

Why Neither Mohammed Nor Baha'ullah are in the Bible

Both Muslims and Baha'is often claim that Mohamed and/or Baha'ullah are prophesied in the Bible. Here is a list of verses they have claimed and why the verses do not refer to them.

Q: In Gen 16:3; 17:20; 21:13 does Hagar being the mother of Ishmael refer to Mohammed?

A: Hagar the concubine of Abraham and her son Ishmael are mentioned in the Bible. There is some uncertainty about 'Adnan (Mohammed's ancestor) descending from Ishmael though. The noted early Muslim historian *al-Tabari* vol.6 p.37 says, "The genealogists do not differ concerning the descent of our Prophet Muhammad as far as Ma'add b. 'Adnan, ... they differ concerning what comes after that." However, in the end this is a red herring, because Ishmael being in the Bible does not show Mohammed is from God.

Q: In Gen 25:13, does the references to Kedar relate to Mohammed?

A: Genesis 25:13 mentions Kedar, the son of Ishmael, but there is doubt on Mohammed's ancestry of Ishmael and Kedar. Regardless, though, Genesis 25:13 mentioning twelve sons of Ishmael, including Kedar, does not say anything good or bad about them. *al-Tabari* vol.6 p.6, records three things:

- 1) There are differences among genealogists about Mohammed's ancestry after 'Adnan, (p.37)
- 2) Many but not all genealogies include Mohammed ... 'Adnan ... Nabt b. Qaydhar [Kedar?], b. Isma'il [Ishmael]
- 3) "These differences arise because it is an old science, taken from the people of the first Book" (the Old Testament).

So since al-Tabari acknowledges that they took genealogy names from the Jews and the Old Testament, it is not an independent witness.

Q: In Dt 18:15-18, Did Moses speak of a coming Prophet from among the Israelites' 'brethren', a reference to the Ishmaelites, cousins of the Israelites?

A: No. Deuteronomy does NOT say from among the Israelites' brethren". It says like Moses, from their midst, among their brethren. It is not right to twist the words of God.

Deuteronomy 18:15-18 says God will raise up a prophet, that they will hear, like Moses from their midst, among their brethren. Was Jesus a prophet? Did many Jews hear Jesus? Was Jesus among the Jews? Was Jesus a Jew? Muslims should have no problem agreeing that this verse fits Jesus more than Mohammed. Here are a few more points.

By the way, in the Qur'an itself, Sura 29:27 says the prophethood came through Isaac and Jacob. In Yusuf Ali's translation of the Qur'an, he says, "And We gave (Abraham) Isaac and Jacob, and ordained Among his progeny Prophethood and Revelation,..." While the parentheses around Abraham is in Yusuf Ali's English translation, the entire word, "Abraham" is not in the Arabic, and Yusuf Ali felt the need to add "Abraham" to what Muslims view as God's word.

Finally, Jesus' apostle Peter said this was fulfilled in Jesus in Acts 3:22-26. The apostle Peter would be in a great position to know.

Here are the earliest Greek manuscripts we have, and their dates, of Acts 3:22-36.

Vaticanus 325-350 A.D.

Sinaiticus 340-350 A.D.

Bohairic Coptic 3rd/4th cent.

Alexandrinus c.450 A.D.

Sahidic Coptic 3rd/4th cent.
Ephraemi Rescriptus 5th
Bezae Cantabrigiensis 5th,6th

Here are translations we have in other languages of these verses

Armenian 5th century
Georgian 5th century
Latin Vulgate 4th to 5th century
Ethiopic 6th century
Syrian Peshitta 4th to 7th cent.

The early church fathers mentioned this verse as referring to Jesus. Some of them were

Irenaeus wrote 182-188 A.D.

Tertullian 220-220 A.D.

Origen 225-254 A.D.

Chrysostom 407 A.D.

Justin Martyr 138-165 A.D.

Justin Martyr was born around 114 A.D., though some think 110 A.D. His first Apology was written between 138 A.D. and his death in 165 A.D. Obviously, he had to have read of this prophecy referring to Christ before he wrote it down.

A Muslim would have to say not only that Justin was wrong, but all New Testament manuscripts recorded Peter's saying incorrectly.

