ster.

- (4) The old French word for Christian is "Crestien".† The modern French Dictionary "Petit Larousse" gives "Chretien" or "Chretenne" as the modern French spelling for the word Christian, showing that the French spelling must have been derived from the old Latin word *Chrestus*, or the Greek word *Chrestos*.

The fact that "the name *Christus* was frequently pronounced as *Chrestus* by the pagans,"‡ and the spelling and pronunciation of some of the modern European languages clearly establish that Jesus(P) bore the name or title of *Chrestus*. The word *Chrestos* should be preferred to the word *Christos* for the former is "more classical".§

† Webster.

‡ General History of Christian Religion and Church by Dr. Augustus Neander, translated by Joseph Torrey. Vol. I. P. 129.

§ A Dictionary of Christian Antiquities by William Smith and Samuel Cheetham. Vol. I. P. 355.

The word *Chrestus* means "good or gracious,"|| or "useful,"§ or "a good worthy fellow,"¶ or blameless,* or "kindly," or "worthy", or "excellent."†

The word "excellent" means "eminent, or distinguished for what is valuable or laudable." (The Student's English Dictionary by J. Ogilvie edited by Annandale.) The words "excellent, renowned, illustrious" are synonyms.‡ Therefore *Chrestus* is the literal translation of the Arabic word "MOHAMMED" or "AHMED,"§ and the word *Chrestian* literally means Mohammedan.

Hence when Jesus(P) says that he comes again into the world he means

|| Ibid. P. 355.

\$ A New English Dictionary by Murray.

¶ Acts of Apostles by Rackham Pp. 169-170.

* Ency Br IX Edition, Vol. I. XIII. Pp. 656-672.

† A Dictionary of Christ and the Gospels by Hastings, Vol. I. P. 317.

; Webster; The Concise Oxford Dictionary by Fowler.

§ S. B. E Vol. VI. P. XLIX; Sale's Transiation of the Koran, P. 534 foot note.

that another man having the name
“Mohammed” or “Ahmed” is his
successor, exactly as the Koran gives
out:—

“Jesus the son of Mary said, O
children of Israel, verily I (am) the
apostle of God (sent) unto you.....
bringing good tidings of an apostle
who shall come after me, (and)
whose name) shall be) Ahmed”.||

—: o :—

THE MEANING OF THE SECOND ADVENT.

V.

According to evangelists one of the names or titles of Jesus (P) was Christ:—

1. "The book of the generation of Jesus Christ."*
2. "Now the birth of Jesus Christ was on this wise."†

"Christ is the Greek word *Christos*, which signifies *annointed*. The word *Messiah* in Hebrew corresponds to *Christos*. Hence the Jews or the Hebrews speak of him as the *Messiah*, and the Christians speak of him as the *Christ*."‡

"The name *Messiah*, or *Annointed* is given to the kings, 1. Sam. 12. 3, 5. and also to the patriarchs or prophets, 1 Chron. 16. 22, Psal. 105. 15."§

*Matt. 1: 1.

†Ma't. 1: 18.

‡Eadie. P. 132.

§Bible Concordance by Cruden. P. 383.

Now the Arabic words Mohammed and Ahmed both correspond to the word Christ or Messiah. Such is the view of some of the Christian scholars :—

1. “..... title Ahmed, under which Mohammed states that he was announced by Jesus. I take this name as an attempt at an Arabic rendering of Messiah.”*
2. “We assume that the name Muhammed was meant to signify something similar to Messiah.”†

Therefore when Jesus says that he comes again into the world he means that a person having the name or the title of Messiah which means Ahmed in Arabic, is his successor, as the Koran announces :—

“Jesus son of Mary said, O children of Israel, verily I am the apostle of God (sent) unto you bringing good tidings of an apostle who shall come after me, (and) whose name (shall be) Ahmed.”‡

*New Researches into the Composition and Exegesis of the Koran by Hirschfeld. P 117.

