A.S.K. Associates For Scriptural Knowledge Prophecy Article

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Islam in History and Prophecy

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Updated by David Sielaff, 2003 and August 2026

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ISLAM in History and Prophecy

EDITOR'S NOTE: This expanded article is compiled from two prior articles by Dr. Ernest Martin. The FIRST is a Doctrinal article published in 1993: "Special Historical Report on Islam." **It presents basic information about the teachings and development of Islam. I reprint it mostly unchanged, with some explanatory comments. The basic information Dr. Martin presents is still valid today.**

The SECOND article: "Where Islam Fits in Prophecy" **was published in 1990. It gives prophetic understandings that changed considerably after Dr. Martin's Temple research began in 1995. His book, *The Temples That Jerusalem Forgot*, was published in the year 2000, with additional articles published later. I updated this prophecy article to conform with the biblical and historical information of the location of all three Temples of God in the City of David, above the Gihon Springs. I edited this article to conform to Dr. Martin's findings (and data from other researchers). Both original articles will remain online for your comparison.** ***DWS***

"Special Historical Report on Islam"

The History of Islam

[Dr. Martin …] Because of the recent [in 1993] signing of a peace accord between Israel and the PLO,[1] I thought it would be worthwhile to the readers of ASK if I gave you a Special Report on some factors about Islam, the development of the Islamic religion, and what the prospects of this peace accord might hold for the world. We who hold to the teachings of the Gospel of Christ Jesus should be aware of some of the historical, psychological, philosophical and prophetic factors of Islam that may impinge upon our understanding of events in the Middle East and the world in the next few years ahead of us.

In this report I quote noted authorities (both past and present) on many of these subjects and I take

[1] This article was originally published three years before ASK began its website. The historical context of the introductory paragraph has changed. The immediate situation of the article was the signing of peace accords between Israel and the PLO. Many deaths and hardships have occurred since then. *DWS*

liberty to give my own comments about what others say, always separated from the scholars I quote. Some of the historical facts may help us understand the coming alliance between Israel and the Muslim peoples of the Middle East. An interesting historical scene is about to emerge. We of the Western World should be aware of its consequences.

My first reference regarding the rise of Islam is from a historical work published in 1901. I chose this historical appraisal from an early date because it provides fewer emotionally based accounts of the situation in Middle East history, than before the Balfour Declaration in 1917 that allowed Jews to settle in Palestine.

The historical evaluations, in my view, were more balanced in those days but still sufficient to give the reader a narrative of the development of Islam.

The main reference is *Sixty Centuries of Human Progress* published in New York and Chicago. The frontispiece states the contents were reviewed, verified, and endorsed by the professors of history in five American universities led by Moses Coit Tyler, A.M., L.H.D., professor of American History at Cornell University. Some top writers contributed to the series of 12 volumes, including President Theodore Roosevelt. It provides an interesting view of the subject. [*Sixty Centuries of Human Progress* …, Vol. 5, pp. 1352 to 1356. **Note,** Volume 5 is not available for free viewing on the internet in July 2026. *DWS*]

> "The Arabs believe that Mecca was founded by Adam, and that its temple, the Kaaba, was built by Abraham. They ascribe the early prosperity of the city to Ishmael, who established his residence there, because, as the Arabian traditions assert, the brackish well of Zemzem was the one to which the angel directed Hagar. Mecca must have been a very ancient city, if, as the commentators believe, it was the Mesha mentioned by Moses as inhabited by Joktan's posterity. Medina — called Yatreb before the appearance of Mohammed — possesses more natural advantages than Mecca; but it is not situated so conveniently for traffic. The people of Medina seem always to have been jealous of the supremacy claimed by the Meccans, and this was probably the reason why they espoused the cause of Mohammed when he was banished by their rivals."

COMMENT *by ELM*: The number of Jews and Samaritans (who had the same conservative beliefs as the Jews) were numerous on the Red Sea coast of the Arabian Peninsula. Mohammed was in contact with them often. Alfred Guillaume in his book *Islam* (London, 1956) explains:

> "There was a large Jewish colony in the Yaman [Yemen] in pre-Islam times, and they maintained an organized communal existence for centuries until they were brought to Palestine a few years ago. These Yemenite Jews certainly go back to the fourth century A.D., and at one time the ruling king had become a Jew. Two (Jewish) descendants of these people exercised a profound influence on Muslim tradition.
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> … At the dawn of Islam the Jews dominated the economic life (of the region). They held all the best land in the oases of Taima, Fadak, and Wadi-l-Qura; at Medina they must have formed at least half the population."
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> • ***Islam*, by Alfred Guillaume, page 11, emphasis by ELM**

It is important to realize that Mohammed was familiar with Jewish and (consequently) Samaritan religious beliefs and practices. But this was not all.

The Concise Encyclopedia of Islam (1991), page 280:

> "The Meccans were for the most part idolaters worshiping a miscellany of gods and goddesses, and propitiating them with sacrifices. But among the idolatrous Meccans there lived also a certain number of Christians from the oasis of Najran in the south of Arabia, which was an important Christian center whose bishops came to the great Arab fairs to preach. Jewish tribes lived in and near Medina; and some Arabs were *hunafa* ('upright ones'), still practicing, as individuals, the monotheism which was the legacy of Abraham. Mohammed

> had been a *hanif,* and had sought in his retreats to bring himself closer to the one God, the God of Abraham. Now, through the Prophet, began the restoration or renewal of the primordial religion of Abraham, and of Adam, in which man faced God as the Absolute with the same immediacy and simplicity as he did on the first day of creation."

The real mission of Mohammed according to his own words was to restore the religion of Abraham to the world. This was a religion without priests and without sacraments with a simple worship of the One true God whom the Arabs called *Allah* (akin to the Hebrew *Eloah* and perhaps the singular of Elohim).[2]

In creating his "simple" religion, there were "Five Pillars" that Mohammed said all Muslims must do, though the first of the five (called the "shahadah") is fundamental and no one can be a Muslim without stating and believing it (while the other four, though important, are looked on as lesser in importance by some who practice Islam).

1. The first is to believe with accompanied good works and piety: **"There is no god but God (Allah) and Mohammed is the Messenger of God."**
2. Saying the five ritual prayers each day toward Mecca (at first the prayers were directed toward Jerusalem but Mohammed soon transferred the prayers to Mecca when he fell out with the Jews after they refused to accept him as the Prophet).
3. Giving alms on a stipulated scale.
4. Fasting during the month of Ramadan.
5. Making pilgrimage to Mecca once in a lifetime.

