

TEXT REFERENCES AND ENDNOTES

- 1) M.M. Ali: *The Religion of Islam*, Ahmadiyya Anjuman-I-Isha'at-I-Islam, Pakistan, 1950, in his introduction, paragraph 1.
- 2) See D. Pypers: *Die Uitdaging aan die Christendom deur die Ahmadiyya-beweging van die Islam* [*The Challenge to Christianity by Islam's Ahmadiyya Movement*], n.p., n.d.
- 3) Whether or not Muhammad's highly-literate wife Khadiya's sectarian Christian cousin Warakah Ibn Nawfal, who knew how to write in Hebrew, also knew at least how to read Greek - the following points are very important. For they all bear upon the genesis and the inscripturation of Muhammad's original *Qur'an*.

All the **jots** and **tittles** of the Old Testament are canonized by Jesus (Matthew 5:18). Paul canonized the sayings of Jesus (Luke 10:7 *cf.* First Timothy 5:18). Peter equated all the Epistles of Paul with the other Scriptures (Second Peter 1:21 & 3:15f). And Jesus, through John, warns us neither to subtract from nor to add to the then-finished Bible (Revelation 22:18-20).

But what **is** a jot? And what **is** a tittle? On Matthew 5:17-18, John Calvin speaks of "*un iota ou un seul **point***" - "one iota or a single **point**." Does that mean "one small consonant or one consonantal spur thereof?" Or does Calvin not rather mean: "one 'i' and one 'o' - one *chireq* i-dot and one *cholem* o-dot?" Significantly, *Cassell's French-English Dictionary* defines Calvin's own word **point** or *point* as: "Point; speck; dot" (*etc.*) - meaning the tiniest **vowel**?!

Around 400 A.D., the great Bible Scholar Jerome of Bethlehem was not only reading the Hebrew Scriptures from a vowelled or pointed copy of the Old Testament. He was also reading the vowelled Greek New Testament - and translating both the Hebrew Old Testament and the Greek New Testament into his own Latin Vulgate edition of both.

Nearly three centuries later, the *Qur'an* re-established the authority of the Bible. Yet the *Qur'an* itself teaches God abrogated parts even of the *Qur'an*.

Many first-rate Christian Scholars believe that the original (now lost) **autographs** of the various canonical books of the inspired Hebrew Scriptures (1440 to 400 if not even from 4004 to 400 B.C.), were vowelled alias '**pointed**.' One such, was the A.D. 400 Jerome of Bethlehem himself. Others include great Hebraists such as the Westminster Assembly Commissioners Archbishop Rev. Dr. James Ussher and Dr. John Lightfoot, Dr. John Owen, the Buxtorffs, Gerard, Glassius, Voetius, Flaccius Illyricus, Polanus, Leusden, Whitaker, Hassret, Wolthuis, Rev. Dr. John Gill, Rev. Professor Dr. Robert Dabney and Rev. Dr. George Ella.

It seems highly likely that human writing originated even from the time of Adam. See: Revelation 13:8 with Genesis 1:26-28 & 5:1f (cf. Christ the Second Adam in John 8:8) and Enoch in Jude 14. See too: Philo's *Questions on Natural History* 7:56; Josephus's *Antiquities* I:2; Augustine's *City of God* 39 and *Questions on Exodus* (2 Qn. 1); and Bibliander's *On the Origin of Letters*.

Very interestingly, the *Westminster Confession* I:8r cites Matthew 5:18 as referring to the Hebrew **autographs** of the Old Testament 80% of the Christian Bible. So **if** its "jots and tittles" there, **were** to include the Hebrew **vowels** (regarding which see later below) - the matter would have to be regarded as quite settled.

If so, then - **why** were the original Hebrew vowels ever **later omitted**? Some believe it was to expedite the rapid production of **hand-written** copies thereof. **Such copies** were then produced, more rapidly, **without vowels**. Nevertheless, **yet-later** copies were '**re-vowelled**' - when rapid production also of vowelled copies became feasible both somewhat before and especially after the fifteenth-century-A.D. employment in Europe of **movable-type printing**.

Here are some of the arguments on the subject by Rev. Dr. John Owen - by far the greatest British Theologian of all time. In summary, he regards the view that the Hebrew originals were not vowelled or unpointed - as a sixteenth-century **innovation** of the Judaist Elias Levita which was propagated then and thereafter also by the Romanists.

Levita used his new theory (contrary to earlier Judaistic arguments in favour of original pointing) to try to judaize Christians - by making them dependent on the early-mediaeval Jewish *Talmud* in order to arrive at the true meaning of the Old Testament. Romanists used the same argument to try to get Judaists and Muslims and also Protestants to depend solely on the dogmas of the Papal Church in order to understand all revealed truth.

Owen's arguments here below, are taken from three of his 1659 treatises. They are: *The Divine Origin...of the Scriptures*; and *A Vindication of the Purity and Integrity of the Hebrew and Greek Texts of the Old and New Testament*; and *Some Exercitations about the Nature and Perfection of the Scripture*. See the 1968 Banner of Truth edition of his *Works* (16:281-421).

In the *Epistle Dedicatory* to the former treatise, the Anti-Romish Owen writes that it is the "filth and abominations...of **the synagogue of Rome**" which have darkened the Bible and "taken from its fulness and perfection, its sufficiency and excellency - by their...oral law...of traditions...for all their abominations. The Scripture itself (as **they** say, committed to **them**) - they plead to their eternal shame to be in the **original languages corrupted**, vitiated, interpolated; so that it is no stable rule to guide us throughout in the knowledge of the will of God.

"The Jews, they [the Romanists] say, did it [viz. inserted vowels **after** the inscriptionation of the Older Testament] - while they were busy in the burning of

Christians. Therefore, in the room of the originals, they [the Romanists] have enthroned a **translation** [the Latin Vulgate] that was never committed to them [the Jews]."

Yet the latter enthronement is quite contrary to Romans 3:1-2, which teaches that it was to the **Jews** that the Oracles of God - meaning the Old Testament Scriptures - were committed. "All this" was done, observes Owen, "to place [the Romanists] themselves on the throne of God, and to make the words of a [Latin] translation authentic - from their stamp!"

There are, insists the Protestant Owen in his discussion of Non-Protestant errors, at least "three corrupt and bloody fountains:- 1. The Scripture...is but a partial revelation of the will of God.... The other part of it - how vast and extensive it is, no man knows. For **the Jews** have given us their *deuterooseis* in their *Mishna* and *Gemara* [thus Judaism].... 2. The Scripture is not able to evince or manifest itself to be the Word of God so as to enjoy and exercise any authority in His Name over the souls and consciences of men - **without** an accession of testimony from that combination of political worldly-minded men that call themselves **the Church of Rome**. 3. The original copies of the Old and New Testaments are so **corrupted**...that they are not a certain standard [thus **Islam** and (to a much lesser extent) also Romanism]....

"Of all the inventions of Satan to draw off the minds of men from the Word of God," claims Owen, "this decrying the authority of the originals seems to me the most pernicious.... At the beginning of the Reformation before the Council of Trent, the Papists did...defend their Vulgar Latin translation.... Melchior Canus, Gulielmus Lindanus, Bellarminus, Gregorius de Valentia, Leo Castrius, **Huntlaeus**, Hanstelius, with innumerable others...have pleaded that the originals were corrupted....

"**Huntley[-us]**, a subtle Jesuit..., ascribes the corruption of the Hebrew Bible to the good providence of God - for the honour of the Vulgar Latin!.... Morinus puts forth his Exercitations entitled 'Of the Sincerity of the Hebrew and Greek Texts' - indeed to prove them corrupt and useless.... For my own part," observes Owen, "I must confess that I shall as soon believe a poor, deluded, fanatical **Quaker** pretending to be guided by an infallible Spirit - as their Pope with his whole conclave of Cardinals, upon the terms here laid down by Morinus!...

"At that time lived **Elias Levita**, the most learned of the Jews of that age.... He broached a **new** opinion...not at all received among the **Jews** nor...once mentioned by **Christians** before - namely that the points or vowels...used in the Hebrew Bible, were invented by some critical Jew or Masorete living at Tiberias about five or six hundred years after Christ.

"No doubt the man's aim was to reduce the World of Christians to a dependence on the ancient [or rather mediaeval] Rabbins.... After a while, the poison of this error began to operate. The Papists, waiting...to catch at every word that might fall from

them [viz. Anti-Christian Judaists such as Elias] to their [the Romanists'] advantage, began to make use of it" against the Protestants.

"The study of the Hebrew tongue and learning being carried on, it fell at length on him who undoubtedly hath done more real service for the promotion of it than any one man whatever - Jew or Christian. I mean **Buxtorff the elder**. His *Thesaurus Grammaticus*, his *Tiberias* or *Commentarius Masorethicus*, his *Lexicons* and *Concordances* and many other treatises...evince this to all the World.