In addition, translations to other languages were made very early; the dates above or not the dates of the first translations, but only the dates of the earliest manuscripts that survive today. These are valuable because they are an independent chain of transmission, that people can use as a crosscheck on the Greek manuscripts. The chain of transmission of these manuscripts, from Africa to Asia, all agree that Peter said this refers to Jesus.

See *When Cultists Ask* p.43-44,45-46 and *When Critics Ask* p.125-126, p.131-132, and p.133 for more info.

Q: Does Dt 33:1-2 refer to Moses, Jesus, and Mohammed?

A: No, unless from Deuteronomy 33:1-2 Muslims want to call Mohammed their Lord. ('Alawite Muslims and other Ghulat groups consider Mohammed God, but they are exceptions.)

b. Deuteronomy 34:10 that "since then there has not arisen in Israel a prophet like Moses." This epitaph was written, probably by Joshua, long before Jesus came.

c. Deuteronomy 34:10 mentions "face to face", and Mohammed never said he got his words directly from Allah, but through angels (Sura 2:97). Jesus communicated directly with God the Father according to John 1:18 and other passages.

d. The next verse, 34:11, says no other prophet did those awesome miracles like Moses did. Mohammed, according to what was written in the Qur'an (Sura 17:90-93) never performed miracles like these, except for reciting the Qur'an. (The Qur'an contradicts what later Muslim traditions in the Hadiths say.)

Q: In Ps 45:3-5, does this refer to Mohammed, as some Muslims claim?

A: No, even Muslims cannot really see this way, except for some of the Ghulat sects of Islam, which think Mohammed actually is God. Psalm 45:6 says, "Your throne, O God, will last for ever and ever." (NIV) In addition to Mohammed never claiming to be God, Mohammed never

had a throne or a scepter either. See *When Critics Ask* p.238 and *When Cultists Ask* p.64 for a complementary answer.

Q: In Ps 84:4-6, does the pilgrims passing through Ba'ca [allegedly] another name for Mecca, refer to Muslims?

A: No, no evidence is given that Ba'ca, is Mecca. While *The NIV Study Bible* p.875 and the *New Geneva Study Bible* p.847 say that we do not know the location today, Psalm 84:4-6 says it would be a place of springs and autumn rains covering it with pools. The Hebrew word *Baca* can mean “weeping” or “balsam trees”. Psalm 84:10b says, “I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. Muslims made many surprise attacks and raids though. Let see some of the valleys and oases that wicked people raided.

They raided the Banu Mustaliq while they made the “mistake” of heedlessly grazing their cattle. They were said to have had “excellent Arab women” that the Muslim soldiers had sex with afterwards. *Sahih Muslim* vol.2:3371 p.733-734; vol.3 no.4292.; *Abu Dawud* vol.2:227 p.727-728; *al-Tabari* vol.39 p.57

Muslims made a surprise attack on an unsuspecting Christian king [chieftain] of Dumah and killed him. *al-Tabari* vol.9 p.58-59.

Expedition against the Banu Lihyan tribe in 627 A.D (6 A.H.) *al-Tabari* vol.8 p.42-43

Expedition against Dhu Qarad in 627/628 A.D. (6 A.H.) *al-Tabari* vol.8 p.43-44

Zayd b. Harithah's army raided al-Fadafid, rounded up the men and cattle, and killed al-Hunayd and his son and three others in 10 A.H. *al-Tabari* vol.9 p.100-101.

War against the Juhaina tribe *Sahih Muslim* vol.2:1827 p.400.

Zayd/Zaid bin harith led a raiding party to al-Jamum. *al-Tabari* vol.8 p.93

'Umar and 30 men raided the “rear” of Hawazan at Turabah. The non-Muslims fled without any fighting. *al-Tabari* vol.8 p.131

Bashir b. Sa'd and 30 men raided the Banu Murah at Fadak. *al-Tabari* vol.8 p.132. Note that on p.123,129 the booty became exclusively Mohammed's because camels and horses had not been spurred against it.