Recall that only the observance of the first "Pillar" of the faith is absolutely essential to be a Muslim in the view of many who advocate Islam, but many also include the second. Back to *Sixty Centuries of Progress:*

> "The Arabs have a sense of spiritual things, and this sense seems to have a root in their organization. The ancient religion of Arabia was the Sabean idolatry, consisting in the worship of the Sun, the Moon and the stars; but long before Mohammed's time the Arabs were distracted by a great variety of beliefs. Some of the tribes adhered to their ancestral creeds. Others embraced the Persian Magism; others Judaism; while several tribes became Christian. When Christianity was introduced into Arabia it was unfortunately deeply tinged with men's devices. The various Christian Arab tribes were animated by a fierce sectarian spirit, and hated each other more bitterly than Jews or pagans. The vivid imaginations of the Arabs caused them to investigate subjects beyond the powers of human comprehension; and the result was such a multitude of new doctrines that one of the early Christian fathers described Arabia as the country most prolific in heresies."
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> "… Thus when Mohammed appeared, the Arabian religion was a jumble of monotheism and polytheism — Judaism, Christianity, Magism and idolatry. There had been at one time a powerful and intolerant Jewish kingdom in Arabia Petrae. At another period the Negus of Abyssinia had established Christianity in Yemen, or Arabia Felix (southern Arabia). But neither Judaism nor Christianity had ever been able to conquer the whole Arabian nation; and at the end of the sixth century — when Mohammed made his appearance — Sabeism, the worship of the heavenly bodies, was the prevailing religion of Arabia. Mohammed appeared about the end of the sixth century of the Christian era; and in a few years he united all the warring Arab tribes in one religious faith and consolidated them into one nation. His

[2] This is reiterated in the "Biography of Prophet Muhammad (pbuh)" by Dr. A. Zahoor and Dr. Z. Haq, 1998. They agree that "Allah" is the proper name in Arabic for The One and Only God, The Creator and Sustainer of the universe. It is used by the Arab Christians and Jews for the God (Elohim in Hebrew; 'Allaha' in Aramaic, the mother tongue of Jesus). Unlike the word "god," the word "Allah" does not have a plural or gender. This is generally the understanding of most Arab scholars. This short treatment of Muhammad's life will give you additional understanding of Muhammad and Islam. *DWS*

> successors wielded their mighty and enthusiastic forces against the neighboring countries — Syria, Persia, Egypt and North Africa — and triumphed wherever they moved."
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> "… Mohammed, or Mahomet — the great lawgiver of the Arabs, and the founder of a religion which has prevailed over large portions of Asia and Africa for the last twelve centuries — was born at Mecca in A.D. 569. He belonged to one of the most illustrious families of Arabia. This family was of the priestly tribe of the Koreish and of the particular branch of Hussein, to which belonged the guardianship of the Kaaba, or temple of Mecca, which contained the Black Stone, believed by the Arabs to have covered Abraham's tomb. The [family] branch of Hussein also held the office of chief magistrate of Mecca."

COMMENT *by ELM*: The original Black Stone, a meteorite, was taken away by raiders. The present one is a duplicate. We should pay close attention to the origin of the Koreish tribe to which Mohammed belonged. That priestly Koreish tribe of Mecca, to which all the Arabs of the peninsula gave honor and respect, has a very interesting traditional history associated with it. Its ancient origination was from one of the most famous cities and regions of Mesopotamia. They were known to have come from Cutha.[3]

Cutha was a city located before the days of Alexander the Great a few miles northeast of Babylon. It was one of the earliest priest cities of the world. It was formerly the capital of the ancient kingdom of Sumer which came into being just after the Flood. It was first built by Cush the son of Ham (from whom it was named) and it was a city associated in power and influence with Babylon itself.

The fact that Mohammed had his origin from a priestly tribe that came from the famous Cutha in Mesopotamia is a significant bit of information. At the time of Mohammed, the city of Cutha had long ago disappeared (it came to an end just after the time of Alexander the Great). But for the Koreish tribe to remember their prestigious priestly origin for the centuries that followed shows that they held their Cutha ancestry in esteem.

The word "Koreish" means the same as "Cyrus" in Hebrew and they may have adopted the name in honor of the Persian king because he restored the priesthoods in Mesopotamia to their former prestige and allowed peoples to raise up temples and priesthoods in other areas of the Persian Empire. The Koreish knew they came from the priestly center of Cutha. This means that at sometime in the past (probably a few centuries before Christ when Cutha was still thriving as a city) some of the priests from that region of Mesopotamia moved into western Arabia and joined forces with the people of Ishmael by marrying into their stock and becoming their priests.

Who Were the Cuthians?

This was a very common name among the Jews. With so many Jews in Arabia at the time of Mohammed there would have been no doubt identifying the origin of the Koreish priestly tribe to which Mohammed belonged. In Jewish phrasing a secondary name for the Babylonian people of Samaria that the Assyrians brought into Palestine in the 7th century BC was "the Cuthians."

Throughout the Jewish Talmud (written in the two to three hundred year period before Mohammed) the name Cuthians for Samaritans was a common one in regular use among the Jews. This shows that Mohammed was no doubt a descendant of the Samaritans (or the original Cuthians from near Babylon) who became the priests of the Arabs at Mecca.

This means, though separated by five hundred years, Mohammed was a Cuthite like Simon Magus who was the first heretic mentioned in the New Testament (Acts 8:5–23). This fact is not often realized by people, but it is an important one to consider because Simon Magus and his successors can be shown to be the ones who corrupted early Christianity and now the same stock of people was about to give rise to another world religion by one of their descendants born in Arabia.

It is significant that Mohammed, who was of Cuthite origin (though geographically and politically the Koreish were long separated from the Samaritan stock of people in Palestine), was to become the originator

[3] See the *Encyclopaedia Britannica,* 11th edition., vol. 17, p. 399b. *ELM*

of the chief religion that would be the major rival to Judaism and to Christianity.

Indeed, there is some evidence that Mohammed's mother may well have been Jewish (or even of Samaritan Christian leanings). We will see this in a moment. Let us continue with writings from *Sixty Centuries of Progress.*

> "Mohammed's grandfather, Abd al Motalleb, had held three high dignities; but he, as well as his son Abdallah, Mohammed's father, died before Mohammed grew to manhood. The chief magistery of Mecca passed to Mohammed's uncle, Abu Taleb, and the only patrimony inherited by the lawgiver of Arabia and founder of Islam was reduced to five camels and a slave. Mohammed's father, Abdallah, was an idolater; but his mother, Emina, was a Jewess, who had been converted to Christianity, and from whose early instructions the great Arabian prophet probably derived the religious impressions for which he was distinguished even in boyhood. …"

COMMENT *by DWS:* The point that Mohammed's mother was called Jewish is an educated guess of scholars, but it has good credentials circumstantially as being true.

> "Both his parents died while he was still a child [he was in his seventh year when his mother died], he was cared for by Abd al Motalleb and Abu Taleb, the latter became a tender guardian of the orphan boy.
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> "… Mohammed's youth had been unstained by vice, and his honorable character early obtained for him the title of Al Amin, *'the Faithful,'* a title given him by common consent. At one time he tended sheep and goats on the hills in the vicinity of Mecca. At Medina, after he acquired celebrity, he referred to this, saying:
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> **'Pick me the blackest of those berries; they are such as I used to gather when I fed the flocks at Mecca. Verily, no prophet has been raised up who has not performed the work of a shepherd.'"**
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> "… The believers in the divinity of Mohammed's mission have thrown a halo of wonders around his infancy."

COMMENT *by ELM*: This is true, but what is significant is the fact that during the adult life of Mohammed and while he was being given the revelations which were written down to become the Koran, there were no extraordinary miracles that all the public recognized. Recall, on the other hand, that Christ Jesus had many outstanding miracles associated with His ministry in Galilee and Judea.