"Even [the Romanist] Morinus saith that he [Buxtorff] is the only man among Christians that ever thoroughly understood the Masora.... Now this man [Buxtorff], in his *Tiberias* or *Commentarius Masorethicus*, printed with the great Rabbinical Bible of his own correct setting forth...in the year 1620, considereth at large this whole matter of the points - and discovereth [or discloses] the **vanity** of Elias' pretension about the Tiberian Masorettes....

"The points are taken into consideration.... That word or those 3 letters D-B-R are instanced by [the A.D. 400 Bethlehemite] **Jerome** to this purpose (*Hom. IX:12*). As it may be pointed, it will afford eight several senses. DaBaR is *verbum* [or 'word']. And DeBeR is *pestis* [or 'plague'] - as far distinct from one another as life and death!...

"Jerome [the author of the Latin Vulgate translation of the Holy Scriptures]...tells us over and over, that notwithstanding the translation of the LXX [alias the B.C. 270 Greek Septuagint version of the Old Testament] - he had his knowledge of the **Hebrew** tongue from the **Hebrew itself**, and the help of such **Hebrews** as he **hired** to his assistance.... There was a succession of learned men of the Jews at Tiberias until a hundred years after Jerome" - Jews who employed "the points of the Hebrew Bible...according to the tradition they **had** received from them who spoke that language in its purity.... None" - however critical - are "able to show, out of any copies yet extant in the World or that they can make appear ever to have been extant, that **ever** there were any such various lections in the originals of the Old Testament!...

"It is true we have not the *Autographa* [or Hebrew original master writings] of Moses and the Prophets.... But the *Apographa* or [Hebrew] 'copies' which we have, contain every ioota that was in **them** [the originals]....

"What use hath been made and is as yet made in the World, of this supposition that corruptions have befallen the originals of the Scripture?... It is, in brief: the foundation of **Mohammedanism** (*Alcoran Azoar 5*); the chiefest and principal prop of **Popery**; the only pretence of fanatical anti-Scripturists [such as the **Quakers**]; and the root of much hidden **Atheism** in the World....

"It is granted that the individual *Autographa* of Moses, the Prophets, and the Apostles, are...utterly perished and lost out of the World; as also the copies of

Ezra.... **Had** those individual writings been preserved - men would have been ready to adore **them**, as the Jews do their own *Apographa* in their synagogues!"

Yet : "The Jews have a common saying among them - that 'to alter one letter of the Law, is no less sin than to set the whole World on fire'.... Consider that the Word to be transcribed was, every *ioota* and tittle of it, the Word of the great God!... [The A.D. 1135-1204 Rabbi] Maimonides, in *Halachoth Sefer Torah* VIII:3-4, tells us that [the 10th-century A.D. Tiberias Masorite] Ben Asher spent many years - in the careful, exact writing out of the Bible....

"Consider the twenty things which they [the Masorettes] affirm to **profane** a book or copy - and this will further appear. They are repeated by Rabbi Moses, *Tractatus de Libro Legis*, chapter X. One of them is... 'If but one letter be wanting'; and another, 'If but one letter be redundant'...

"We add that the whole Scripture entire as given out from God without any loss, is **preserved** in the **copies of the originals** yet remaining.... In them all, we say, is every letter and tittle of the word.... It is a foolish conjecture of Morinus, from some words of Epiphanius, that [the A.D. 250 Christian Scholar] Origen in his *Octapla* placed the translation of the Septuagint in the midst to be the rule of all the rest.... The truth is, he [Origen] placed the **Hebrew**, in Hebrew characters, in the **first** place - as the rule and standard of all the rest....

"Various arguments giving evidence to this truth, might be produced.... I handle them at **large**.... 1. The providence of God in taking care of His Word.... 2. The religious care of the Church...to whom these Oracles of God were committed. 3. The care of the first writers in giving out authentic copies of what they had received from God unto many.... 4. the multiplying copies to such a number, that it was impossible any should corrupt them all - wilfully, or by negligence. 5. The preservation of the authentic copies first in the Jewish synagogues [*cf.* Romans 3:1-2], then in the Christian assemblies [Second Timothy 3:15 & 5:18], with reverence and diligence. 6. The daily reading and studying of the Word by all sorts of persons ever since its first writing, rendering every alteration liable to immediate observation.... 7. The consideration of the many millions that looked on every letter and tittle in this book as their inheritance.... 8. **The care of Ezra and his companions, the 'Men of the Great Synagogue,'** in restoring the Scripture to its purity when it had met with the greatest trial that it ever underwent.... 9. The **care of the Masorettes** from **his [Ezra's]** days and downward, to keep perfect and give an account of every syllable in the Scripture.... 10. The constant consent of all copies in the World, so that...there is not in the whole *Mishna*...or *Talmud* any one place of Scripture found otherwise read than as it is now in our copies. 11. The security we have that no mistakes were voluntarily or negligently brought into the text before the coming of our Saviour Who...not once reproves the Jews on that account, when yet for their false glosses [alias their misinterpretations thereof] He spares them not. 12. Afterward, the watchfulness which the...Jews and Christians had always one upon another."

Yet in spite of the above, concedes Owen, there arose the **false** "assertion of the **points or vowels...to be a novel invention of some Rabbins of Tiberias in Palestina...** I nowise doubt but...we shall yet manifest that they [the **vowels**] were completed by 'Ansheey Knesset Ha-Gadolah, the 'Men of the Great Synagogue' - Ezra and his companions - guided by the infallible direction of the Spirit of God."

The A.D. 1600 Calvinist "Junius, in the close of his animadversion of *Bell. De Verbo Dei* II:ii, commends that saying of [the converted Jew and Hebrew Christian] Johannes Isaac against [the Romanist] Lindanus, 'he that reads the Scriptures without points is like a man that rides a horse *achalinos*, without a bridle; he may be carried he knows not whither!' Radulphus Cevallerius goes further (*Rudiment. Ling. Heb.* cap. iv).... Saith he: 'I am of their opinion who maintain the Hebrew language...to have been plainly written with them [**the vowels**] from the beginning.... Without the vowels...it hath nothing firm and certain'....

"This man's judgment...is my own" - affirms Owen. "Jewish scribes and copyists would never have dared to insert vowels not in the originals or ancient copies thereof!"

Owen then refers to the Westminster Assembly's "learned Dr. Lightfoot" - in his *Centuria Chorograph* (LXXXI:146). Lightfoot was, *inter alia*, also a Calvinistic Christian Scholar of the Talmud. Hear, then, what "the learned Dr. Lightfoot" says - against the 'pointless' innovation(s) of the sixteenth-century Judaist Elias Levita:

"I do not admire the Jew's impudence who found out that fable!" - observes Lightfoot. "Recount, I pray, the names of the Tiberians - from the first foundation of a university there, to the expiring thereof!.... Read over the *Talmud of Jerusalem*; consider how Rabbi Juda, R. Chammath, Z. Judan, R. Hoshaiia, R. Chaija Rubba, R. Chaija Bar Ba, R. Jochanan, and the rest of the great doctors among the Tiberians - do behave themselves!... If you can believe the 'points' of the Bible to **proceed** [or to have **originated**] from such a School - believe also their *Talmuds*! The **pointing** of the **Bible** savours of the work of the **Holy Spirit** - **not** of...**men**!"

Moreover, adds Owen: "The Jews generally believe these points to have been from Mount Sinai, and so downward, by Moses and the Prophets; at least from Ezra and his companions, the 'Men of the Great Synagogue'; not denying that the knowledge and use of them received a great reviving by the Gemarists and Masorettes, when they had been much disused. So R. Azarias at large, *Imre Binah*, cap. lix.... The learned Buxtorfius' discourse *De Origine et Antiquitate Punctorum* lies unanswered....

"Languages are not made by grammars, but grammars are made by languages.... The grammar of it and them must be collected from the observation of their use.... The rule and art of disposing, transposing, and changing of them - must be constituted and fixed before the disposition of them.... Johannes Isaac, a converted Jew, *Book I to Lindanus*, tells us that above two hundred testimonies about Christ may be brought out of the original Hebrew that appear not in the Vulgar Latin or

any other translation.... Let any man consider...Isaiah 53 and Daniel 9, as they are now pointed...in our [Hebrew] Bibles, and compare them with the translation of the [Greek] Septuagint - and this will quickly appear unto him.... As the text stands now **pointed**..., neither Jews nor Socinians...have been able or ever shall be able to relieve themselves from the sword of the truth therein....