‡Ibid. P. 139,

†LXI. P. 534.

Since Mohammed (P) was a king or a patriarch-prophet, and since he bore the title of Ahmed which means the Messiah or Christ, hence the prophecy of the second advent of Jesus (P) is fulfilled in him.

—: o :—

THE SIGNS OF THE SECOND ADVENT.

The New Testament establishes that before the second advent of Jesus (P) a number of signs should take place. We see in the following pages that all the signs of the second advent have already taken place.

(1)

“FALSE CHRISTS.”

(1) “Many shall come in my name saying, I am Christ; and shall deceive many.”*

(2) “There shall arise false Christs and false prophets, and shall shew great signs and wonders; in so much that, if it were possible, they shall deceive the very elect.”†

This sign has already taken place. We mention some of the false Christs in detail and others in brief:—

*Matt. 24: 5.

†Matt. 24: 24.

- (i) Soon after Jesus (P) "Dositheus..... wished himself to be thought the Messiah."*
- (ii) After Dositheus, Simon Magus is said to have given out that he was the Christ:--
 - (a) Simon Magus taught that "it was himself who appeared among the Jews as the Son."†
 - (b) "Instead of our Christ he (Simon Magus) proclaims himself."‡
 - (c) "Sometimes imitating that he (Simon Magus) is Christ, he styles himself in the Standing One."§

Simon Magus was honoured by "Claudius Ceasar."||

*Institutes of Ecclesiastical History, Ancient & Modern by John Laurence Von Mosheim. Vol I. Pp. 120-121.

†The Writings of Irenaeus by A. Roberts and W. H. Rambant. Vol I P. 87

‡The Clementine Homilies and Apostolic Constitutions by Alexander Roberts and James Donaldson, P. 42.

§Ibid P. 42.

||The Writings of Irenaeus by A Roberts and W. H. Lambant Vol. I. P. 87.

Simon Magus is said to have worked miracles:—

“Aquila having thus spoken, I Clément inquired, ‘what, then, are the prodigies that he works?’ and they told me that he makes the statues walk, that he rolls himself on fire and is not burnt; and sometimes he flies; he makes loaves of stone; he becomes a serpent; he transforms himself into a goat; he becomes two-faced; he changes himself into gold; he opens lockfast gates; he melts iron; at banquets he makes images of all forms. In his house he makes dishes to be seen as borne of themselves to wait upon him, no bearers being seen. I wondered when I heard them speak thus; but many bare witness they had been present and had seen such things.”*

(iii) We now mention of another false Christ. “Barchocheba lived early

*Clementine Homilies and Apostolic Constitutions by Alexander Roberts and James Donaldson. Pp. 47-48.

in the second century. He put himself at the head of the Jewish nation as their Messiah: and they adhered to him. The Romans made war upon them; and the Jews themselves allow that in their defence of the false Messiah they lost between 500,000 and 600,000 souls.”*

“Our Lord warned his disciples that false Christs should arise. Not less than 24 different persons of such pretensions have appeared.”†

What is given above is enough to show that “many false Christs” have appeared.

(2)

“FALSE PROPHETS.”

“There shall arise false Christs and false prophets.”‡

“Beware of false prophets which come to you in sheep’s clothing, but inwardly

*Eadie. P. 140.

†Ibid. P. 140.

‡Matt. 24: 24.

they are ravening wolves. Ye shall know them by their fruits.”§

In the quoted passage the “false prophets” are the “false teachers”¶ of Christianity.

“‘False prophets’. That charge must, we fear, be laid against the false teachers of Christendom who for centuries deceived many—themselves included—with eternal torments and false teaching.”||

The “False Prophets” are “the plentiful crops of heretical teachers which sprang up every-where with the good seed of the gospel when first sown.”§ The New Testament Canon is a testimony to it. In the view of some of the earliest Christian-, St. Paul was one of the “false prophets.” They demanded a proof of Christ speaking in Paul, and as he could not give a proof to their satisfaction they considered him one

§Matt. 7: 15-16.