The raid of Abi al-'Awja al-Sulami. *al-Tabari* vol.8 p.138

Shuja' bin Wahb and 24 men raided the Banu 'Amir and took camels and sheep. “The shares [of booty] came to fifteen camels for each man.” *al-Tabari* vol.8 p.143

Expedition of Dhat al-Salasil in 629/630 A.D. (8 A.H.) *al-Tabari* vol.8 p.146-147

A.H. 8 'Amr bin al-'As and 300 men raided al-Salasil of the tribe of Quda'h. *al-Tabari* vol.8 p.146

There was a house called Al-Ka'ba Al-Yamaniya. Mohammed asked Jarir to “relieve him” of it. Jarir and 150 horse-riders “dismantled it and killed whoever was present there. *Bukhari* vol.5 book 59 no.641-642 p.450-451

Expedition of al-Khabat in 629/630 A.D. (8 A.H.) *al-Tabari* vol.8 p.147-148

Abu 'Ubaydah b. al-Jarrah and 300 riders raided the tribe of Juhaynah at al-Khabat in A.H. 8. *al-Tabari* vol.8 p.146.

Dispersing of booty and raiding the tribe of Abil. *al-Tabari* vol.10 p.17

Q: Does SofS 5:16 refer to Mohammed because it mentions one as “totally desirable” and Makhmad and Makhadim are [somehow] adherents of Mohammed?

A: I have never heard this one before. Is the love story of the Song of Solomon (=Song of Songs) how Muslim women (not to mention men) were to act towards Mohammed? I do not think Muslims would say so!

Q: In Isa 21:7, is the rider on “donkeys” Jesus, and the rider on “camels” Mohammed, as some Muslims claim?

A: No. Three points to consider in the answer.

1. These were messengers at that time coming to report that Babylon has fallen. The only special significance is that perhaps the camel riders might be scouts, donkey riders might be civilians, and charioteers might be military men.

2. The evil Midianites rode on camels too, but that is just as irrelevant as talking about Mohammed here.

3. Finally, there were camel riders (plural), so even if one was Mohammed, this would mean that another camel rider would be coming after him.

There is no point in trying to “strain a gnat and swallow a camel” to try to use this verse to show consistency with Islam when there is so much in the Bible (Fatherhood of God, Trinity, saved by grace, Holy Spirit, etc.) that runs counter to Islam.

See *When Cultists Ask* p.79 and *When Critics Ask* p.269 for more info.

Q: Do Isa 21:13-17 and Isa 42:10-11 refer to the Battle of Badr, where a few [allegedly] ill-armed Muslims miraculously defeated the mighty men of Kedar [allegedly] (Quraish) of Mecca?

A: This is wishful thinking about the Bible. At the Battle of Badr in 624 A.D. (A.H. 3), 300 or 328 Muslims killed 70 Meccans and captured 70 more while losing 14 of their own. It was a victory, but not miraculous on the order of Joshua, Moses parting the Red Sea. I do not know where he got the idea the Medina camel-raiders were ill-armed. See *Sahih Muslim* vol.3:4394 (p.975-976), *Sahih Muslim* vol.3:4341 p.951 vol.3:4360 p.960-961 (17 Ramadan, 2 A.H.) *Bukhari* vol.5 book 59 no.462 (p.323); *Bukhari* vol.4:324 p.206; *Bukhari* vol.5 book 59 no.292 p.201.

Now look again at Isaiah 21:16,17 again; it says that within one year, the survivors of the bowmen, the warriors of Kedar, will be few. One year after Badr, the Meccans were not conquered, much less wiped out. Rather, this refers to the Assyrians of Isaiah’s time attacking the northern Arabian tribes in 715 B.C.

Q: Does Isa 28:10-13 refer to Arabic, since it speaks of people with a stammering tongue?

A: This is again wishful thinking. Greek is more distant to Hebrew than Arabic is. However, Isaiah 28:13 says the word of the Lord was to them just rules, and many people see Sunni Islam the same way, just rules to follow with no personal relationship with God.

Q: Could Dan 12:6 refer to the Bab as Baha’is claim, since he appeared 1,260 years from the Hejira of Mohammed? (Some Answered Questions p.43)

A: No. They claim this because 3 ½ times or 3 ½ lunar 360-day years is $360 * 3 \frac{1}{2} = 1260$ days. They say a day is a year, and the Bab appeared 1,260 lunar years from the Hejira of Mohammed.