"It is **said**, then, 'that whereas the **old Hebrew** letters were the present Samaritan - the Samaritan letters have been always without points.... This is not a place to speak at large of the Samaritans, their Pentateuch, and its translation. The origin of that nation is known from the Scripture, as also their worship of God. Second Kings 17. Their solemn **excommunication** and casting out from any interest among the people of God, is also recorded. Ezra 9-10; Nehemiah 13....

"The Jews are [wrongly] said to have forgot[ten] their own characters in the captivity.... That the men of one and the same generation should forget the use of their own letters which they had been exercised in, is incredible! Besides, they had their Bibles with them always, and that in their own character only.... When, then, this forgetting of one character and learning of another should arise - doth not appear.... Not can it be made to appear that the Samaritan letters had never any vowels affixed to them. Postellus affirms that the Samaritans had points in the days of Jerome - and that their loss of them is the cause of their present corrupt reading....

"Of the *qeri uwketib*" - the *qeri* or often several variants which could be read, as distinct from the *ketib* or written text which could not be altered - "the difference in them is in the consonants, **not** in the vowels.... [The A.D. 1093-1167] Aben Ezra makes it no small matter that men of **old** knew aright how to pronounce [the vowel] *Kamets Gadol*. Saith he... 'The men of Tiberias, also the wise men of Egypt and Africa, knew how to read *Kamets Gadol*.'"

To Owen, then, the Hebrew vowels were inherent in the original Old Testament Scriptures - and not the invention of the Masores. The latter novel theory is refuted by "the uncontradicted reception of them absolutely, without the least opposition, all the World over, by Jews and Christians" (not just before but also after the Masoretic Period) - and also by "the impossibility of assigning any author to it, since the days of Ezra."

We now return to the Massoretic "*qeri uwketib*" or the *scriptio* and *lectio*.... One word is placed in the line, and another in the margin - the word in the line having not the points or vowels affixed to it that are its own, but those that belong to the word in the margin.... **All** the difference in these words is in the consonants, **not at all** in the vowels. The word in the margins, owns the vowels in the line as proper to it.... The difference in the sense, taking in the whole context, is upon the matter very little or none at all.... Doth not our Saviour Himself affirm of the Word that then was among the Jews, that not *ioota hen* or *mia keraia* [not one iota or tittle] of it, should pass away or perish?" Matthew 5:18. "For **Papists** - who are

grown bold in the opposition to the originals of the Scripture - I must needs say that I look upon them as effectually managing a design of **Satan**." Thus Owen.

Concerning the **Greek New Testament**, one can be much shorter - as **all** of its ancient copies were **always vowelled**. This is so, in spite of later Muslim claims to the contrary - in efforts to justify Islamic assertions that the promised Comforter of John 14 to 16 is actually Muhammad the *PeRiKLuToS* or "the praised one" rather than the Holy Spirit or *PaRaKLeeToS* alias "the Comforter" - about which later. For Islam maintains that not only the Old Testament in Hebrew but also the New Testament in Greek would originally - **like the first Qur'an** - have been written without vowels.

Too, as Owen indicates: "For various lections in the Greek copies of the New Testament" - "**Protestants** for the most part have been the chiefest collectors of them. Stephanus, Camerarius, Beza, Cameron, Grotius, Drusius, Heinsius, De Dieu, Cappellus...have had the prime hand in that work. **Papists** have ploughed with their [the Protestants'] heifer - to disparage the original [Greek], and to cry up the Vulgar Latin" translation so ridiculously canonized by Rome!

This then brings us to the Calvinistic 1675 *Formula Consensus Helvetica* of Rev. Professors Dr. Johan Heinrich Heidegger of Zurich and Francis Turretine of Geneva and Luke Gernler of Basel. At its outset, it cites Romans 1:16 [cf. 3:1-2] and Second Timothy 3:15 and the 'jot and tittle' text Matthew 5:18. It then boldly proclaims that "**the Hebrew Original of the Old Testament** which we have received and to this day do retain as handed down by the Jewish Church unto whom formerly 'were committed the Oracles of God' (Romans 3:2) - is **not only in its consonants but in its vowels** (either the vowel-points themselves or at least the power of the points) not only in its matter but in its words **inspired by God**. It thus forms, together with **the Original of the New Testament, the sole and complete rule of our faith and life...**

"To its standard, as to a Lydian stone, all extant versions oriental and occidental ought to be applied - and, wherever they differ, be conformed. Therefore we can by no means approve the opinion of those who declare that the text which the Hebrew Original exhibits, was determined by man's will alone. They do not scruple at all to remodel a Hebrew reading which they consider unsuitable - and amend it from the Greek Versions of the Septuagint and others, the Samaritan Pentateuch, the Chaldee Targums, or even from other sources.... Thus they bring the foundation of our faith and its inviolable authority into perilous hazard!"

This 1675 *Formula* was composed at Zurich and designed to condemn and exclude that modified form of Calvinism which then emanated from the Theological School at Saumur - as represented by Amyrault, Placaeus, and Daille and subsequently known as Amyraldianism. Significantly, the *Formula* was included by Rev. Professor Dr. A.A. Hodge as an Appendix to the 1879 expanded edition of his excellent manual *Outlines of Theology*. There, in his Preface, Hodge remarks that "the Appendix contains a translation of the *Consensus Tigurinus* of Calvin and of

the *Formula Consensus Helvetica* of Heidegger and Turretin, two Confessions of first class historical and doctrinal interest to the student of Reformed Theology."

Even more than half a century after the *Formula Consensus Helvetica*, Schultens in 1737 - followed by Michaelis - contended that at least some of the Hebrew points or vowel-marks had been in use from the earliest ages of that language. Even Eichhorn and Gesenius tended to think that some of the points were Pre-Hieronomic and even Pre-Talmudic.

According to T.H. Horne's 1828 *Introduction to the Critical Study and Knowledge of the Holy Scriptures* (II:145) - the Jews then believed that "when God gave the Law to Moses on Mount Sinai, He taught him...its true reading...handed down by oral tradition from generation to generation until...committed to writing.... The true reading is the subject of the Masora." Further (II:8f): "All languages...require vowels, which are...the soul of words [even as consonants are their 'bodies']....

"Origen, who [around A.D. 230f] transcribed the Hebrew Scriptures in Greek characters in his *Hexapla*, did not invent new vowels to express the vowels 'absent' in Hebrew words. Neither did Jerome, who also expressed many Hebrew words and passages in Latin characters.... The Masorites, in affixing points to the text, did not do so according to their own notions.... They followed the received reading of their day." Indeed, "some passages have been adduced from the *Talmud* in which accents and verses are mentioned."

Only in 1830 was Hupfeld considered to have shown that the Massoretic punctuation was unknown to Jerome and the Talmud. Yet many even today (just as all of the orthodox Jews till 1500 and all of the orthodox Calvinists till the rise of Amyraldianism in the middle of the seventeenth century) continue to opine that some apparatus like the points - must have been needed to achieve uniformity in Hebrew pronunciation during successive ages even before the Massores in all the various parts of the World.

When the liberal W.R. Smith's 1878 *The Old Testament in the Jewish Church* seemed to disparage the antiquity and accuracy of the Masoretic Text, Professor R.L. Dabney responded in his 1882 *Refutation of Prof. W. Robertson Smith*: "Josephus, a [first-century A.D.] Greek-speaking and Septuagint-reading Jew, still gives the narrative as the Hebrew text does.... Jewish copyists and critics of their text since the Christian era have a great reverence for the accuracy of their holy Book.... They have adopted an exact system for insuring accuracy of transcription.... This system has actually given us, for the last thousand years, a set of *codices* almost without various readings. Why may not the same reverence and the same method of copying have produced the same happy result in the previous thousand years?...

"The text followed by the Peschito Syriac Version is unquestionably the Masoretic.... The accuracy of the old Syriac version is impregnable.... We have every reason to believe that the Vetus Itala, the [Old] Latin Version made before

the Masoretic revisal, followed our Hebrew text and not the Septuagint - as does also Jerome's [A.D. 400] Latin version, the Vulgate." All of this, concludes Dabney, shows "the correctness of the Massoretic copies of the Pentateuch."

We shall now summarize the main arguments for this position that the autograph and the oldest (now non-extant) copies of the Hebrew Old Testament were vowelled. That position has been set out by the famous modern scholar Rev. Dr. George Ella of Muelheim (Germany) in the *British Reformed Journal* 17 (January - March 1997) and 21 (January - March 1998).

Modern Theological Liberals, argues Dr. Ella, regard the (perhaps 10th-century A.D.) Tiberian Massoretic text as the cradle of Hebrew vowelling. Yet 17th- and 18th-century A.D. Hebrew Scholars rejected the notion that the Massores had originated such vowel-pointing. Instead, they believed the Tiberians were not sufficiently skilled in linguistics and could not themselves spontaneously have created such a precise system of vowel-pointing as that found in the Massoretic text.