¶The Four Gospels by W. W. How.

||Bible Talks for Heart and Mind, 1909. Melbourne Edition. P. 299.

§The Four Gospels and Acts of Apostles by Dean Alford P. 164, Foot Note.

of the "reprobates,"* and stamped him as "an apostate from the law."† This view concerning Paul lasted among some of the Christians for a long time. It is perhaps due to this reason why his writings are not found in some of the most ancient manuscripts of the New Testament :—

"To this (fourth) century belongs MS known as the Vatican Codex, usually considered the oldest of manuscripts; it does not contain Hebrews, the Pauline pastoral epistles, or the Apocalypse."‡

We now quote the New Testament showing the existence of the "false prophets" in early days :—

1. "There were false prophets among the people."||

*2. Cor. 13 : 3

†Apocryphal New Testament by M. R. James, P. 1

‡The Making of the New Testament by Benjamin W. Bacon D. D. P. 20.

||2. Pet. 2 : 1.

2. "Many false prophets are gone out into the world."*

We need not mention of numerous false teachers, appearing among Christians in later ages.

(3)

WARS, FAMINES, PESTILENCES AND EARTHQUAKES.

According to the canonical gospels wars, famines, pestilences and earthquakes "are the beginning of sorrows,"§ and these being common occurrence of every century we need not describe their history.

(4)

PERSECUTION OF CHRISTIANS.

"Then shall they deliver you up to be afflicted, and shall kill you; ye shall be hated of all nations for my name's sake." ||

The Book of the Acts of Apostles informs us that the persecution of Christians began soon after the departure of Jesus (P).

*1. John 4: 1.

§Mark 13: 8.

||Matt 24: 9.

“Tacitus says that Nero, for the conflagration of Rome, persecuted Christians.”*

Christian divines inform us that “all nations” in the passage quoted above should not be taken “in the fullest sense of the words,”|| but in a very limited sense. They tell us that in a passage in Luke 2: 21 they read that “all the world should be taxed.” “‘All the world’ was the expression in use to signify the whole of the Roman empire.”§

In the light of the above we do not want to comment any more on the subject, but we take it for granted that this sign has already taken place.

(5)

DISSENTIONS AMONG CHRISTIANS.

“ And then shall many be offended, and shall betray one another, and shall hate one another.”§

*The Four Gospels and the Acts of Apostles by Alford P. 161, Foot Note.

|| The Four Gospels by W. W. How-

§Ibid.

§Matt. 24:10.

If what the Christian commentators of the New Testament write is correct, some of the Christians had commenced hating one another as early as the New Testament was written down. "‘The love of many shall wax cold.’ This was the case with the Church of Ephesus, which left its ‘first love’, (Rev. 2: 4) while the Church of Laodicea is condemned, because it was ‘lukewarm, and neither cold nor hot’ (Rev. 3: 15-16).”*

We consider this point in full in one of the subsequent chapters.

(6)

THE PROCLAIMING OF THE GOSPEL.

“And this gospel of the kingdom shall be preached in all the world unto all nations; and then shall the end come.”§

If what the New Testament informs us is truth, the gospel referred to above was preached in all the world by the time the New Testament was written down:—

1. *“The gospel which ye have heard and which was preached to every creature*

*The Four Gospels by W. W. How.

§Matt. 24: 14.

*which is under heaven, whereof I Paul am made a minister.”**

2. “I thank my God through Jesus Christ for you all, that *your faith is spoken of throughout the whole world.*”†

Some Christian commentators believe the above statements as truth. “The gospel had been preached throughout the whole Roman world, and every nation had received its testimony before the destruction of Jerusalem”‡ about 70 A. D.

Without further comment we take it for granted that the sign of the preaching of the gospel in the whole world, such as it was understood by the New Testament writers, has already taken place.