First of all days does not mean years here. Second, the starting date they want to use is not what the Bible says. Besides doing unwarranted mathematical gymnastics to arrive at a number, you have to also read what the end point is in Daniel 12:1-4. At this time multitudes of people

will be raised from sleeping in the dust, and Michael, who protects the Jewish people will arise. This certainly did not happen; especially since the Holocaust happened after this.

Basically Baha'is take nearly every Bible prophecy that proclaims future knowledge or deliverance, and begs the question by applying it to the Baha'u'llah. Then they can say, "See, this prophecy was fulfilled, therefore the Baha'u'llah is true."

Q: In Dan 12:11-12, does the 1,290 days refer to the Baha'ullah being 1,290 years after Mohammed announced his mission as Bahai's claim in *Some Answered Questions* p.43-44?

A: The Baha'u'llah made his claim 19 years after the Bab, so one would think they would say it was 1279 years. However, since that does not fit 1,290 years, they move the starting date back to approximately when Mohammed said he was a prophet.

Q: In Hab 3:3, Teman be Medina, and could this be a prediction of Mohammed, as some Muslims claim?

A: Teman was not an Arab but actually a grandson of Esau in Genesis 36:11,15. Teman was a city in the north east part of Edom mentioned in Jeremiah 49:7. Edom is hundreds of miles north of Medina according to *The New International Dictionary of the Bible* p.990. It is either a site called Tawilan, about five miles east of Petra, or a second site called Shobek, 25 miles north of Petra according to the *Wycliffe Bible Dictionary* p.1671.

Only Ghulat Muslims should think is a prediction of Mohammed, since this verse talks of "God", not "Mohammed" coming from Teman. Some Ghulat Muslim sects do believe Mohammed is God, though that is heresy to Sunni Muslim ears. However, if any Sunni Muslims themselves really took this question seriously, they would have to believe Mohammed is God too, since "God came from Teman".

Other reasons this cannot refer to Mohammed, is that "His praise" does not refer to Mohammed, since the praise is for God." Mount Paran is where the Israelites camped, and far from Mecca. *When Cultists Ask* p.89 gives essentially the same answer. See the next question and *When Critics Ask* p.315 for more info.

Finally, some Muslims apparently are concerned to find more continuity between Mohammed and the Bible, just as there is continuity between Jesus and the promised Messiah of the Old Testament. However, some Muslims look for it in the unlikeliest of places, Habakkuk 3:3, since they cannot find any true continuity elsewhere.

Q: In Hab 3:3 and Dt 1:1, is Mount Paran really Mecca, as some Muslims claim?

A: No, for Paran was directly east of the Sinai Peninsula. Ishmael originally lived in the wilderness of Paran in Genesis 21:21, but his descendants were apparently not there anymore when the Israelites came. Deuteronomy 1:1-2 says the Israelites camped on the plain near Paran. It was eleven days journey for them from Mount Horeb. They spent a lot of time in Paran, as Numbers 10:12, 12:16; 13:3, and Deuteronomy 33:2 show. Numbers 13:26 shows that Kadesh, which is in the far south of Israel, is in the wilderness of Paran. David went to Paran in 1 Samuel 25:1. Hadad the Edomite fled from Edom to Egypt by way of Paran in 1 Kings 11:18.

In summary, Paran was eleven days from Mount Horeb, Kadesh was in Paran, and Paran was the place where the Israelites camped and sent spies into Canaan.

Q: Does John 14:16; 15:26; 16:5-14 refer to Mohammed when it mentions the Holy Spirit (*parakletos*)? (*Sahih Muslim* vol.4 footnote 2468 p.1254 claims this.)

A: No. If this referred to Mohammed, then Muslims would believe these five things (which they do not).

1. Mohammed glorified Jesus. (John 16:14)
2. Allah sent Mohammed in Jesus' name. (John 14:26)
3. Mohammed was also sent by Jesus too. (John 16:7)
4. Mohammed took Jesus' wisdom and made it known to us. (John 16:15)
5. Mohammed was "in" the apostles. (John 16:17)

Thus, no knowledgeable Muslim would believe these verses refer to Mohammed. These verses must refer to another, who was sent from God.