So they also believed such pointing was taken over by the Massores from much older copies of the Old Testament. Professor Dr. James Ussher believed it was the Biblical Ezra who re-pointed the Hebrew text of the Old Testament Bible - on the Jews' return from exile in Babylon around B.C. 454. Re-pointed. For Ussher argued there was a form of vowel-pointing even before Ezra - which vowel-pointing had lapsed during the 70 years' exile.

Ussher's contemporary Rev. Dr. John Owen, teaching similarly, appealed to Matthew 5:18. There, Jesus said: "Till Heaven and Earth pass away, not one jot or one tittle shall in any wise pass away from the Law."

Here, Jesus infallibly refers to the "jot" - which is the smallest consonant in Hebrew. Our Lord and Saviour in His very same breath here infallibly refers also to the tittle or *keraiia* - which many see as the smallest vocalization-letter or part of a vowel-sign.

Rev. Dr. John Gill claimed the Greek word *keraiia* here refers to the Hebrew vowel-sound *chireq*, alias the dot at the root of all of the vowel-pointing in Hebrew. Gill gives much archaeological, numismatic and documentary evidence to prove the antiquity of such Hebrew pointing. He demonstrates that points (or such 'dots') were in general use at the time of the Massores, and that even printed versions of vowelled Hebrew Bibles were then being circulated before the invention of movable typesetting.

Gill also probes backwards from the time of the Massoretic text - back through the works of Ben Asher, Ben Naphtali, Saadia Baon, Jerome, Rabbi Ase, the Sura Academy, the *Rabboth*, the *Jerusalem Talmud*, Origen's *Hexapla*, Clement of Alexandria, Irenaeus, the *Targums* of Jonathan and Onkelos, Josephus, Nechuniah ben Kana, and Ptolemy Philadelphus - to show that the giving of a 'late date' for

vocalizing the Hebrew Old Testament cannot be taken seriously. The evidence points to a use of vowel-signs after the Babylonian Exile already around the fifth century B.C. Indeed, **recent diggings** have produced **Semitic vowelings** even from the **ninth century B.C.**

So Hebrew vowel-pointing is older than even the fifth-century B.C. time of Scribe Ezra (Ezra 1:1*f*). Also the very word "*Masorettes*" means 'transmitters' - **not** 'inventors.' All languages regularly develop historically, from the more-complicated to the less-complicated. Thus simpler forms of spelling, syntax and grammar - replace the earlier more complex forms.

Cf. how cryptic Modern-American has replaced 'long-winded' Elizabethan-English. Note too how Erse spelling recently was simplified to a dramatic extent. See J.J.N. Sean O'Beirne's *Irish Self-Taught*, Marlborough, London, 1932, pp. 130*f*.

Thus, especially in Hebrew, vowel-characters - and even consonants dependent on such vowels - became redundant only in the mediaeval period A.D. The Phoenician alphabet is evident already on the 13th-century B.C. tomb of King Ahiram of Byblos. The Old-Semitic Ugaritic (compare the *Ras Shamra* inscriptions), dating from 1400 B.C. [alias the time Moses inscripturated what is now the *Pentateuch*], had at least 30 letters (including vowels). Adding the seven Masoretic vowel-signs to the 23 consonants, it produces an Ancient-Hebrew alphabet of also 30 characters. And the alphabetical Sinai Inscriptions go back to 1700 B.C.

Even exilic and post-exilic Babylonian texts use seven clearly-defined vowel-signs - representing eleven vowels of various length and quality (Rosenthal). For very many centuries both liturgical and Biblical texts with pointing have been used, in worship, alongside of unpointed copies of *Torah* texts. Indeed according to the article 'Bible' in the 1938 Judaistic *Jewish Encyclopaedia*, even the largely consonantal **Intertestamentary Text** often **vocalized** by using consonants as *matres lectionis*. Thus *Aleph* = a, *Yod* = i, *He* = o, and *Wav* = u.

The full-alphabet script-tradition was carried on in the Palestinian, Babylonian and Tiberian forms of written Hebrew. The former two, place the vowel-letters over the consonants; but the Tiberian method, places them below the consonants (except for the long-o vowel *choolem*). Also Arabic perhaps shows vestiges of both forms - as dots are present even in its alphabetical **consonants!**

Bodmer maintains that the hitherto-supposed oldest part-manuscript, is the *Prophet Codex* (Kairo). Significantly, it is vowel-pointed. Certainly the mediaeval Masoretic pointing is based on yet-older pointing (as in Babylonian, Syrian, Palestinian, and Samaritan *etc.*) - and was not a sudden development.

The Massores have left very much if not all of the vocalization exactly as they received it. They expressed their different opinions only in the margin of their text - thus showing they wished to transmit, and not to alter, the text they had received.

In the Greek New Testament, the infallible Christ (in Matthew 5:18-19) - mentions the inspiredness of every *iota* and *keriaia* in the Hebrew Old Testament. To Gill and Ella, these clearly seem to be referring to the *jod* and the *chireq*. Such are respectively the smallest consonant and the smallest vowel in copies of the *Torah* alias the *Pentateuch* in general, and the Law of God in particular.

In the modern view, the first reference here to the *iota* as a difficult-to-quantify *hapax legomenon* - would be signifying either the *choolem* as the smallest vowel-dot or alternatively the *jod* alias the smallest consonant in the Hebrew Old Testament. And the second reference to the tittle or *keriaia* - would then indicate the '**horn**' (cf. the Hebrew word *keren*) or 'spur' or 'nib' which in Hebrew consonants distinguishes a *beth* (alias a "b") from a *kaph* (alias a "k") and a *daleth* (alias a "d") from a *resh* (alias an "r") in Matthew 5:18 & Luke 16:17. Compare the 'tail' on our "Q" - differentiating it from "O" in modern typed English. Of course, "**horns**" have **points**; and "points" means: **vowels**!

It makes little difference whether one thus adopts the classic Ussher-Owen-Buxtorff-Gill or the modern *iota*-dot and consonantal 'horn-spur-nib' view. The bottom line here obviously remains Jesus' stated inspiredness of every single "jot and tittle" - which extends not just to every letter but also to every part of every letter (whether consonant or vowel) in the original Hebrew Old Testament.

Some old manuscripts of Old Testament materials, present even the *pathach*-vowel and the *qaamets*-vowel in dot-format rather than in line-format. However, with the development of the mass-copying of texts in handwriting and in printing - many of these vowel-signs disappeared. For they were too time-consuming to form or cut out of a block, especially before the invention of movable type.

No wonder the **A.D. 340-420** compiler of the Vulgate, **Jerome** of Bethlehem, complained he could not read the **vowel-signs** of the **Hebrew** Old Testament at night by **candle-light**! What would Jerome have then thought of contemporary computer-programming's Notepad version in Ascii (DOS) Delimited Text code - which deprives even our modern languages of many of their remaining diacritical signs (such as the *umlaut* in German and the *kappie* in Afrikaans)?! Thus far Dr. George Ella, as abridged and expanded by myself (Dr. F.N. Lee).

Even the revisionist, Marburg's Old Testament Professor Ernst Wuerthwein, in his famous book *The Text of the Old Testament: An Introduction to Kittel-Kahle's Biblia Hebraica* (ET, Blackwell, Oxford, 1957, pp. 11-20) - concedes the existence of a long **Pre-Massoretic tradition** of producing **vowelled** copies of the Old Testament. Wuerthwein declares:

"It is well-known [read: well-alleged - F.N.L.!] that the Hebrew text of the Old Testament existed for many centuries as a consonantal text.... The vocalisation of the text...was done by the Masoretes.... The ['Protestant-Judaistic'] Karaite movement, whose influence on the intellectual life of Judaism seems to have been

of great significance, led to a flowering of Masoretic activity in the West in about the years 780 to 930....

"About 1100, the **Karaite Hadassi** declared that God had not created the *Torah* without pointing - a view which Johann **Buxtorff the Elder** (1564-1629) revived.... At the same time, it must be remembered that the **Masoretes** did not follow their own ideas in vocalising the text - but endeavoured to express **exactly** the **tradition** they **had** received." Thus Wuerthwein. My own emphases (F.N. Lee).

Remember that the A.D. 400 Jerome of Bethlehem could not read the vowels in his infallibly-inspired Hebrew Old Testament at night by candlelight! Comparing and **contrasting** this to the equally Co-Semitic but uninspired original *Qur'an* almost three centuries thereafter, is very interesting. See too my own remarks on pages 14f, 95f and 134f (& at endnotes 361f) of this present dissertation above.