(7)

THE ABOMINATION OF DESOLATION IN JERUSALEM.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel

*Col. 1: 23.

†Romans. 1: 8.

‡Four Gospels and Acts of Apostles by Henry Alford. 1
164. Foot Note.

the prophet, stand in the holy place (who-so readeth let him understand :) then let them which be in Judæa flee into the mountains : let him which is in the house-top not come down to take anything out of his house : neither which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days ! But pray ye that your flight be not in winter neither on the Sabbath day : for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.”*

According to many of the Christian divines this prophecy was about the “destruction of Jerusalem ”† by Titus about 70 A. D. The Jerusalem sanctuary has been destroyed but the “same Jesus” did not return !

According to Jews the prophecy of prophet Daniel quoted by Jesus (P) was

*Matt 24 : 15-22.

†The College St. Matthew by J. N. Farquhar, P. 80.

fulfilled some time before Jesus(P) "when Antiochus Epiphanes set up the statue of Jupiter (the heathen god) in the temple."*

We consider both Jews and Christians sadly mistaken in the interpretation of their scriptures, for the Messiah did not appear in the world in those times as demanded by the Old and the New Testament prophecies.

(8)

THE APOSTASY AND ANTICHRIST.

One of the signs that precedes the second advent is the apostasy of a number of Christians, and the appearance of Antichrist. We shall deal with these two points in detail later on, but we do so here in brief.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him that ye be not soon taken in mind or troubled, neither by spirit nor by words, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come

*The Four Gospels by W. W. How.

a falling away first and the man of sin be revealed, the son of perdition.”†

This “man of sin” according to many Christian commentators is “Antichrist.”‡

This sign of apostasy and of Antichrist has already taken place according to the New Testament:—

1. “Little children, it is the last time; and as ye have heard Antichrist shall come, *even now are many Antichrists*; whereby we know that it is the last time.”*
2. “Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the son. Whosoever denieth the son the same hath not the Father.”§

†2 Thes 2: 1-3.

‡The New Testament for English Readers by Henry Alford D. D. Vol II P. 501, Foot Note.

*1. John. 2: 18.

§1. John. 2: 22-23.

3. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby ye know the spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : this is the spirit of Antichrist whereof ye have heard that it should come ; *even now already is it in the world.*"†

According to many scholars the great sects of Gnostics or Docetes, "Marcionites and Manichæans" apostatized and believed that the Messiah did not appear in the world in the flesh :—

"While the blood of Christ yet smoked on mount Calvary, the Docetes invented the impious and extravagant hypothesis that instead of issuing from the womb of Virgin he descended on the banks of the Jordan

† 1. John. 4 : 1-3.

in the form of perfect manhood ; that he had imposed on the senses of his enemies, and of his disciples ; and the ministers of Pilate had wasted there impotent rage on an airy phantom, who seemed to expire on the cross, and, after three days, to rise from the dead.”*

Hence we see that the sign of apostasy and of Antichrist has already taken place.

CONCLUSION.

Since all the signs of the second advent have taken place, we should not look for the second advent in future. We should rather look for it in the past. Since the return of the “same Jesus” has been shown unmain-
tainable, we should not look for the return of Jesus (P) himself. We should rather look for the appearance of a person like Jesus (P). Since Mohammed (P) is the only religious personality of the past who can be compared with Jesus (P) as a founder of a religion, hence in him the second advent prophecy is fulfilled. As demanded by the

*Gibbon's Roman Empire Vol I, P. 574.

Christian prophecy the Christian world as a whole did not recognise this fact in time for they were drunken with the wine of worldliness. Truly remark some of the Rabbis :—

1. “The end has come and the Messiah has not come, therefore *he will not come at all.*”[†]
2. “Rabh maintains that all the limits of time as regards the Messiah are past.”[‡]
3. “Rabbi Hillel said..... *There is no more Messiah for Israel.*”^{*}

Some of the Jews have abandoned the hope of the advent of the Messiah :—

“Neo-Nationalist deny any Messianic hopes.”[§]

[†]The Life and Times of Jesus the Messiah by Alfred Eder-sheim, Vol. II. Pp. 737-738.