> "… Though their Apostle [Mohammed] was destitute of worldly wealth, their accounts represent his birth as rich in prodigies. Like that of other great men who have astonished the world, it was accompanied by sign's in the heavens and miracles on earth. It was believed that the 'prophetic light' which surrounded him was so intense that it served his mother for a lamp and shone with a brilliancy that illuminated the country as far as Syria. It was also believed that the sacred fire of the Persians, which had burned without interruption for a thousand years, was forever extinguished, and that the palace of Khosrou Parviz was rent by an earthquake, which leveled fourteen of its towers to the ground.
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> "… These omens were designed to prefigure the failure of the royal line of the Sassanids and the conquest of the New Persian Empire by the Arabs after the reign of fourteen kings. Mohammed's biographers mentioned a vast number of other supernatural prognostications, equally marvelous. Mohammed's devout followers would have been ready to attest on oath to the reality of these wonders.
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> "… At the age of thirteen he accompanied Abu Taleb in a caravan journey to Syria. Tradition has made this mercantile journey remarkable by several wonderful indications of his subsequent greatness. At the fair of Bosrah he is said to have met the Nestorian monk, Felix, or

> Sergius, surnamed Bahira, whom Christian writers accused of having afterwards assisted the founder of Islam in preparing the Koran.

COMMENT *by ELM*: Mohammed could neither read nor write and later when the revelations began to come to him, he had to have the 114 Suras (chapters) that make up the Koran written out by a secretary.

> "… Thenceforth Mohammed seems to have actively engaged in trade. At the age of twenty-five he engaged in the service of a rich and noble widow named Khadijah, for whose commercial interests he made another caravan journey to Syria, to sell her merchandise at Damascus. When the caravan returned to Mecca, and his adventure had proven successful, Khadijah, then forty years old, became interested in the young camel-driver. She was wise, virtuous and attractive, and was so pleased with the young man's industry, zeal and intelligence that she soon gave him her hand in marriage, and made him master of her splendid fortune. Mohammed, who had the **reputation of being the handsomest** man of the tribe of Koreish, and who had a passion for women which the Arab morality does not condemn, and which legalized polygamy has sanctioned, was a kind, affectionate and faithful husband to Khadijah during their union of twenty-five years. As long as she lived, he did not take to himself another wife.
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> "… After his marriage with Khadijah, Mohammed ranked with the chief citizens of Mecca, but he was not corrupted by prosperity. The first use which he made of his good fortune was to relieve his kind uncle and guardian, Abu Taleb, who had fallen into distress. He placed Abu Taleb above want, and undertook the education of a part of his family.
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> "… Little is known of Mohammed's history for the next fifteen years. Khadijah sympathized with her husband in his religious tendencies, and was his first convert. His character was marked by thoughtfulness and austerity. He had an ardent imagination; and his extreme sobriety in most things surpassed that of an Anchorite, and inclined him to religious meditation and lofty reveries. Externally he displayed that serious demeanor which distinguishes the better portion of an Oriental people — dignified manner, and a pleasing and commanding expression of countenance.
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> "… Mohammed seems to have begun his extraordinary religious reformation by endeavoring to fix his own belief and to free it from the gross superstitions of his countrymen. Being the grandson and the nephew of the high-priest of an idol, and powerful and revered for his connection with the temple of the Kaaba, Mohammed had too strong an understanding to discover a divinity in this rude emblem, or in the idols surrounding it. His love of solitude and retirement aided him in his speculations upon the great mystery of the nature of the Deity.
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> "… Every year, for a month at a time, Mohammed retired to a cave in Mount Hira, three miles from Mecca, where he devoted himself to prayer, fasting and meditation. In the solemn obscurity of this retirement he laid the foundation of his future greatness. There he meditated the scheme of his religion. Sadness came over him in view of the evils of this world. He beheld with sorrow the calamities of Arabia, the abandonment of its ancient manners and the introduction of foreign customs. His Christianized Jewish mother had taught him that the Jews were still looking for the champion of Israel, and that Jesus had promised to those who loved him the Comforter, who should lead them all to the truth.

COMMENT *by ELM*: Mohammed came to believe that Jesus was one of the most powerful prophets next to himself, but that he was the last to give God's final message to the world and restore the Abrahamic faith. Islam teaches that Jesus did not actually die at the crucifixion but that another died in his place to deceive the people into thinking that he died. Jesus, however, in their view, is destined to come again from heaven and put down the Antichrist who will come to deceive the world at the end of the age. Continuing on with *Sixty Centuries of Progress …*

> "By communing with his own soul, Mohammed recognized the existence of the divinity as an eternal Spirit, omnipresent, omnipotent and omniscient — a beneficent Being, incapable of being represented by any corporeal image. For fifteen years he brooded in silence over this sublime idea, developed it by meditation, and exalted his imagination by reveries.
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> "… About this time Mohammed began to have visions of angels, especially of Gabriel. He saw a light and heard a voice, and had sentences put into his mind. These communications were accompanied by strong convulsions, during which Mohammed would fall to the ground, foaming at the mouth. Professor Weil considers these convulsions epilepsy."

COMMENT *by ELM*: Many modern scholars are now discounting this belief that he had epilepsy because Mohammed until his death appears in all other circumstances to have been of robust health and was always mentally alert and agile.

> "… while Sprenger regards them to have been a form of hysteria accompanied with catalepsy. Mohammed himself declared:
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> **'… Inspiration descends on me in two ways. Sometimes Gabriel comes and communicates the revelation, as one man to another. This is easy. But sometimes it is as the ringing of a bell, which rends me in pieces, and grievously afflicts me.'"**

COMMENT *by ELM*: Mohammed stated that at no time did he ever talk with God personally. It was always through angelic beings that he was given his messages, and mainly from the Angel he called Gabriel. In these instances the angels were those with long hair and the pictures of them in Islamic literature show them as such.

The New Testament, however, states that God does not have long hair like that of women (1 Corinthians 11:3–15). On the other hand, the Book of Revelation describes evil angelic spirits as appearing with hair like that of women (Revelation 9:8).

And note this, most visionaries who have seen angels (or some who say they have seen God the Father and Christ and talked to them) almost always say the beings have long hair down to the shoulders like women. This was the case with Joseph Smith who produced the Book of Mormon and Ellen G. white who received revelations for the Seventh Day Adventists.

Mohammed also saw and heeded angels with long hair. This is a clear sign that these angelic creatures WERE NOT those who look like the real Father and Christ, because they groom themselves with short hair as did the true priests of God in the Temple. The long-haired "Jesus" in the churches today is an image of Zeus (Sarapis). See my book *101 Bible Secrets that Christians Do Not Know* for more details.

Now back to *Sixty Centuries of Progress.* ELM

> "At this time Mohammed's visions and revelations possessed him. He did not possess nor control them. In after years the Prophet's spirit was more subject to the Prophet."

COMMENT *by ELM*: There is one thing that the apostle Paul made clear in his inspired teaching. He said in 1 Corinthians 14:32: **"the spirits of the prophets are subject to the prophets."** This was just the opposite with Mohammed. He entered into convulsions and into trance-like states that would last for some time. Modern "tongues" speakers often do the same thing when they are completely out of control of their normal senses. Ellen G. White of the Seventh Day Adventists was very similar to Mohammed and in her later years she was more in control of her spirit visitations. Back to *Sixty Centuries of Human Progress.*

> "The Koran is an unintelligible book if unconnected with its author's biography. All the incidents of his life assumed shape in some revelation. A separate revelation was given to encourage or to reprove him. In his later years the subservient revelation came to appease the jealousy of his wives whenever he took to himself a new one. Nevertheless, in the beginning he was as much surprised at his visions as were others.