- 4) See the book by the Muslim Scholar Imam Ahmed Deedat: *What the Bible says about Muhammed* (Islamic Propagation Centre International, Durban, 1990, pp. 14f). Also note his book *Al-Qur'an - The Miracle of Miracles* (Islamic Propagation Centre International, Durban, 1991, pp. 10f): "Moreover, the Divine Author (God Almighty) Himself testifies to the veracity of Muhammed's (pbuh) claim that he could never have composed the contents of the Holy Qur'an; he could not have been its author. 'And thou (O Muhammed) was not (able) to recite a book before this (Book came); nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.' Holy Qur'an 29:48 [cf. too vv. 45-49]. The Author of the Qur'an is reasoning with us that had Muhammed (pbuh) been a learned man and had he been able to read or write, then in that case the babblers in the market-places might have had some justification to doubt his claim that the Holy Qur'an is God's Word. In the event of Muhammed (pbuh) being a literate person, the accusation of his enemies that he had probably copied his Book (Al-Qur-an) from the writings of the Jews and the Christians...and had rehashed it all in a beautiful language, might have carried some weight.... But even this flimsy pretence has been denied to the unbeliever and the cynic...." See too the *Qur'an* 7:157, 53:3-5 & 62:2, and the article 'Mahometans' in the *Encyclopaedia Britannica* (Edinburgh: A. Bell & C. MacFarquhar, 1771). III:4.
- 5) Ahmed Behardien: *A Reply to Rev. A.R. Hampson*, The Muslim Judicial Council, 4 Dawes St., Cape Town, 1960, p. 9.
- 6) Bashyr Ahmad: *Notes and Comments - Some Difficulties of Islam by a Critic who wishes to remain anonymous*. In *The Light*, Muharrem Nadji, Mansfield, Ohio, U.S.A., p. 22.
- 7) Kenyon, Sir Frederic G.: *The Text of the Greek Bible*, Gerald Duckworth and Co., London, 1953, pp. 75 & 85; cf. Berhardien: *op. cit.*, p. 21.

- 8) See K. Cragg's *The Call of the Minaret*, pp. 96-97; and D.S. Margoliouth's *Mohammedanism*, pp. 68-69. See too at n. 4 above. Also consult the 1777 *Encyclopaedia Britannica's* article 'Mahometans' (at III:11).
- 9) Dr. S.M. Yusuf's *The Life of Muhammad* (p. 2) assumes he was born in 580. M.M. Ali's *Muhammad the Prophet* regards also 20 April 571 A.D. as a possible date of birth for Muhammad.
- 10) Harris: *How to Lead Moslems to Christ*, p. 20.
- 11) *Darut = Tabligh-Il-Islami (M): A Reply = [to] 'Islam' by Rev. A.R. Hampson*, Islamic Mission House, 12 Church St., Cape Town, Nov. 1959. *A Reply 'Islam' by Rev. A.R. Hampson*, pp. 3-6.
- 12) *Ibid.*, pp. 3-4.
- 13) *Ibid.*, p. 5.
- 14) *Ibid.*, pp. 4-6.
- 15) *Ibid.*, p.6: "Not only its [= the *Qur'an's* - F.N.L.] subject-matter, but every word in which this subject-matter is recorded, is a revelation from God."
- 16) Ali, Abdullah Yusuf: *The Holy Qur-an - Text, Translation & Commentary*. Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore, Pakistan, Two Vols, 3rd ed., 1938, I, pp. x, xiii.
- 17) See Margoliouth's *op. cit.*, pp. 63-65.
- 18) *Cf.* a letter to F.N. Lee signed by G.H.E. Vanker of the Islamic Propagation Centre in Durban, dated Zilqada 2 1379 (alias 28 April 1960), addressed to me and still in my possession, in which it is written: "There is but one edition of the Arabic Quran.... There is not the difference of even a 'jot' or a 'title' between all the existing Qurans in the world. However, translations may differ according to the translator's capacity and ability to comprehend the meaning of the original. There is no such thing as an 'authorized version' of the Holy Quran."
- 19) A. Yusuf Ali: *op. cit.*, I pp. xiv & xv; *The Mediator*, Vol. 1, No. 23, p. 7.
- 20) N.J. Dawood: *The Koran*.
- 21) The above-mentioned letter (see in note 18) states: "A copy of the Quran with an Arabic Text only, can be had for as little as twelve shillings and six pence, but we recommend that you obtain a good volume with text, translation and commentary. We can let you have one for £3.0.0. It has 1854 pages [emphasis mine - F.N.L.]. More or less it is an encyclopaedia of Islam in itself."

- 22) *Op. cit.*, p. 19: "Yusuf Ali's Translation of the Holy Quran, page 267."
- 23) On the now apparently-decreasing tension between the Islamic Ahmadiyya sect and orthodox (Sunni) Islam, cf. (1) the Sunni Fatehpuri's article: *Journalist Reviews Ahmadiyyat*; (2) *The Promised Messiah*, in *The Mediator*. Vol. I No. 25 (Ahmadiyya); and the Christian Rev. D. Pijpers's *Die Uitdaging aan die Christendom deur die Ahmadiyya-beweging van die Islam*.
- 24) Harris: *op. cit.*, p. 34; *Qur'an's Sura 2:35-38 & 7:19-42*; and A.Y. Ali's *op. cit.*, notes 50 & 1007.
- 25) *Ibid.*
- 26) See *Qur'an's Sura 3:96* and cf. note 132.
- 27) See Harris's *op. cit.*, p. 34; and *Qur'an's Sura 2:35-38*.
- 28) See Everyman's *Encyclopaedia*, Vol. 7, p. 409: article 'Caaba.'
- 29) *Qur'an's Sura 2:197 & 3:95-97*; A.Y. Ali's *op. cit.*, notes 217-221 & 422, and the notes at *Sura 90*.
- 30) A.Y. Ali's *op. cit.*, compare our notes 24, 26 & 29. Yet see too n. 462 below.
- 31) *Ibid.*, and see Diag. II.
- 32) *Qur'an's Sura 3:97*, en A.Y. Ali's *op. cit.* thereon.
- 33) Landau's *Islam and the Arab*, p. 12; Al-Asr: Vol.2, No.5, p.10.
- 34) Everyman's: *op. cit.*, article 'Caaba.'
- 35) Landau's *op. cit.*, p. 12.
- 36) *Vide Al-Asr: Building the Ca'ba*, p. 13.
- 37) Al-Asr: *Wisdom of the Hajj*, p. 10.
- 38) *Ibid.* See too J.W. Ethelbridge's *The Targums of Onkelos and Jonathan ben Uzziel*, London, p. 226; and also cf. A.Y. Ali's *op. cit.*
- 39) Landau's *op. cit.*, p. 12; Al-Asr: Vol. 2, No. 5, p. 10.
- 40) A.Y. Ali's *op. cit.*, p. 62, n. 160 on *Qur'an 2:158*; and Al Asr: *ibid.*, p. 10.
- 41) Landau's *op. cit.*, p. 12.

- 42) *Qur'an's Sura 2:125-7 & 3:95-97*; A.Y. Ali's *op. cit.*, note 2725.
- 43) Landau's *op. cit.*, p. 12; *cf.* S.M. Ahmed's *op. cit.*, footnote referring Gen. 21:19-21.
- 44) S.M. Ahmed's *op. cit.*; M.M. Ali's *Muhammad the Prophet*, p. 39; Nadji's *Prophet's Birthday (q.v.)*.
- 45) Gen. 21:21; Deut. 33:2; Hab. 3:3.
- 46) Gen. 25:13; Isa. 21:13-17; 42:11; 60:7.
- 47) Ps. 84:7.
- 48) Gen. 17:20; 21:18-21; 25:13, 16, 18.
- 49) Gen. 25:13; I Chr. 1:28-31.
- 50) Deut. 18:15-18.
- 51) John 14:16, 17, 26; 15:26; 16:7-11,13-15.
- 52) *Qur'an's Sura 5:4-7 & 30:40*; Y.Y. Ali's *op. cit.*, note 3731.
- 53) Al-Asr: vol.2, No. 5, pp. 13-16.
- 54) A.Y. Ali's *op. cit.*, I, p. 79, n. 217.
- 55) See Al-Asr: Vol. 2, No.2, pp. 10, 11, 5.
- 56) *Qur'an's Sura 7:157* - "Follow the Apostle - the Unlettered Prophet (1) - whom they shall find described in the Torah and the Gospel (footnote '1. Muhammad')" [thus Dawood's *op. cit.*, p. 252; *cf.* M.M. Ali's *Muhammad the Prophet*, p. 30]. The references in this text to the Unlettered Prophet would apply apparently to the illiterate Muhammad (see *Qur'an's Sura 62:2* and A.Y. Ali's *op. cit.*'s note thereon and on the *Qur'an's Sura 7:157 & 33:40*). It is sometimes also combined with Isa. 29:10-14 (esp. verse 12).