[‡]Ibid. 739.

^{*}Ibid. P. 741.

[§]Judaism by Israel Abraham. P. 91.

Some of the Christians also have given up the hope of the return of Jesus (P) into the world :—

1. *“Christ’s reign upon earth was at length rejected as the absurd invention of heresy and fanaticism.”‡*
2. *“The first Christians expected the Son of Man in the clouds. After repeated disappointments they remembered that God’s days were a thousand years. In the year 1000 the old hope kindled again but now we have practically abandoned all hope.”**
3. *“Rev. H. D. A. Major of Oxford, a well-known modern Churchman, declared that the hope that Christ would appear in a physical manifestation was not held now a days by educated people.”†*
4. *“In 1000 A. D. the last possibility of the promised advent expired.”||*
—: o :—

‡Gibbon’s Roman Empire Vol. I P 348.

*Christianity at Cross Roads by George Tyrrel P. 137.

†The Cross In The Crucible by S. Haldar. P 146.

||The Bible Examined by a Hindu P. 77. Gr. B. Shaw quoted.

THE TRUE CHRISTIANITY.

The Koran gives out monotheism the religion of Jesus (P) :—

“And when (Jesus) came with evident (miracles) he said, Now I am come unto you with wisdom, and to explain unto you part (of those things) concerning which ye disagree: wherefore fear God and obey me. Verily God is my Lord and your Lord; wherefore worship Him: this is the right way.”*

The Canonical Gospels also give out monotheism as the religion of Jesus (P):—

1. “And this is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hath sent.”†
2. “Thou shalt worship the Lord thy God, and Him only shall thou serve.”‡

*XLIII. P. 477

†John. 17:3

‡Matt. 4:10

3. "Ye cannot serve God and mammon."§
4. "There is none good but One, that is God."*
5. "Jesus answered, Hear O Israel; the Lord our God is One Lord."†

"There is no God but God, and Mohammed is His apostle" is the formula of the Islamic faith. Jesus (P) also taught a similar formula :—

"Ye believe in God, believe also in me."‡

From the above it is clear that Jesus (P) taught to worship God alone, and not to associate any one with Him. Any deviation from this, or any addition to it, is the falling away from the true teaching of Jesus (P), or, in other words, apostasy.

§Matt. 6:24.

*Matt. 19:17.

†Mark. 2:29.

‡John. 14:1.

“A religion must stand or fall by its conception of God.”§ With this standard in view Christianity is weighed in the following pages, and is found wanting.



APOSTASY.

Jesus (P) himself prophesies that about the time of the second advent the Christian world in general shall become apostate :—

1. “Nevertheless when the son of man cometh shall he find faith on earth?”* ,

In the original “the faith” is written.†

2. “Then shall many be offended, and shall betray one another and shall hate one another.”‡

3. “Iniquity shall abound and the love of many shall wax cold”.§

Paul says :—“Now we beseech you brethren, by the coming of our Lord, Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind,

*Luke. 18:8.

†The Four Gospels by W. W. How.

‡Matt. 24:10.

§Matt. 14:12.

or be troubled neither by spirit, nor by word, nor by letter, as from us, that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there be a falling away first, and that the man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God shewing himself that he is God.”*

“There would be a general apostasy, a falling away,... a defection from sound doctrine, instituted worship and the Church government and holy life.”† “St. Paul, by the Spirit of prophecy, assured them that Christ would not come to judgment till a falling away, or an apostasy of great body of professed Christians from the true gospel of Christ, had previously taken place.”‡ Observe, “no sooner Christianity was planted

*2. Thes 2:1-4.

†Comprehensive Commentary. P. 455. Foot Note.