On the other hand, maybe Muslims should glorify Jesus, if they think that Mohammed did, based on these verses.

By the way, the word is *parakletos/on* is in John 14:6 in p75 (Bodmer 14/15) dated late second or possibly 3rd century, p66 dated middle second century, and Sinaiticus. Also, Tertullian taught that the *paraclete*, the Comforter was working in people's hearts in his time (193 A.D.) in *On Monogamy* ch.3 p.61

Q: In Rev 11, could the two witnesses be Mohammed and 'Ali as the Bahai's say? (Some Answered Questions p.43-61)

A: No for the following eleven reasons.

1. Rev 11:3 says they will prophesy for 1,260 days. Mohammed made very few prophecies, and 'Ali was never considered a prophet.
2. Rev 11:5 says that if anyone tries to harm them fire devours their enemies. Mohammed was poisoned (but barely survived), and 'Ali was assassinated by a Muslim. 'Ali's cause was defeated by Mu'awiyah, and his son Husain was slain. He did not devour his enemies, he was killed by them.
3. Rev 11:6 The two prophets can shut up the sky so that it will not rain. Mohammed never claimed to do that, and neither did 'Ali.
4. Rev 11:6 Mohammed and 'Ali did not turn waters into blood, as almost all of the people they beheaded, burned, or otherwise slew were not by rivers. If a Salafi Muslim argues that they made rivers of blood that does not count, because Rev 11:6 says they turned waters into blood.
5. Rev 11:7-8 Mohammed was not killed by violence, and in both cases their bodies were not put on humiliating public display.
6. Rev 11:8 their bodies were not put in the street of a great city. In fact, relatively few saw 'Ali die.
7. Rev 11:9 Everybody did not gaze at their dead bodies and refuse them burial. Mohammed in particular was buried rather promptly by followers.
8. Rev 11:10 Who sent out lots of gifts when Mohammed and 'Ali were killed?
9. Rev 11:11 There is a small sect of Muslims, called Muhammadiyya, that claims that Mohammed never died. The Saba'iyya are a small sect of Muslims that claim 'Ali never died. Except for these small groups, Muslims have no basis for saying either Mohammed or 'Ali were raised back to life.
10. Rev 11:12 Muslims never say Mohammed and 'Ali did not ascend to heaven in a cloud. (Though Muhammadiyya and Saba'iyya might disagree.)
11. Rev 11:13 There was not a severe earthquake when either Mohammed or 'Ali left the earth in a non-existent cloud.

The point is not whether you can allegorize away some of these reasons. The point is that if even one of these reasons cannot be allegorized away, then the prophecy does not refer to them.

Q: In Rev 11:2, can the mention of Jerusalem being trampled for 42 months mean the time between the Hejira of Mohammed and the revelation of the Bab in 1260 A.D. as Baha'is teach in *Some Questions Answered* p.46-47?

A: No. Abdu'l-Baha claims that since a day is [allegedly] always a year, that is 1,260 years. But consider this: if day here really meant day, how could God communicate this in a way that they would accept it? No, there is no reason to doubt that days means days here.

Furthermore, if the 42 months was the time when the Gentiles were trampling the holy city, then this interpretation would mean that Mohammed in Medina, and Mohammed later in Mecca was include din the time when the holy city was getting trampled.

Actually Rev 11:2 relates to the same subject as Daniel 12:6.

Q: Was Rev 11:12-13 fulfilled by an earthquake in Shiraz when the Bab was executed as Baha'is teach in *Some Questions Answered* p.55-56?

A: No. First of all, I have not seen any evidence of an earthquake in Shiraz at this time. Second, if Baha'is want to make Rev 11 refer to Mohammed and 'Ali, and then they switch the subject to the Bab in Revelation 11:12-13, they cannot have their cake and eat it too. Either The Bab was one of the two witnesses or he was not. If he was not, then it is stretching the Bible to take this verse in isolation and say it refers to the Bab.

Q: In Rev 11:14-15, is Mohammed the first woe, and the Bab the second woe, as *Some Questions Answered* p.56-57 says?