> A systematic arrangement of the Suras would make the Koran the best biography of the founder of Islam. As may be said of David and his Psalms, so of Mohammed, that his life hangs suspended in his hymns, the Suras each being an account of some grave experience.
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> "… It is impossible to read the detailed accounts of this part of Mohammed's life and have any doubts of his sincerity. His first converts were his bosom-friends and the people of his household, who were intimately acquainted with his private life. A man does not easily commence an ambitious course of deception at the age of forty. As Mohammed had lived until that time as a quiet, peaceful and unobtrusive citizen, he would have gained nothing by such a career.
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> Long years passed before he was able to make but a few converts. During these weary years he was the object of contempt and hatred to the Koreish, then the leading tribe of Mecca. His life was in constant danger from that tribe, and nothing could be more hopeless than his position during the first twelve years of his public preaching. Nothing but a strong conviction of the reality of his mission could have sustained him through this long period of failure, loneliness and contempt. During all these long years the wildest imagination could not have pictured the wonderful success which the future was to bring forth. The following is a Sura in which Mohammed found comfort in God and His promises:

"By the rising sunshine!
By the night when it darkeneth!
Thy Lord had not removed from thee,
Neither hath he been displeased.
And verily the future shall be better than the past.
What! did he not find thee an orphan,
And give thee a home?
And found thee astray, and directed thee?"

> "In this Sura Mohammed referred to the death of his mother, Emina, in his seventh year; his father having died but a few months previously. Many years afterward he visited her tomb, and raised his voice and shed bitter tears. Replying to the questions of his companions, he said:
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> **'This is the grave of my mother; the Lord hath permitted me to visit it, and I asked leave to pray for her, and it was not granted. So I called my mother to remembrance, and the tender memory of her overcame me, and I wept.'"**
>
> "… Mohammed did not pretend to found a new religion, as that would have alarmed the jealousies of all parties among his countrymen and united their discordant views into a general opposition. His professed object was simply to restore the only true and primitive faith, such as had existed in the days of the patriarchs and the prophets, from Adam to Jesus.
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> The fundamental doctrine of this ancient worship, which Mohammed sought to purify from the corruption which had infected it among a frail and degenerate race of men, was the unity of God. A principle so simple and obvious, which had never been denied by any sect, and which presented nothing difficult to comprehend, was a broad foundation for a popular and universal religion, and this was an advantage fully appreciated by Mohammed."

COMMENT *by ELM*: It is interesting that the later commentators regarding the character and attitude of Mohammed take pride in the fact that he was purely a human being and had good and bad points of all humans. The up-to-date (1991) *Concise Encyclopedia of Islam* has the following comments about Mohammed to show that he was very human as are all of us.

> "People used to ask Aisha [Mohammed's favorite wife after the death of his first wife Khadijah] how the Prophet lived at home. **'Like an ordinary man,'** she answered.
>
> **'He would sweep the house, stitch his own clothes, mend his own sandals; water the camels, milk the goats, help the servants at their work, and eat his meals with them; and he would go to fetch a thing we needed from the market.'"**

COMMENT *by ELM*: Once when asked what were the dearest things to him in life, Mohammed answered: **"prayer, perfumes and women"** (page 281).

> "With the Jews, who adhered to their ancient ceremonial, he maintained the authority of the Pentateuch and the inspiration of the Hebrew prophets. With the Christians, he admitted the divinity of Christ's mission and the truth of the Gospel, making the revelations of the Old and New Testaments the basis of his own preaching.
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> But he took especial care to conciliate the Arabs, who were the more immediate objects of his endeavors. He manifested an extreme indulgence to their prejudices, while lamenting the madness and folly of their idolatrous worship. He spared their popular traditions and ceremonies, at least such of them as suited his views, and he even made them more attractive by giving the Divine sanction to customs already hallowed by immemorial usage."

COMMENT *by ELM*: Christians had earlier done the same thing, though from the time of Constantine the Christian authorities brought pagan ideas and practices almost wholesale into the bosom of the church, including idolatry. Mohammed, on the other hand, repudiated idolatrous image making.

> "In A.D. 609, when Mohammed was forty years of age, and after he had matured his plans and acquired a reputation for sanctity corresponding in some degree with the exalted and venerable office which he was about to assume, he announced his mission, proclaiming the cardinal principle of his creed: ***'There is no god but Allah, and Mohammed is his Apostle.'*** His faithful wife, Khadijah, was the first person to whom he made this revelation, and she became his first convert, as already noted. His next two proselytes were his two adopted children, Ali and Zeid."
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> [End of text from *Sixty Centuries of Human Progress* [ELM]]

COMMENT *by ELM*: It is not wise for anyone to deny the sincerity of Mohammed. Indeed, many people who started religious movements when they were urged to do so by angelic spirits were in most cases truly sincere in what they believed. The Bible says that Satan deceives the whole world, and deceived people do not believe they are deceived. They think they are right. Mohammed was quite a sincere person in what he considered his mission to bring people back to the Abrahamic faith that he thought the Jews and Christians had abandoned. Mohammed simply thought he was restoring the faith of Abraham to the world. And, indeed, some of Mohammed's essential teachings resemble Abraham's.

Other Important Points About Islam and Its Divisions

Modern Islam is divided into two main divisions with hundreds of sects and schisms (which is similar to our modern "churchianity" today that is known as Christianity). The main bulk of Muslims are of the Sunni division which represent the so-called traditionalists of the religion while a large segment (notably in Iran and other areas) is known as the Shiite (pronounced "Shee-ite"), which is the more emotional and miracle-minded sect. The two have certain common beliefs, but they differ also in many points. It might be said (with a great deal of latitude) that the Sunni are like the Catholic Church in Christendom retaining lots of traditional beliefs (but without all the ritualism and idolatry of Catholicism) and the Shiites are like the Protestants, especially those of an emotional bent like the Pentecostals. The Shiites are more prone to accept Messianic figures in their midst and to look for them, but the Sunnis also hold to certain beliefs

about the end-time which are basically common to all Islamic sects.

After the time of Mohammed, an eschatological system of beliefs began to emerge (the word "eschatology" has to do with "end time" events or prophecies). There are many varieties of beliefs among the various Muslim sects, but basically they now believe that at the end of the age (the time that we who follow the Holy Scriptures realize we are now entering) there will arise a person called the Mahdi who will resemble Mohammed in his physical attributes.

Mohammed had long shoulder-length black hair that he braided and wound around his head with a turban on top. He had an unusual round birthmark below his neck and between his shoulders and the Arabs believed this was a Sign of a Prophet. The future Mahdi as understood in some circles will have this "mark" of Mohammed on him and other physical features of Mohammed such as a broad forehead and aquiline nose (see *Concise Encyclopedia of Islam*, page 107).

This Mahdi is to appear on earth and form an ideal rule of justice and harmony among nations. He will be followed by the Antichrist who will be "one eyed" and he will send the world into delusion and a deception that many in the world will adhere to. The "one eye" of the Antichrist has been interpreted differently by interpreters, but it could be understood to be like someone with one eye with a patch over the other. Many superstitious Muslims fear such "one eyed" people.

The Antichrist will soon be followed by the Second Advent of our Lord. The Muslims believe that Christ will return from heaven and put down the Antichrist and after the defeat of Gog and Magog, Christ will establish his rule on earth and inaugurate the long awaited Day of Judgment for all people.