‡The Holy Bible by Thomas Scott. Vol. VI.

and rooted, than there began to be a defection in the Christian Church.”§

We shall trace the history of apostasy of the general body of Christians after Jesus (P). The following pages clearly show that this apostasy did actually take place by the end of the 6th century A. D, or a little earlier. Hence the due time for the second advent should be about the close of the 6th century A. D., or at the latest, by the beginning of the 7th century.

— * O —

§Comprehensive Commentary. P. 455.

JESUS-WORSHIP.

The Koran clearly declares Jesus-worshippers as infidels:—

1. "They are infidels who say, Verily God is Christ, the son of Mary."*
2. "They are surely infidels who say, Verily God is Christ, the son of Mary, since Christ said, O children of Israel, serve God, my Lord and your Lord; whosoever shall give a companion to God, God shall exclude him from paradise, and his habitation shall be (hell) fire, and the ungodly shall have none to help them. They are certainly infidels, who say, God is the third of the three, for there is no God besides one God."†
3. "It is not (fit) for a man, that God should give him a book (of revelation) and wisdom, and prophecy,

*V. P. 100.

†V. P. 110.

then he should say unto men, Be ye worshippers of me besides God; but (he ought to say), Be ye perfect in knowledge and in works, since ye know the scriptures, and exercise yourselves therein.”†

Jesus (P) is reported to have said :—

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”§

Jesus (P) had clearly taught his disciples to worship God alone :—

“Thou shalt worship the Lord thy God, and Him only shalt thou serve.”*

Jesus (P) was a servant of God, and was made by Him as He pleased. A Christian scripture informs us that he was made a little lower than angels :—

†III. P. 55.

§Matt. 5:48.

*Matt. 4:10.

“We see Jesus who was made a little lower than the angels.”§

Jesus (P) was not God, but believed in God. He says :—

1. “I ascend unto my Father, and your Father; and to my God, and your God.”§

2. “My God, my God, why hast Thou forsaken me ? ”||

Hence it is clear that God is also “the God of our lord Jesus Christ”*, and to consider him as God is a manifest infidelity. Jesus(P) being a man and a “son of man,”† he cannot be God :—

“God is not a man.....neither the son of man.”‡

§Heb. 2:9.

\$John. 20:17.

|| Matt. 27:46.

*Eph. 1:17.

†Matt. 8:20.

‡Numbers. 23:19.

By the time the new Testament was written down and collected into one body a part of the teaching of Jesus (P) had become obscure, and some of the Christians had deified him. Some of their views somehow or other got into the canon, perhaps by interpolation :—

“In the beginning was the Word, the Word was with God, and the Word was God.”§

Some Christians put words in the mouth of Jesus (P) showing that he was God :—

1. “I and my Father are one.”*
2. “He that hath seen me hath seen the Father.”†

According to some Christian divines Jesus (P) was accepted as God by his disciples : —

“Thomas answered and said unto him (Christ), My lord and my God.”‡

§ John. 1-1.

* John. 10: 30.

† John. 14:9.

‡ John. 20:28.

According to Paul Jesus (P) considered himself equal with God :—

“Who being in the form of God,
thought it not robbery to be equal
with God.”§

The new Testament writers inform us that some of the Jews of the time of Jesus (P) considered that he claimed Divinity for himself :—

1. “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.*”*

2 “Jews answered him (Christ), saying, For a good work we stone thee not but for blasphemy; because thou, being a man, *maketh thyself God.*”†

There is no record that the followers of Jesus (P) ever worshipped him as God in

§Phili. 2:6.

*John. 5:18.

†John 10:33.

his life time. We are informed by the writers of the gospels "according to Matthew," and "according to Luke," that Jesus-worship commenced soon after his resurrection :—

1. "Jesus met them saying, All hail. And they came and held him by the feet and *worshipped him.*" *
2. "And they *worshipped him* (Christ), and returned to Jerusalem with great joy."†

Such of the Christians as deny the Divinity of Jesus (P) tell us that the apostles simply showed veneration to Jesus (P), and did not worship him as God. Many Christians deny the Divinity of Jesus (P):—

1. Phontinus, bishop of Sirmium, of the 4th century, taught "that Jesus Christ was a mere man; that before his birth he had no existence except in the Divine foreknowledge and that he began to be when he was

*Matt. 28:9.