Such would all then imply that according to the *Qur'an's Sura 7:157*, the *Torah* (or Law) and the Gospel both refer to Muhammad. The *Qur'an's Sura 46:10* on the one hand deals with the relationship between Muhammad and the *Qur'an*, and on the other hand with the Israelites and the Book of Moses. That is then frequently coupled to Deut. 18:15-18. *Cf.* A.Y. Ali's *op. cit.*'s note about the *Qur'an's Sura 46:10*; and the *Qur'an's Sura 61:6* concerning a prediction of a prophet whom it is alleged would come after Jesus. The latter is alleged to be a prediction supposedly made by Jesus Himself - and is also frequently connected to John 14:16-26, 15:26, and 16:7-15. Also see at nn. 4 & 8 above. Further, read too chapter II B (3)(b)(iii) of our present dissertation below.

- 57) Procedures (2) & (3) are here sometimes executed simultaneously, both exegetically and elenchtically.
- 58) Muharrem Nadji: *Abraham, Ismael and Hagar*.
- 59) Nadire Florence Ives: *Islam and the Covenant of Abraham*.
- 60) See: (i) M.M. Ali: *op. cit.*, p. 32.
(ii) Keldani: *The Question of the Birthright and the Covenant*.
(iii) Nadji: *Hagar - Abraham's Wife*.
(iv) Nadji: *Divine Guidance for Ishmael*.
(v) Behardien: *op. cit.*, pp. 41-45.
(vi) Beg: *Islam or Christianity?*, pp. 15,17.
(vii) The Mediator: *Muhammad the Prophet*, Part 8, p. 11.
(viii) *Ibid.*, Vol. 1, No. 13, p. 3.
(ix) De Beer: *op. cit.*, pp. 101-3, 126-37.
- 61) M.M. Ali: *op. cit.*, p. 39.
- 62) Chapter II (B).
- 63) Rom. 4:3.
- 64) Gen. 15:18 *cf.* verses 2-5.
- 65) Gen. 17:4-7.
- 66) Gen. 17:2-4, 15-16, 19-21 *cf.* 18:10 & 21:1-12.
- 67) Rom. 9:4-13.
- 68) Gal. 4:21-28.
- 69) Gen. 22:2-9.
- 70) Heb. 11:17-19 (*cf.* too Rom. 4:17).
- 71) Chapter II (B) (1).
- 72) *Qur'an's Sura 37:99-111 cf. 37:112-113*.
- 73) See A.Y. Ali's *The Holy Qur-an*, II:1204 at n. 4096: "The boy thus born was, according to Muslim tradition (which however is not unanimous on this point), the first-born son of Abraham, *viz.* Isma'il." And in II:1206 at n. 4106: "So long as the Children of Israel upheld the righteous banner of God, they enjoyed God's blessing,

and their history is a portion of sacred history. When they fell from grace, they did not stop God's Plan: they injured their own souls."

74) De Beer: *op. cit.*, p. 131, n. 21.

75) *Ibid.*, n. 22. Cf. however the *Qur'an's Sura 37:112-113*: "We gave him [namely Abraham - F.N.L.] Isaac, whom We made a saintly prophet, and blessed them both" [thus Dawood's *op. cit.*, p. 168]. Perhaps it may be reasoned that this little word "both" refers not to Abraham and Isaac but rather to Ishmael and Isaac - and thus implies that Ishmael is the just-described son who was to have been sacrificed. However, that is nowhere specifically so stated in the *Qur'an*.

76) *Qur'an's Sura 5:71*.

77) *The Mediator*: Vol. 1, No. 9, p. 7.

78) Dawud: *The question of the Birthright and the Covenant*.

79) *Op. cit.*

80) De Beer: *op. cit.*, p. 136.

81) *Ibid.*

82) Gen. 34:20-26 & I Sam 18:25-27.

83) M.M. Ali: *op. cit.*, pp. 123, 130, 137, 138, 139, 140, 146, 183, 191, 193, 194.

84) Compare *Qur'an's Sura 2:138*

85) Hadji Abdoellah: *op. cit.*, p. 6.

86) M.M. Ali: *op. cit.*, pp. 39f.

87) De Beer: *op. cit.*, pp. 129, 130.

88) Bijleveld: *De Islam als Na-Christelijke Religie [Islam as a Post-Christian Religion]*, Den Haag 1959, p. 191.

89) *Op. cit.*

90) *Ibid.*

91) Only in the *Qur'an's Sura 3:96* is it claimed that the Caaba is located at Bakka.

92) *Qur'an's Sura 2:125-7 & 3:95-7*; A.Y. Ali, *op. cit.*, nota 2725.

- 93) *Al Asr*: Vol. 2, No. 5, p. 11; *The Mediator*: Vol. I, No. 22, p. 8.
- 94) Note 46, above.
- 95) Note 49, above.
- 96) *The Mediator*: Vol. I, No. 24, p. 7; S.M. Ahmed: *op. cit.*; Nadji: *Prophet's Birthday*.
- 97) Ali, A.Y.: *op. cit.*, noting the *Qur'an's* Sura 46:10; Deedat's *op. cit.*, pp. 17-19.
- 98) Behardien: *op. cit.*, p, 45.
- 99) *The Mediator*: Vol. 1, No. 22, p. 8.
- 100) S.M. Ahmed: *Muhammad in the Quran*.
- 101) De Beer: *op. cit.*, p. 86-88, 107-108.
- 102) Muharrem Nadji: *Abraham, Ishmael and Hagar*.
- 103) *Reader's Digest World Atlas*, pp. 72 & 73 - and *cf.* our own Diags. III & IV above.
- 104) Atkinson: *The Pocket Commentary of the Holy Bible - Genesis: Part II*.
- 105) Chapter II (A)
- 106) *Op. cit.*, p. 45.
- 107) *The Mediator*: Vol. I, No. 22, p. 8.
- 108) *Vide* Young's *op. cit.*, *in loco*; and endnotes 109 & 110.
- 109) Young: *op. cit.*, p. 730; *cf.* Lange's *Commentary on the Bible (in loco)*.
- 110) Society for the Promotion of Christian Knowledge: *Scripture Topography*, pp. 268f; *cf.* Ritter's *op. cit.*, Vol. I, pp. 63, 69, 255-8, 301-11, 428, 432.
- 111) Verhoef's *Krisiswoorde in Krisistye [Critical Words in Critical Times]* pp. 67f; *New Bible Commentary*, p. 735, Inter-varsity Fellowship, London; A.S. Peake's *Commentary on the Holy Bible*, p. 567; Roberts's *op. cit.*, Vol. III, the page after Plate 116.
- 112) Young: *Analytical Concordance of the Holy Bible (q.v.)*.
- 113) See, however, *Westminster Atlas* (p. 22)
- 114) *Chittim* = Cypriots, *cf.* the A.B.V.A., note on Gen. 10:4

- 115) See the Bible Atlases of: Hammond, B- 4; Westminster, p. 22, inset; Phillips, p. 1.
- 116) Thus the Bible Atlases of H. Oort, map IX; and Hammond, B-4.
- 117) Thus Young's *op. cit. (in loco)*.
- 118) Thus Westminster, p. 79; and Young's *op. cit. (in loco)*.
- 119) Keldani: *Muhammad in the Bible*.
- 120) Smith, G.A.: *The Book of Isaiah*, Hodder & Stoughton, London, 1893, I:277.
- 121) A. Deedat: *What the Bible says about Muhammed*, Islamic Propagation Centre International, Durban, RSA, 1990 ed., pp. 16f.
- 122) Stier & Thiele: *op. cit. (in loco)*: "*eis teen Koilada tou klauthmoonos.*"
- 123) *Ib.*: "*in valle lacrymarum.*"
- 124) *Ib.*: "*durch das Jammerthal.*"
- 125) R.V.: "the valley of weeping."
- 126) Moffat: "weary Glen."
- 127) Staten-Generaal - "*dal der moerbezienboomen.*"
- 128) *Afrikaanse Bybel met Verklarende Aantekeninge*, Vol. II, pp. 1231-1232: "*Die Droë Laagte, letterlik die baka-laagte, deur sommige vertaal: die dal van balsemstruik. Hierdie struik groei slegs in dor streke. Die verwysings is dus blykbaar na een of ander dorre laagte waardeur die pelgrims moet gaan voordat hulle Jerusalem bereik, vgl. 2 Sam. 5:23v.; 1 Kron. 14:14*" ["The Dry Valley, literally the baka-valley. Some translate it: the valley of gum trees. These shrubs grow only in dry regions. The references are thus apparently to some or other dry valley through which the pilgrims would have to pass before they reached Jerusalem. Cf. 2 Sam. 5:23f.; I Chr. 14:14]."
- 129) R.V. margin: "Or, balsem trees. Heb. Baca. See 2 Sam. 5:23."
- 130) A.V.: "the valley of Baca."
- 131) *American Revised Standard Version*: the same.
- 132) A.Y. Ali: *op. cit.*, Vol. I, p. 147, n. 422; compare too *The Islamic Review*, Feb. 1960: "The most perfect and last of all the guides is the Messenger Muhammad."
- 133) *The Light*, Oct. 2 1959.