A: Baha'is can say Mohammed is the first woe if they want, but I do not think they would want to say that, if they read what the first woe really was. The first woe, the fifth trumpet, is described thoroughly in Revelation 9:1012. Hellish Locusts from the abyss sting the non-believers on the earth. They tortured them for 42 months. It will be so painful that the people will want to die, but death will elude them.

The sixth woe, the sixth trumpet, is when the four angels at the Euphrates river let loose 200,000,000 mounted troops to kill 1/3 of mankind. Do Baha'is really want to say the Bab loosed forces that killed 1/3 of mankind?

Q: Rev 12:1 is the woman the law of God under Mohammed, and the male child the new law of God under the Baha'u'llah as Bahai's teach in *Some Questions Answered* p.67-72?

A: No. Bahai's as well as Muslims do not accept the authority today of Christ in Revelation 12:10, because they think His words have been corrupted. They do not overcome the beast by the blood of the lamb in Revelation 12:11. If only they would understand the importance of the blood of the lamb!

Q: In Rev 12:3, was the enormous red dragon the evil Umayyad Dynasty (Abu Bakr, 'Umar, 'Uthman, Mu'awiyah, etc.) who had seven dominions: Rome around Damascus, Persian, Arabian, Egyptian, Africa, Spain, and Turks of Transoxania as Baha'is teach in *Some Questions Answered* p.69-70?

A: No. They say the ten heads were ten commanders: starting with Abu Sufyan, and ending with Marwan. They also admit there are more than ten people, but since there are two Mu'awiyah's,

three Yazids, two Walid's, and two Marwan's, if you count the names without repetition, then it comes to ten!

In reality, the beast is Satan, because Revelation 12:10 calls the beast the accuser of our brethren. The beast is after Christ and Christians, because Rev 12:10 speaks of the authority of God's Christ. Note that the woman was taken care of by God for 1,260 days. Now how could she be taken care of if the Umayyads trampled the sanctuary for 1,260 days?

Q: In the Dead Sea Scrolls extra-Biblical manuscripts, could the Righteous Teacher be a prophecy of Mohammed, Jesus, John the Baptist, or someone else?

A: No, because the one they called the righteous teacher had come before these manuscripts were written, according to the evidence of the manuscripts themselves. Here are the relevant parts taken from *The Dead Sea Scrolls Translated : The Qumran Texts in English* by Florentino Garcia Martinez.

The Teacher of Righteousness came 390 + 20 years after the exile. The exile was in 586 B.C., so that would be during the time of the Maccabees, well before the time of Christ.

“For when they were unfaithful in forsaking him, he [God] hid his face from Israel and from his sanctuary and delivered them up to the sword. However, when he remembered the covenant of the very first, he saved a remnant for Israel and did not deliver them up to destruction. And at the moment of wrath, three hundred and ninety years after having delivered them up into the hands of Nebuchadnezzar, king of Babylon, he visited them and caused to sprout from Israel and from Aaron a shoot of the planting, in order to possess his land and to become fat with the good things of his soil. And they realized their sin and knew that they were guilty men; but they were like blind persons and like those who grope for the path over twenty years. And God appraised their deeds, because they sought him with a perfect heart and raised up for them a Teacher of Righteousness, in order to direct them in the path of his heart.” The *Damascus Document* copies from the Genizah (CD-A) col.1 lines 3-11. p.33

The same thing is mentioned in the copy of the *Damascus Document* 4Q268 (=4QD^c) lines 13-17 p.48 and 4Q266 (=4QC^a) fragment 2 lines 7-14 p.49. Note that while two manuscripts (A and B) are from a Jewish Geniza in Caïor and dated after 900 A.D., two other manuscripts are from around the time of Christ among the Dead Sea scrolls.

As an aside, the Teacher of Righteousness is mentioned prominently in the Habakkuk Peshar (1QpHab) col.1 line 13 p.198; col.2 line 2 p.198; col. 5 line 10 p.199; col.7 line 4 p.200; col.8 line 3 p.200; col.9 lines 9-10 p.201; col.11 line 5 p.201.

Also, there is a very brief mention of the Teacher of Righteousness in the Psalms Peshar 4Q173 fragment 1 p.206.