†Luke. 24:52.

- born of Mary..... the son of God
had a beginning.”†
2. Bosinians, a Christian sect of the
“4th Century” believed that “Christ
was a mere man.”§
 3. Arians and Semi-Arians denied
“his proper divinity.”*
 4. “According to.....Arius and his
disciples, the Logos was a depen-
dent and spontaneous production,
created from nothing, by the will
of the Father.”†
 5. Carpocrates, Basilides, Valentine
and other Christians of the Egyp-
tian school believed that “Jesus of
Nazareth was a mere mortal.”||

From the 4th century monotheistic
Christianity declined :—

†The Faiths of the World by Gardner. P. 656.

§Ibid. P. 370.

*Ibid. P. 698.

†Gibbon’s Roman Empire, Vol. I. P. 578.

||Ibid. Vol. III, P. 322.

“The Bible does not contain the word ‘Trinity’.....in the year 325 the Council of Nice affirmed the Divinity of Jesus.”§

“Up to the 2nd century Christianity was a monotheistic religion like that of the Jews: but about the time mentioned the Bishop of Alexandria introduced first the worship of the Father and Son”*

“The Nicene Creed was carried in the Council by the pressure of the imperial influence, against the judgment and inclination of the major part of the body.”†

Ever since “Christ-worship characterises Christianity,”|| monotheistic Christians being declared heretics:—

1. “Take away the truth of our Lord’s Divinity on which the Church

§Sex and Sex-Worship by O. Wall. M. D. P. 407.

*Ibid. P. 390.

†History of Christian Doctrine by G. P. Fisher D. D. P. 139.

||The New Testament Commentary by Jamieson, Fausset and David Brown. Vol. VI. P. 474. Foot Note.

is erected, and the whole elaborate structure falls to ruin.”*

2. “The Deity of Christ, if discredited, causes the collapse of Christianity.”†

3. “The divinity of Christ is the corner-stone of our faith.”‡

In “A. D. 381, the Niceano-Constantinople Creed was put on the market,”|| which upheld the decision of the “Council of Nice.” The Athanasian Creed, “the cream of all the creeds” also deifies Jesus (P), and “was probably manufactured by Satan for use about 539 A. D. By 570 A. D. it had become very famous.”§

From what is given above it is evident that by 570 A. D. monotheistic Christianity had become tainted with Jesus-worship. The Christian world thus became apostate in general imperceptibly. The “same Jesus”

*Heresies Exposed by Wm. C. Irvine Pp. 57-58.

†Ibid. P. 52.

‡Eadie. P. 138.

||The Finished Mystery. P. 107.

§Ibid. P. 108.

not returning by this time as demanded by the Christian prophecy, the second advent prophecy was fulfilled in Mohammed (P) who was born about A. D. " 570".*

—: o :—

*Islam by Stobart. P. 46.

THE HOLY GHOST WORSHIP.

The Koran condemns the Holy Ghost Worship :—

“(God) hath not commanded (you) to take the angels and the prophets for (your) Lords.”*

The Holy Ghost worship is a later innovation in the religion of Jesus (P). There is no evidence in the canonical gospels to show that Jesus (P) ever worshipped the Holy Ghost as God in his life time, or commanded his followers to do the same. The Creed of the Council of Nice of A. D. 325 runs thus :—

“We believe in the Holy Ghost *but those that say there was a time when He was not; or that he was not before He was begotten; or that He was made from that which had no being.....such persons doth the Catholic and Apostolic Church anathematize.*”†

*III. P. 55.

†The Finished Mystery. P 107.