It is interesting that the Holy Scriptures do reveal that there will be a glorious rule from Jerusalem when idolatry and the evil spirits are sent out of the region (Zechariah 12:10–14 through 13:1–6). This is when the Jews and Muslims will cooperate with one another in getting rid of idolatry in what they consider the Holy Land. That time is just on the horizon to us and it fits in with Muslim beliefs about the coming Mahdi as well as the account of spiritual renewal in Zechariah.

A major change in attitude is prophesied to take place among the Jews and Muslims. A type of harmony will begin to emerge among them. Indeed, out of Iran will come a person who will be instrumental in helping the Jews to rebuild the Temple at Jerusalem (Isaiah 44:28 to 45:1–19).

The majority of Muslims will even agree that the new Temple at Jerusalem should be rebuilt on "Mount Moriah."[4] This will probably be considered the time of the one prophesied to come, called the Mahdi, who will then be in cooperation with the Jewish authorities. Keep your eyes on the Middle East because major changes in political and religious philosophies are just on the horizon. The new century will bring some surprising changes in the Middle East as the Bible shows us.

Conclusion

In closing, let me state that from my point of view, Islam is a legitimate teaching of a reformed type of "Abrahamic faith" but it is not part of the advanced teaching of "the Mystery" which God gave to Paul and the apostles as found in the New Testament. Islam, however, is a step above the religions of this world such as Buddhism, Shintoism, Hinduism and other national religions which do not recognize Abraham as their progenitor. And though Islam is not the full truth of God the Father and Christ, it is a better belief than most of the world's religions and it can be a stepping stone for some nations until true Christianity is established on earth at the Second Advent.

Ernest L. Martin, 1990
Edited by David Sielaff, August 2026

[4] Dr. Martin's research on the Temple Mount, beginning in 1995, resulted in his book, *The Temples That Jerusalem Forgot*. His understanding of the location of Mount Moriah also changed. It was above and west of the Gihon Spring. Whether the next Temple will be built at that location is unknown, but a strong source of "Living Water" (free flowing water) is essential for Temple operations and sanitation to cleanse holy areas and tools after the many sacrifices. *DWS*

"Where Islam Fits in Prophecy"

A "Prophetic Report" by Ernest L. Martin, Ph.D., October 1990

Updated by David Sielaff, 2003 and August 2026

From now on, until the Second Advent of Christ, the word "Islam" (or what some people call "Muhammadism") will be very much in the vocabulary of all important political and religious peoples in the world. Almost a fifth of the world's population is presently Islamic in belief and it is the fastest growing religion in the world today. What is of utmost importance to prophetic interpreters is that the vast majority of peoples surrounding Israel and the Holy Land are Muslims (adherents of Islam) and they will figure prominently in all prophetic events destined to occur in the end-time generation before Christ's Second Advent.

In this Prophetic Report I show just how significant some of the basic aspirations of the Muslims really are and how they look on Jerusalem and the holy places in the Middle East. We also need to comprehend how most Christians and Jews revere many of the same holy places and what will finally develop among the three religious groups regarding their attitudes towards those holy places. There is hardly a subject more important to study and to understand in today's world.

There are three faiths that are profoundly interested in events that take place in what is called the "Holy Land" in the Middle East. This not only includes the Land of Canaan and the city of Jerusalem, but the term "Holy Land" to many people of the region embraces a much larger area. The land that was promised to the descendants of Abraham was located between the river Euphrates and the river Nile in Egypt (or an eastern branch of the Nile called the Pelusiac arm that used to flow into the Mediterranean near the present day Suez canal). This promise by God to Abraham and his progeny is found in Genesis 15:18.

It is important to realize the fact that there were no boundaries given in this promise to Abraham in the direction of the desert areas to the southeast of the Land of Canaan. It effectively meant that the whole of the Arabian peninsula (with all its oil wealth) was ALSO the land of the Abrahamic promise.

The northern boundary of this promised land was what the Bible calls **"the entrance to Hamath"** (Numbers 34:8) which "entrance" was anciently understood to mean where the Orontes River (opposite Antioch) flows into the Mediterranean Sea. It was upstream on the Orontes River where the city of Hamath was situated. Thus, the northern boundary was at an understood line drawn from the mouth of the Orontes to the area of the bulge of the Euphrates as it juts out toward the Mediterranean Sea about 350 miles north of Jerusalem.

The Blessings of God Was for All Descendants of Abraham

The perimeters of this promised land to Abraham and his descendants encompass a vast amount of territory. It was not intended to be given ONLY to the twelve tribes of Israel. Their part of this promised land was only the Land of Canaan and the lands east of Jordan north of the Arnon River and up to and including Mount Hermon. The lands to the south and east were given to other descendants of Abraham.

- These were notably the peoples who descended from Ishmael and his twelve sons, and
- to the descendants of **the six sons of Keturah** who were also from Abraham. See Genesis 25:1 where this is explained.
- To the southeast adjacent to Israel was the land of the **Edomites**,
- To the east of the Jordan River and Dead Sea on the highlands portion of the King's Highway was the land of the **Moabites** and **Ammonites**.

All these peoples were equally descendants of Abraham (along with Israel), though they were mixed with

other races in their vicinities.

What is important for us to understand in regard to prophetic interpretation is the fact that almost all these lands outside the Land of Canaan, and the Philistine/Phoenician territory on the Mediterranean coast are now in the hands of peoples who claim Islam as their faith.

And, within these boundaries of the promised land to Abraham are the two holiest cities within Islam, Mecca and Medina in Saudi Arabia. The third holiest area for Muslims is Jerusalem.

Jerusalem Is Holy

Jerusalem is "holy" to three major faiths that look to Abraham as a spiritual and/or physical father.

(1) **Judaism** reckons the area of the Dome of the Rock on Mount Moriah as the place where the altar of burnt offering stood in Solomon's temple and also in the temple that existed in Christ's time. Somewhere to the east of that spot and near the summit of the Mount of Olives is where the Red Heifer was killed and burnt to ashes and this spot (wherever it is) is of supreme importance to Jews if a new temple is to be built and to function properly.[5]

(2) With most **Christians**, the holiest spot that they revere is called the Church of the Holy Sepulchre where (since the time of Constantine) it was thought that Christ Jesus was crucified, buried and resurrected from the dead. Just to the south of that region (on the southwest hill of Jerusalem), it was also believed that this is where the Last Supper was held and where the Holy Spirit first came to Christians on Pentecost day. This is also considered a holy area.

(3) With the **Muslims** the holiest spot of all in Jerusalem is the El-Aqsa Mosque just to the south of the Dome of the Rock. The Dome of the Rock itself, by an extension of the holiness of El-Aqsa and associating Muhammad's supposed ascent into heaven from that spot, has now taken on almost an equal holiness as the Mosque. But it is important to realize the Dome of the Rock is not a mosque (a place for Muslims to assemble and prostrate themselves toward Mecca at the regular times for prayers).

Jerusalem became the third holiest area for Muslims for several reasons (and in the earliest period of Islam, Muhammad instructed his followers to pray toward Jerusalem in their prayers). The chief reason, however, centers upon a highly debated section of the Koran (the Muslim holy book) which describes a night visionary journey of Muhammad from the Mosque at Mecca to what the Koran calls **"the distant or the furthest mosque"** (Koran, Sura XVII.1).