Conclusions:

The Teacher of Righteousness was the founder of the Qumran community (p.liii)

The introduction also says that various discredited theories have claimed the Teacher of Righteousness was Jesus, or else John the Baptist, or else the apostle James). It adds, “However, in common to all these theories is denial of the conclusions reached by archaeological investigation, which infers that all the manuscripts were deposited in the caves (and by the same token, were written) prior to the destruction of Khirbet Qumran in 68 CE. Above all, these theories deny the conclusions from palaeographic analysis of the manuscripts.” (p.xlvii)

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Q: In the Dead Sea Scrolls extra-Biblical manuscripts, could the [alleged] priestly Messiah be Jesus and the [alleged] kingly Messiah” be a prophecy of Mohammed, as one Muslim claimed?

A: No. First of all there is no “priestly Messiah” and no “kingly Messiah” in the Dead Sea Scrolls. Rather some Dead Sea scrolls have one messiah, and other Dead Sea scrolls have two messiahs, a messiah of Aaron and a messiah of Israel. Which tribe of Israel was Mohammed from? Since Mohammed was not from any tribe of Israel, one cannot say he could be either one.

Mention of the two messiahs of Aaron and Israel in *The Rule of the Community* 1QRule col.9 p.13-14

The regulations are to be followed, through the time of wickedness until the Messiah of Aaron arises. *The Damascus Document* CD-A col.12 line 23 p.43

Mention of the messiah (singular) of Aaron and Israel in *The Damascus Document* CD-A col.9 lines 10-11 p.45; col.19 lines 10-11 p.46; col.20 lines 1 p.46

Mention of the Messiah (singular) of Aaron and Israel. Q266 fragment 18 col.3 line 12 p.56

Furthermore, the messiah of Aaron is the same as the Teacher of Righteousness. “Its interpretation concerns the Priest, the Teacher of [Righteousness, whom] God chose to stand [in front of him, for] he installed him to found the congregation [of his chosen ones] for him,” Psalms Peshar 4Q171 Col.3 lines 13-16 p.205

The Rule of the Congregation (1Q28a) col.2 p.127 says many things about the Messiah. “when [God] begets the Messiah with them” (line 11 [God] is in Florentino’s book) . After, [The Me]ssiah of Israel shall ent[er] and before him shall sit the chiefs [of the clans of Israel, each] one according to his dignity,” (lines 14-15).

Did Mohammed drink wine? “And [when] they gather at the table of community [or to drink] the new wine, and the table of community is prepared [and] the new wine [is mixed] for drinking, [no-one should stretch out] his hand to the first-fruit of the bread and of the [new wine] before the priest, for [he is the one who bl]esses the first-fruit of bread and of the new wine [and stretches out] his hand towards the bread before them. Afterwards the Messiah of Israel shall stretch out his hand towards the bread.” lines 17-20.

Conclusion: The Messiah of Aaron is the Teacher of Righteousness (Psalms Peshar 4Q171 Col.3 lines 13-16 p.205), so it is not Christ. There is no kingly Messiah, only a Messiah of Israel, and Mohammed is not from Israel.

Mohammed was allegedly mentioned in the Torah and Gospels according to Sura 7:157. Thus Muslims have been looking for centuries for some passage that referred to Mohammed. They have not found one yet. There is no point in trying to make something complicated that is in fact simple. Jesus is Jesus, and Jesus will return. The Holy Spirit was already given to the apostles, and so it is not Mohammed.

Tertullian (197-217 A.D.) The Paraclete has also pressed home on our attention in most frequent admonitions.” *A Treatise on the Soul* ch.58 p.235

Tertullian taught that the *paraclete*, the Comforter was working in people’s hearts in his time.

Tertullian On Monogamy ch.3 p.61

Origen (225-254 A.D.) says that the Paraclete is the Holy Spirit. *De Principiis* 2.7.1 p.284; 2.7.3 p.285; 2.7.4 p.285-286

Archelaus (262-278 A.D.) in his *Disputation with Manes* ch.26 p.199 discusses the Holy Spirit, as the Paraclete sent by Jesus. As well as ch.27 p.200.

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