It is on record that some of the early Christians denied the Divinity of the Holy Ghost, and considered the same as a creature, and not the Creator :—

1. Mr. Gardner informs us that “some affirmed that the Holy Spirit was not a person in the God-head : and therefore no *divine honours were due to him*. Some held the Holy Spirit to be a creature.”*
2. “In the 4th century the Macedonians..... denied the consubstantial divinity of the Holy Ghost.” (Chamber’s Ency. Vol. I Pp. 659-660.) Pneumatsmachi “denied His Divinity and regarded Him as a created Being, attending on the Son.”†
3. The Barsanian Christians of the “6th century” “regarded the Holy Ghost as a creature.”‡
4. The Arian Christians believed that the Holy Ghost was “a created

*The Faiths of the World. P. 356.

†Dictionary of the Bible by William Smith P. 1373.

‡The Faiths of the World P. 304.

Intelligence above the angels, but inferior to the Son to whom the name, Spirit of God is improperly applied.”†

5. “Anomeans regarded the Holy Ghost “a created Being.”‡

6. “Valentinus believed that the Holy Spirit was an angel.”* Angels “are a race of creatures.”||

The New Testament forbids angel-worship:—

1. **“Let no man beguile you of your reward in a voluntary humility and worshipping of angels.”§**

2. “And I John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then he saith unto me, *See thou do it not; for I am thy fellow servant, and of the brethren*

†Hastings' Dictionary of the Bible Vol. II. P. 410.

‡Dictionary of the Bible by William Smith P. 1373.

*Ibid. P. 1373.

||Eadie P. 29.

§Col. 2 : 18.

prophets and of them which keep the sayings of this book ; worship God.”†

The Holy Ghost is not the Creator but a creature. This is clear from the New Testament also :—

“In the beginning was the Word, the Word was with God.”‡

This verse does not speak of the Holy Ghost existing in the beginning with God. Consequently he must have come into existence some time afterwards, and therefore he must be a created being.

“Up to the 2nd century Christianity was a monotheistic religion, like that of the Jews, but about the time mentioned the Bishop of Alexandria introduced first the worship of the Father and Son, then of the Father, the Son and the Holy Ghost.”*
 “The Bible does not contain the word ‘Trinity’ in the year 325 the Council of Nice affirmed the Divinity of Jesus Christ.

†Rev 22: 8 9.

‡John. 1 : 1.

*Sex and Sex-Worship by O. Wall M. D. P. 390.

and in the year 381 the Council at Constantinople added the doctrine of the divinity of the Holy Ghost.”†

Jesus (P) taught his followers to worship God alone. His followers not only deified him but the Holy Ghost as well:—

1. “The names, attributes, works and worship of the Supreme God are ascribed to him.”‡
2. “O God, the Holy Ghost.”*
3. “The Holy Ghost is Almighty.”§
4. “The Holy Ghost is nothing else than God.”||

The Nicaeno-Constantinopolitan Creed of A. D. 381 declares “the Holy Ghost, the Lord and Giver of Life.”¶ The Athanasian Creed of A. D. 539 gives out the same. *This Creed by 570 A. D. “had become very famous.”* §

†Ibid P. 407.

‡Eadie P. 620

*Emblems of the Holy Ghost by Rev. Philip Norton. P 31.

§Ibid P. 26.

¶A History of the Holy Eastern Church by J. N. Neale. Vol. II. P. 1116

¶The Finished Mystery, P. 108.

§Ibid. P. 108.

Since the Christian World in general had by A. D. 570 deified the Holy Ghost and fallen away from the true teaching of Jesus (P) it is apparent that it apostatised insensibly. Hence the second advent should be looked for about this time as is demanded by the Christian prophecy. The "same Jesus" did not return into the world about this time, but his second advent prophecy was fulfilled in the birth of Mohammed (P) about A. D. "570."*

— o: —

*Islam by Stobart. P. 46.

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