This was LATER interpreted to mean the mosque in Jerusalem. Thus, this mosque was called El-Aqsa (Arabic: "the furthest"). Note that the Koran did not say the Dome of the Rock area (though some later interpreters felt it included it), but only to the furthest mosque — the El-Aqsa Mosque located south of the Dome of the Rock. Again, the Dome of the Rock is not a mosque. It is a shrine built by Muslim authorities to protect and secure the site of Abraham's near sacrifice of Isaac and the spot where Solomon had "the foundation stone" of his temple.[6]

Whatever the case, it is now recognized by all people in the world that the three major faiths claiming Abraham as father are in a contest over control of Jerusalem and its holy places. It has been that way for over 1,300 years. And at the end of the age (that we are fast approaching), **the struggles will intensify**.

A main concern of Christian denominations (representing over **one fifth** of the world 's population), the Islamic faithful in their various divisions (representing another **fifth** of the world 's population) and the Jews who presently control in a political sense the city of Jerusalem, involves the question: Who will maintain authority over those holy sites? Prophetic events in the Middle East will influence all people in the world and will center precisely on these geographical sites and the religious significance they possess.

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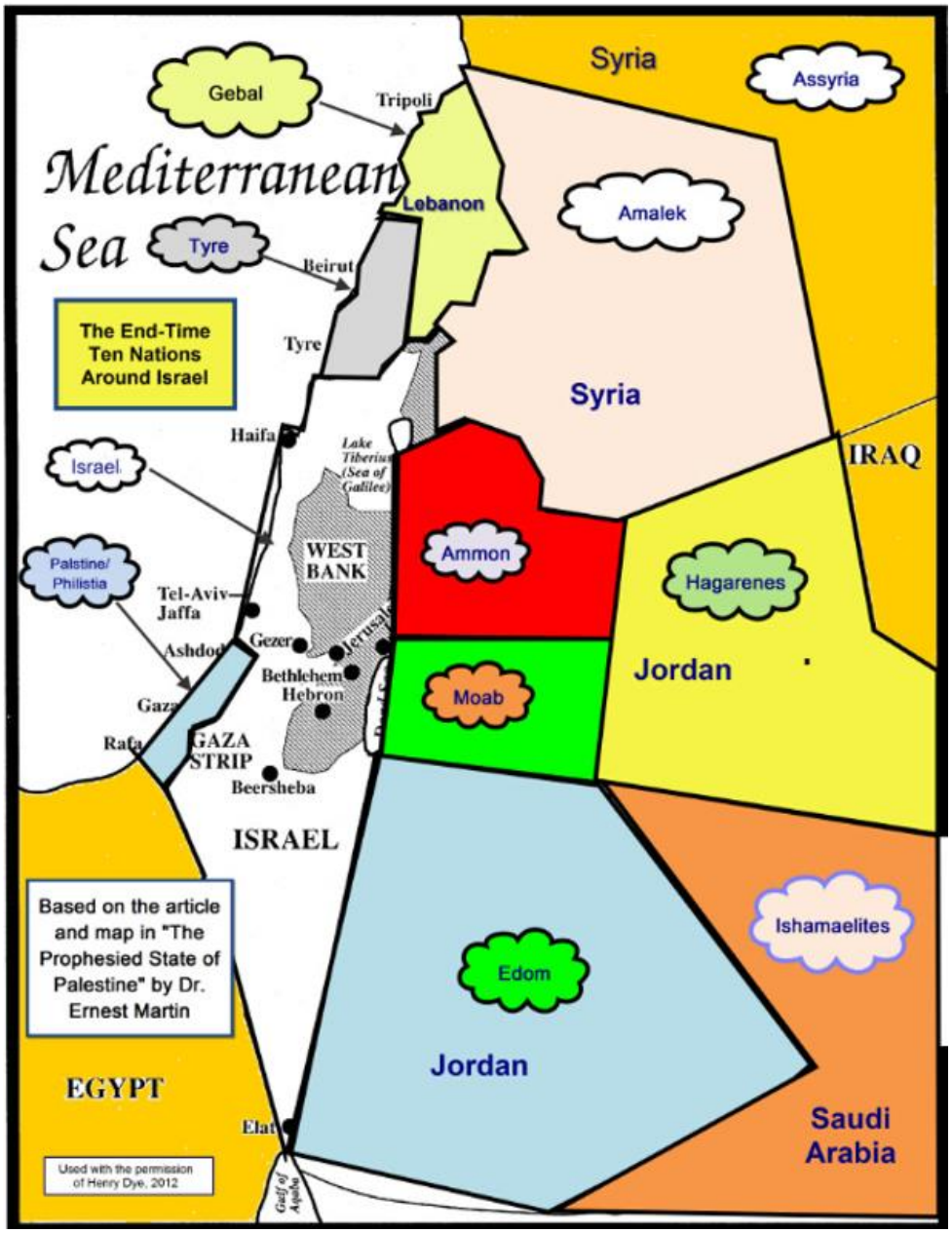
[5] This was written before Dr. Martin began research on the true location of the Temple in the City of David as shown in *The Temples That Jerusalem Forgot*, published in Spring 2000. Read and listen to this book for free. *DWS*

[6] At this point Dr. Martin gave reason where, in 1990, he thought the Temple was on the "Haram esh-Sharif." *DWS*

Stylized Map of the Proposed End-Time Ten Nations Around Israel

This map was designed originally for Dr. Martin's article
"The Prophesied State of Palestine," updated November 2023. *DWS*



A Very Important Prophecy Concerning Jerusalem

The Bible shows there will be a temple in Jerusalem just before the second advent of Christ Jesus (*e.g.,* 2 Thessalonians 2:4; Matthew 24:15, etc.).

There is also a teaching in the Book of Revelation that has puzzled most all prophetic interpreters. It concerns a prophecy that at the end of the age — just before the Second Advent of Christ to this earth — there will be a temple at Jerusalem with the inner two compartments reserved for the anointed Aaronic priests while the outer court will be given over to the Gentiles. This outer court (known in ancient times as the Court of Israel, and into which *only Israelites were permitted to enter*) is described in this prophecy as

being opened to the nations of the world! They can enter its precincts and presumably they can worship God within its perimeters without any threat of retribution. Notice this scripture:

> **"And a reed like a rod was given me, and one said,**
>
> > **'Rouse, measure the temple of God** [Greek: the *naos* of God, the "inner temple" or the "holy place"] **and the altar and those worshiping in it. And the court outside of the temple cast outside, and you should not be measuring it, FOR IT WAS GIVEN TO THE NATIONS, and the holy city will they** [the nations] **be TREADING forty-two months.'"**
>
> • ***Revelation 11:1–2 CLV, emphasis mine***

While the prophecy states that this allowance will occur at a time when the city of Jerusalem will be **"treading"** by the nations, there is nothing in the prophecy to suggest that the nations (that is, the Gentiles) are "treading down" the court of the temple in a hostile or belligerent way.

Indeed, the apostle John records that God "gives it" to the various nations of the world (that they can have access to it without reservations) during the time just before the Second Advent. Only the "Holy Place" and the "Holy of Holies" are reckoned as being off limits to the Gentiles.