- 134) A. Barnes: *Book of Psalms*, vol. II, p. 376 - Gall & Inglis, Edinburgh, n.d.
- 135) Malauna Muhammad Ali, M.A., LL.B.: *Muhammad the Prophet*, Ahmadiyya Anjuman-I-Isha'at-I-Islam; Lahore, India, 2nd imp., 1933; pp. 30f.
- 136) Professor 'Abdu 'L-Ahad Dawud, B.D.: *Muhammad in the Bible* (obtainable from S.M. Ahmed, The Abbas Manzil Library, 7 Dr. Omar Sherif Rd., Bangalore 4, India).
- 137) Al-Haj Khwaja Nazir Ahmad: *Paraclete* (obtainable from M. Nadji, P.O. Box 343, Mansfield, Ohio, U.S.A).
- 138) A.H. Deedat: *Muhammad in the Old and New Testaments* (Islamic Publications Bureau, P.O. Box 17, Athlone, C.P., South Africa) [n.d.].
- 139) *Ibid.* (right at the front) "This booklet is a very worthy attempt which brings a profound understanding about Prophet Muhammad."
- 140) S.M. Ahmed: *Muhammad in the Quran*.
- 141) A.H. Deedat: *op. cit.*, p. 19.
- 142) Deut. 5:1 ["Moses called all **Israel**, and said to **them**....."], cf. Deut. 18:15f.
- 143) The sons of Abraham were (a) Isaac [by his wife Sarah, Gen. 21:3]; (b) Ishmael [by his concubine Hagar the Egyptian slave of Sarah, Gen. 16:3-11]; and (c) Zimran, Jokshan, Medan, Midian, Ishbak and Shuah [by his wife Keturah, Gen. 25:1-2]. Isaac the son of Abraham in turn had but two sons, Esau and Jacob, Gen. 25:19-26. Jacob's name was later changed to Israel, Gen. 32:28. The expression 'sons of Israel' thus refers to the descendants of Jacob (alias Israel), and hence excludes the descendants of Israel's brother Esau as well as the sons of Israel's half-uncles (Ishmael, Zimran, Jokshan, Medan, Midian, Ishbak and Shuah) and of Israel's half-cousins such as Ishmael's son Kedar (whom Islam alleges was an ancestor of Muhammad). See Diagram 6 at the front of our dissertation.
- 144) Gen. 25:13.
- 145) M.M. Ali: *op. cit.*, p. 39.
- 146) Ex. 12:40, 41; Gal. 3:16-17.
- 147) Deut. 5:1-3.
- 148) *Op. cit.*, pp. 17-18. See too at nn. 4 & 8 & 56 above.
- 149) In Deut. 18:15, the word "you" = the sons of Israel - like Moses, to and through whom the Lord was here speaking.

- 150) See Appendix A, paragraph 2.
- 151) See Appendix A, paragraph 3.
- 152) See Appendix A, paragraph 4.
- 153) See Appendix A, paragraph 2.
- 154) See J. Moffatt: *A New Translation of the Bible Containing the Old and New Testaments*, Hodder & Stoughton Pubs., St. Paul's House, London, E.C. 4, 1934, p.220 at Deut. 18:15-18: "The Eternal your God will raise up for you prophet after prophet like myself from among yourselves; and to the prophet you must listen.... I will raise up a prophet for them from among themselves like yourself; I will put my words into his lips and he shall tell them all the orders I give him; anyone who will not listen to what he says from me, I myself will make him answer for it."
- 155) See Appendix A, paragraph 8.
- 156) See Appendix A, paragraph 9.
- 157) *E.g.* Deut. 5:27- 31 *etc.* [more on this later under "(b) Mediator"].
- 158) I Chr. 2:1-2.
- 159) I Chr. 6:1-3; *cf.* Ex. 6:13-19.
- 160) That is, Our Lord Jesus Christ - Eph. 3:14.
- 161) Heb. 7:14 with 7:21-22 and with 6:20.
- 162) *Op. cit.*, pp. 39-40.
- 163) Deut. 5:1-2.
- 164) Deut. 17:14.
- 165) Deut. 17:14-15.
- 166) *E.g.*: II Sam. 7:10-16.
- 167) I Kgs. 11:1.
- 168) Num. 25.
- 169) Matt. 15:24
- 170) Acts 3:12a.

- 171) Acts 3:22, 26.
- 172) Acts 11:17; 13:45, 46; Eph. 2:11-18, *etc.*
- 173) Acts 13:46; Rom. 1:16.
- 174) Deut. 9:8-10 *cf.* 5:1-22*f* and Ex. 19:20 to 20:18*f*.
- 175) Deut. 5:27 *cf.* Deut. 5:25-28 with 18:15-18.
- 176) Deut. 5:25 *cf.* Deut. 5:25-28 with 18:15-18.
- 177) Deut. 5:28*b* *cf.* Deut. 5:25-28 with 18:15-18.
- 178) Deut. 4:11-15; Heb. 8:5-6.
- 179) Deut. 18:15-18.
- 180) Ex. 19:1-2 (= the day of the General Assembly at Horeb). *Cf.* n. 174 above.
- 181) Ex. 19:3, 6*b*-9.
- 182) Ex. 19:20; Deut. 5:5.
- 183) Deut. 9:8-10 & 4:13; Ex. 34:28 & Ex. 20:1-17; and Deut. 5:6-22.
- 184) Deut. 5:22-28; 18:16, 17; Ex. 20:18-22.
- 185) Acts 3:22-26 and Gal. 3:19.
- 186) John 14:6; Heb. 7:25; I Tim. 2:5.
- 187) Ex. 34:2 & 34:28-29 with Deut. 9:8-10.
- 188) Ex. 34:6-9 & Deut. 9:18-19 (*cf.* verses 8-10).
- 189) Ex. 32:30-32.
- 190) *E.g.*, Ex. 15:24, 25; 17:1*b*-4*a*; 32:9-11; Num. 12:13; *etc.*
- 191) John 17:9; I John 2:1-2; Isa. 53:10-12; Luke 23:34; Heb. 7:25.
- 192) Ex. 31:18; 34:18; 34:28; Deut. 4:12-14.
- 193) Heb. 8:5-13; II Cor. 3:6, 7, 11-15.

- 194) Gal. 3:19; Acts 7:37,38,53. *Cf.*, in connection with Jesus, I Pet. 1:10-12, esp. verse 12b with Acts 7:53a.
- 195) Acts 7:35-37.
- 196) Heb. 12:24; Matt. 26:28; Eph. 1:7; Isa. 42:6 *cf.* Luke 2:30-32; John 1:17; Heb. 8:6.
- 197) Luke 1:30,35; Matt. 1:20.
- 198) Deut. 18:15-18 has *anisteemi* in the Greek Septuagint (2nd century B.C.) - *cf.* Appendix A.
- 199) Acts 2:32. *Anisteemi* is used also elsewhere in the New Testament: (i) to refer to the birth of Jesus (Acts 2:30); (ii) to refer to the resurrection of Jesus from the dead (Acts 2:30-32 & 13:29-37); and (iii) with both of these meanings, with specific references to the fulfilment of the prediction at Deut. 18 (Acts 3:22-26 & 7:37).
- 200) I Pet. 3:18.
- 201) *E.g.*: Deut. 5:5,27,28; Ex. 34:29-32; *etc.*
- 202) John 8:28; 12:49,50; 14:24; 17:6-17; 3:33, 34; Rev. 19:13,16 *cf.* 17:14; John 1:1,14.
- 203) Heb. 1:1.
- 204) Rom. 15:8; Acts 3:18,22-24,20,26.
- 205) John 5:43,45-47; 12:44,48, 49.
- 206) Rom. 2:16; Heb. 12:25a,29.
- 207) John 8:28b.
- 208) *E.g.* Deut. 13:1-5; Matt. 24:24,26,27; I John 4:1-3; I Tim. 3:16; John 14:9; Rev. 16:13; 19:20; 20:10.
- 209) Gen. 21:20,21.
- 210) H.M. Ali: *op. cit.*, pp. 39 & 35.
- 211) *Qur'an: Sura Madia*, 5:119 (Ali, A.Y., *op. cit.*, p. 280).
- 212) Deut. 6:4; I Chr. 16:26; Ps. 96:4,5,10.
- 213) *Cf.* Young's *op. cit.*, pp. 14 & 52 after p. 1090.
- 214) Matt. 28:19; II Cor. 13:13; Matt. 3:16,17; Eph. 4:4-6; I Pet. 1:2, *etc.*

- 215) (i) As Father: Isa. 9:5b; Dan. 7:9-10, *etc.*
 (ii) As Son: Isa. 9:5a; Prov. 30:4; Dan. 3:25 & 7:13-14 *etc.*
 (iii) As Holy Spirit: Job 33:4; 34:14-15; Ps. 33:6; 139:7-8; Hos. 6:3 with Joel 2:23 & 2:28.