This is an extraordinary allowance that God gives to the nations of the world at this time. This is puzzling because in both the Old and New Testament scriptures it is made abundantly clear that only Israelites who are circumcised and practicing the religion of Moses were allowed into the court of the temple which existed in the time of Christ.

When the apostle Paul was accused of letting his Ephesian colleague into the temple enclosure (reserved only for Israelites), all the city of Jerusalem was moved to anger and clamored for his death (Acts 21:27–31). In fact, there were inscriptions at various intervals on the outer wall that surrounded the court region of the temple which forbade any Gentile to enter within. One of them was found in the last century. It said in clear Greek characters:

> **"No foreigner is to enter within the balustrade and enclosure around the temple. Whoever is caught will render himself liable to the consequent penalty of death."**

Yet the prophecy in the Book of Revelation presents a vastly different attitude of the people in charge of the end-time temple. In this temple, Gentiles are allowed to enter its outer court. The Book of Revelation says the outer court is **"given to"** the nations. One might ask: Given over by whom? The only authority that this could refer to is God himself. It is God who "gives it" to the nations as he gave things to the Gentiles in Romans 1:24 and 2 Thessalonians 2:11–12. There is no outward punishment or retribution from God appointed for the various peoples of the nations who enter the court of the temple at that time.

This may well mean that certain New Testament teachings will be used to justify this allowance to the nations. Indeed, there may be a way to "legally" allow Gentiles into the inner court if people accept the New Testament revelation. One should look at the apostle Paul's teaching that faith in Christ can make a person a child of Abraham and an heir according to the Old Testament promises without having to be an actual Israelite by race. Notice how Paul put it:

> **"… for you** [Gentiles] **ARE ALL sons** [children] **of God, through faith in Christ Jesus. For whoever are baptized into Christ, put on Christ, in Whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, for you all are one in Christ Jesus. Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise."**
>
> • ***Galatians 3:26–29 CLV***
>
> **"… there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ."**
>
> • ***Colossians 3:11 CLV***

And let us not forget that even in the Book of Revelation itself, after describing the 144,000 righteous

Israelites, we then have appended to that statement the following verses.

> **"After these things I perceived, and lo! a vast throng which no one was able to number, out of every nation and out of the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes and with palm fronds in their hands. And they are crying with a loud voice, saying, 'Salvation be our God's, Who is sitting on the throne, And the Lambkin's!'"**
>
> • ***Revelation 7:9–10 CLV***

This scene places these people from among the nations of the world *in the very temple of God* (even inside the Holy Place! Read for yourself Revelation chapter 7, verse 15). This shows that Gentiles can be within the dwelling place of God the Father and Christ Jesus.

From the New Testament point of view there is no legal problem with this scene being depicted by the apostle John. The apostle Paul had already indicated that the balustrade that separated the Gentiles from the Israelites in the temple was now broken down as far as God was concerned. His actual comment was a most important teaching on the destruction of that temple barrier that required the death penalty for Gentiles if they crossed beyond it.

> **"… you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world. Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), NULLIFYING THE LAW OF PRECEPTS in decrees, that He should be creating the two, in Himself, into one new humanity, making peace ..."**
>
> • ***Ephesians 2:12–15 CLV***

The **"law of precepts,"** in the Old Testament was a collection of instructions God gave to separate the Gentiles from the Israelites in the temple area were now, according to the apostle Paul, completely abolished and made of no effect. Even the balustrade of the temple that was a partition between Gentiles and Jews was now broken down in Christ. This is the plain and simple teaching of the New Testament.

While the teaching of Paul is clear, could these new laws be accepted in a literal sense, or are they to be spiritually interpreted? These teachings of Paul and those of John in the Book of Revelation are certainly presented within a spiritual context. And without doubt, it has to be admitted that there was hardly a Jew living at the time when Paul and John made these statements that would allow actual Gentiles (even though they were righteous) to enter the sacred enclosure. To most Jews, even letting "converted" Gentiles into the court of Israel in the temple would have been going too far.

While this was true for the past, a different approach will be in evidence as the end-time approaches. There are indications that even Jews may be willing to modify their former opinions and that these New Testament teachings might make it "legally" acceptable to allow all nations who express faith in YHWH to have access into the court of Israel in a rebuilt temple in Jerusalem. This is because a great many Jews soon will accept Christian teachings and begin to mourn for the one who was pierced about two thousand years ago. Modern Jews will soon begin to pay close attention to the teaching of the New Testament on this and other matters.

To understand this point, look at the end-time prophecy found in Zechariah chapters 12 through 14. This is a prophecy which takes place not long before the Messiah (in the name of YHWH) returns to earth and positions his feet on the Mount of Olives east of Jerusalem (Zechariah 14:4 and see Acts 1:11–12). In my view we are already beginning to see the fulfillment of these three chapters in Zechariah.

In the generation before the Second Advent of Christ, God promises a great blessing to come to the inhabitants of Judah and Jerusalem. Not only will the people of Israel become strong and influential in the Middle East among all their neighbors, but YHWH will go a step further and bring to the inhabitants a spirit of grace and supplications — they will experience a willingness to petition God for blessings (which he will grant). Notice this Zechariah prophecy.

> **"Yet I will pour out on THE HOUSE OF DAVID, And on the dwellers of Jerusalem, A spirit of grace and supplications; And they will look to Him Whom they stabbed, And they will wail over Him as the wailing for an only son, And they will grieve bitterly over Him as one grieving bitterly over a firstborn."**
>
> • ***Zechariah 12:10 CLV***

New Testament writers interpreted this verse to refer to the piercing done to Jesus at His crucifixion (John 19:34, 37; and Revelation 1:7). In other words, large numbers of people among the Jews who live in Judah and in Jerusalem will be converted TO BELIEVE IN CHRIST JESUS.

Not only will many Jews begin to mourn for the one they pierced, but the grace and supplications which God will afford will embrace all the inhabitants of Jerusalem (Zechariah 12:10). This means that Jews, Arabs, and other races dwelling in Jerusalem (even if they have been practicing Jews, Muslims or members of various denominations of Christendom) will begin to mourn for the real Christ and repent of their ways.

This conversion will not be a return to a type of churchianity that began with Constantine, who simply baptized a form of paganism into looking like the Christianity of the New Testament. In no way. Jews and Muslims who will be converted to Christ will not put up with such pagan ways and depictions of idolatrous portraits of Christ and other saints of God, which are often nothing more than the icons, pictures, or images of the top heathen gods and goddesses.

Note what the prophecy in Zechariah specifically states. When the people of Jerusalem begin to mourn for Christ (when YHWH pours out His spirit of grace and supplications) then He says:

> **"And it will come to be in that day, averring** [declaring] **is Yahweh of hosts, 'I shall cut off the names of fetishes from the land, and they shall no longer be remembered. And, moreover, I shall cause the prophets** [false prophets and false teachers] **and the unclean spirit to pass from the land.'"**
>
> • ***Zechariah 13:2 CLV***

Let's face the facts, Jews and Muslims are not the ones who have pictures, icons, and images of false heathen gods that they have re-christened as Jesus, Peter, John, Mary, etc. Frankly, this prophecy refers primarily to our mainline Christian churches who have gone over almost wholesale to have pictures of Zeus, Serapis, the Great Mother (pure pagan deities) and calling them "Jesus" and "Mary." Such depictions are expressly forbidden by the second commandment and the apostle John warned Christians (in the last verse of his first epistle): **"Keep yourselves from idols"** (1 John 5:21).

The truth is, when the Christian laity finally discover that their authorities over the centuries have presented them with heathen gods and goddesses to worship in their churches (and even in Sunday School and Sabbath School books), they will revolt against the church hierarchies. Those church leaders and evangelists will be held in utter disdain and contempt.

This is not Ernest L. Martin stating these things from his own mind. This is precisely what the prophet Zechariah prophesied within the very context we have been reading. It means that when God pours out His spirit of grace and supplications upon the inhabitants of Jerusalem, the people will revolt against the present form of "Christian idolatry" and hold in contempt the church leaders who teach such nonsense and still claim to be official "members of the cloth." Notice Zechariah's words:

> **"And it will come to be, in case a man is prophesying still, then his father and his mother, those giving him birth, will say to him, 'You shall not live, for you speak falsehood in the Name of Yahweh.' And his father and his mother, those giving him birth, shall stab him when he prophesies."**
>
> • ***Zechariah 13:3 CLV***

At that time the preachers and priests who claim to have their authority from YHWH to teach their idolatrous practices and doctrines will be held in disdain — even by close relatives who would normally want to uphold their positions of authority. Indeed, so unpopular will preachers, priests and evangelists of the old-school Christianity become that most of them will resign their positions and get as far away from their

former professions as they can get. Let's continue with Zechariah:

> **"And it will come to be in that day that the** [false] **prophets shall be ashamed, each because of his vision, when he prophesies; and they will not put on a hairy mantle** [like the prophet Elijah] **in order to dissimulate** [mask or hide]**. And he will say,**
>
> **'I am not a prophet. I am a man serving the ground** [a farmer]**, for human service, it has owned me from my youth.'"**
>
> • ***Zechariah 13:4–5 CLV***

This is quite a prophecy! It means there will be such a revolt against "organized" religious leaders that many of these leaders will begin to hide the fact that they ever were preachers, priests, or evangelists. Some will even resort to lying to the people by telling them they never were religious leaders. They will manufacture any kind of falsehood they can (even saying they have always been farmers or ranchers) to keep people from knowing they once were religious authorities.

And though it is mainly Christian religious leaders who over the centuries introduced pagan rituals, doctrines and iconography (pictures and images of pagan deities) into their churches, the text of Zechariah shows that the disdain for religious leaders will also involve all religious leaders in the land of Judah and in Jerusalem. This means that Jewish and Muslim religious authorities will also be held in disdain and contempt by the common people when YHWH pours out His spirit of grace and supplication.

The real teaching of the New Testament (and the whole Bible) will finally be given to the people of the world once again. The apostle Peter said there will be a restitution of all things (a complete restoration of the truth) just before Christ comes back to earth (Acts 3:19–21). The truths of the Holy Scriptures, plus the authentic teachings from the historical records, will become so evident in the next few years that the traditional teachings, which the religious leaders of Christians, Jews and Muslims have taught over the centuries, will be jettisoned in favor of the real truths of the Bible and history.

For example, I explain in my book *Secrets of Golgotha* that the crucifixion, burial and resurrection of Christ occurred on the Mount of Olives, not in the western area of Jerusalem that traditional religious authorities state. Not only that, but Christ was not crucified on an upright pole (with or without a crosspiece). His hands or wrists were nailed to a board plank and that plank was hoisted to the limb of a living tree and nailed to it.

The crosses we see on churches (and even embossed on Bibles) are of pagan origin in their symbolic significance. A cross was not the type of executionary instrument on which our Savior was crucified. The Bible and history show Christ Jesus was also pelted with small stones for the six hours. He was hung on that tree and that He was blinded as a result of that stoning which contributed to His death.

People will learn that the traditional teachings they were subjected to by their religious authorities are in many cases not in accord with the Bible and/or history.

Christians will find out that they have been praying toward the tomb of the priest/king John Hyrcanus who ruled from 135 to 104 BC, and that the Church of the Holy Sepulchre (the supposed holiest place in Christendom) is a complete hoax.

Errors That Islam Will Cast Aside

The Muslims will find out that many traditional beliefs are equally wrong. When God pours out his spirit of grace and supplications on all the inhabitants of Jerusalem, they too will discover that the supposed night journey of Muhammad to Jerusalem is nothing more than tradition, and that the later beliefs concerning the Al-Aqsa Mosque and the Dome of the Rock are only stories made up by men.

COMMENT *by DWS*: Also, Muslims need to accept that Israelites (mostly called Jews today) did construct Temples in Jerusalem but neither the Jews, Christians, nor Muslima have any claim on the pagan ground of the Roman fortress of Antonia, where Jesus was judged by Pilate and scouraged into a bloody mass of bleeding flesh, only to be led to the Mount of Olives and crucified.

If you purchased *Secrets of Golgotha* and are not aware of Dr. Martin's book *The Temples That Jerusalem Forgot*, please note this information:

DIRECTOR'S NOTE
on *Secrets of Golgotha*

In **1996** Dr. Ernest L. Martin published the second edition of his book, *Secrets of Golgotha: the Lost History of Jesus' Crucifixion* presented here free in PDF format.

In **1997** Dr. Martin began publishing his research on the true location of the Jerusalem Temples on the ASK website.

In **2000** he published his book *The Temples That Jerusalem Forgot*. It presents powerful evidence that all the Israelite Temples were located south of the traditional temple mount site at the Haram esh-Sharif.

After *Temples* was published, Dr. Martin and other researchers produced their own books and articles, giving additional evidence supporting his work. The research by Dr. Martin, myself, and other authors who agree and expand on details of Dr. Martin's findings, is found on the "Temple Update Articles Index" page of the ASK website.

Due to his Temple research, the understanding in *Secret of Golgotha* about the site of the crucifixion and Jesus' tomb should be shifted further south on the Mount of Olives, east of the Gihon Spring, across the Kidron Valley. The Temple was located above the Gihon at the top of the hill in the City of David.

Dr. Martin's research on the correct site of Golgotha and the Temple have profound implications for biblical understanding of doctrine, history, symbolism, and prophecy.

David Sielaff, Director, Associates for Scriptural Knowledge

With this information in mind, Muslims must acknowledge that Israelites did construct three Temples in Jerusalem, but there were **NO TEMPLES** on the platform where the Dome of the Rock and the Al Aqsa Mosque have been since for centuries after the rise of Islam. The Jews (and Christians) should give up any and all desire to "own" or possess that parcel of land. Jerusalem should (and shall be) for ALL **"people of the book."**

That raised and filled-in platform is the remains of Fort Antonia constructed by King Herod and later controlled by Roman soldiers both before and after the Jewish rebellion that ended with the destruction of the Temple and Jerusalem in 70 AD.

All of the Temples were built to the south on top of the ridge called "The City of David" above the Gihon Springs exiting into Hezekiah's Tunnel, near the Kidron Valley to the east.

The prophecies in Zechariah show that the world will witness some extraordinary changes for the better in attitudes among the peoples of Jerusalem. Keep your eyes on Jerusalem. Some important and revolutionary events are prophesied to happen in that city.

NOTE: Listen to the original articles, where I read the text …

"Special Historical Report on Islam." (1993)

"Where Islam Fits in Prophecy" (1990)

Ernest L. Martin, 1990
Edited by David Sielaff, August 2026