216) E.g. Matt. 28:19.

217) *Qur'an* 4:171 ("Yso believe in God and His apostles. Say not 'Trinity!'").

218) "*oo-meet*" = Vav-consecutive plus Qal perfect, from the verb "*moot*" = "to die." The form has the same meaning as the usual Qal imperfect "*jaamoot*" = "he shall die"- sometimes also with the imperative meaning of "let him then die!" or "he must die!"

According to Young's *Analytical Concordance to the Holy Bible*, Lutterworth Press, London, 8th ed., 1956, p. 28 of the Addendum immediately after p. 1090, the Qal perfect and imperfect of "*moot*" is reflected in the English Authorized Version (*KJV*) as follows:-

- (i) "be dead" = 60 times;
- (ii) "be like[ly] to be slain" = 1 time; and
- (iii) "die" = 420 times.

219) "*w^e-hoomat*" (*in pausa*, "*w^e-hoomaat*"), = vav-consecutive plus Hofal perfect of the verb "*moot*" = "to die." The form has the same causative significance as the usual Hofal imperfect "*joomat*" (*in pausa*, "*joomaat*") = "he shall be killed"; sometimes also with the imperative significance of "may he then be killed!" or "he must be killed!"

According to Young (see n. 218 above), the Hofal perfect of "*moot*" is reflected in the English Authorized Version (*KJV*) as follows:-

- (i) "be put to death" = 57 times;
- (ii) "be slain" = 10 times; and
- (iii) "die" = 1 time.

220) Deut. 13:5 (Afrikaans Translation) = Deut. 13:6 (Hebrew Massoretic text; Greek Septuagint; Latin Vulgate; and Luther's German Translation).

221) II Chr. 24:20-21; Jer. 26:20-23 & 2:30; Matt. 23:29-37; and Acts 7:52,53.

222) Cf. Chapter III (B).

223) E.g. Ps. 22; Jer. 53; Dan. 9:26; Luke 24:44-47; Gal. 3:13; Acts 3:18, *etc.*

224) Heb. 13:20.

225) The *Qur'an*'s *Sura Ahqaf* 46:10 states: "If (this teaching) be from God and ye reject it, and a witness from among the Sons of Israel testifies to its similarity (with earlier scriptures) and has believed while ye are arrogant - (how unjust ye are!)."

Truly, God guides not a people unjust." A.Y. Ali's footnote 4783 thereon (*op. cit.*, p. 1368) here explains: "Another side of the argument is now presented. 'You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel, there are men who understand the previous scriptures, and who find in the *Qur'an* and its Preacher a true confirmation of the previous scriptures. They [Jewish converts to Islam] accept Islam as a fulfilment of the revelation of Moses himself. (See Deut. xviii.18-19). And yet you [pagan Arabs] hold back....'" So too on p. 1841 at lines 1 & 8: "Muhhammad...foretold by Moses, xlvi.10; n. 4783."

226) Acts 2:24,32; Rev. 1:18; Heb. 7:24-25.

227) *Qur'an's Sura Zumar*, 39:30 ["Truly thou wilt die (one day), and truly they (too) will die (one day)"]. (A.Y. Ali's *op. cit.*, p. 1246; cf. N.J. Dawood's *op. cit.*, p. 273).

228) Yusuf: *op. cit.*, p. 29.

229) Cragg: *op. cit.*, p. 117.

230) *Op. cit.*, p. 18: "Muhammad lies buried on earth, while Jesus rests in heaven."

231) Luke 21:32,5,6,20,23,24.

232) Cited from *The Coming King*, by J.A. White (Echo Publishing Co. Ltd., North Fitzroy, Victoria, Australia, 1899).

233) Josephus: *Wars of the Jews* VI:9:3 - "Now the number of those that were carried captive during this whole War, was collected to be 97 000; as was the number of those that perished during the whole siege, 1 100 000." Cf. Matt. 24:6,7,38 & Luke 18:8, etc.

234) Cf. the *A.B.V.A.*, III:231-232.

235) See Appendix B.

236) *E.g.* Luke 21:5,6,20-24.

237) *E.g.* Matt. 24:3,6-8,11; Luke 17:26-29.

238) *E.g.* Luke 21:25-26; Matt. 24:36,14,27,29-31.

239) *E.g.*, O.T.: Deut. 13:1-5; 18:20-22; and N.T.: Matt. 24:11,24-26; II Pet. 2:1-2; & also I John 4:1-3.

240) Deut. 18:22b.

241) Cf. here *e.g.*: Heb. 1:1; I Cor. 10:1-6,9,11; I Pet.1:10-12; John 5:46-47; Acts 18:24,28, etc.

- 242) Mark 1:4.
- 243) John 1:19-21,25. Cf. P.A. Verhoef's *Die Messiasverwagting tussen die Ou en Nuwe Testament* [*The Messianic Expectation between the Old and New Testament*]; and *Die Probleem van die 'Nah-Erwartung'* [*The Problem of the 'Near-Expectation'*] in *Exegetica: 'Die Dag van die Here'* [*'The Day of the Lord'*].
- 244) *Op. cit.*, pp. 16-17.
- 245) John 6:14.
- 246) John 1:29,36; 1:34,50; 1:39,43; 1:50; 1:46. Philip was here materially correct, although the Old Testament does not in a Messianic context note specifically **Nazareth** in Galilee (as distinct from **Galilee** (in **Isa. 9:1-7**) in which **region** the very same Nazareth is located.
- 247) John 2:23.
- 248) *Qur'an*, *Sura* 14:9 & 14:11.
- 249) John 3:2.
- 250) Cf. Deut. 34:11.
- 251) That is, Jesus - cf. John 3:15-16.
- 252) John 3:14.
- 253) John 3:34 cf. Deut. 18:18.
- 254) John 4:19.
- 255) John 4:25,26,28-30,42-44; cf. Deut. 34:10-11; Luke 4:14-24 (esp. verse 24!).
- 256) John 5:45-47 cf. Deut. 18:18-19.
- 257) Cf. Deut. 34:10-11.
- 258) Cf. Deut. 34:15-18.
- 259) John 6:14-15.
- 260) John 7:26,31,40-41.
- 261) Acts 3:19-26; cf. Deut. 18:15-20.

- 262) Acts 7:32,37,52,55-59.
- 263) Ex. 4:1-4; 7:10-12; 4:6-7; Matt. 8:1-4; Luke 17:11f; Gen. 3:15; Rom. 16:20.
- 264) Ex. 7:17,20; John 2:1-11; Matt. 26:28.
- 265) Ex. 8-10:20; Rev. chs. 8 & 9 & 16.
- 266) Ex. 10:21 to 12:51; Matt. 27:45; John 8:12; Luke 24:46; Rom. 5:10; I Cor. 5:7b.
- 267) Ex. 14:15-28; Heb. 11:29; Matt. 8:23-27; 14:22-33.
- 268) Ex. 13:21-22; 16:14,15,31,35; 17:1-6.
- 269) I Cor. 10:1-4.
- 270) Matt. 28:19, Acts 1:5.
- 271) John 6:35,51,53,58.
- 272) John 6:1-14.
- 273) I Cor. 10:4.
- 274) John 6:53,55.
- 275) John 4:14.
- 276) Num. 21:5-9 & John 3:13-16.
- 277) *E.g.* John 4:47-54; 5:1-18; Matt. 8:1-4; 8:5-13; Mark 1:23-43; 5:1-20, *etc.*
- 278) *Qur'an's Sura Madia*, 5:113. See A.Y. Ali's *op. cit.*, pp. 277f.
- 279) *Qur'an's Sura* 3:144; 10:20; 13:7; 17:59; 18:110; 21:5-6.
- 280) *Op. cit.*, p. 19: "Thus Muhammad fulfilled the sayings of Moses and Jesus, but when he came with clear signs, with unmistakable evidence, the vested interests in religion said (Did you know that there are vested interests in religion as well?; These vested interests in religion said):..THIS IS EVIDENT SORCERY (Sura LXI-6)!"
- 281) *Qur'an's Sura Saff*, 61:6: "And remember, Jesus, the son of Mary, said: 'O Children of Israel! I am the Apostle of God (sent) to you confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad.' But when he came to them with Clear Signs, they said, 'This is evident sorcery!'"

- 282) *Op. cit.*, p. 3: "...there was a prophecy of our Holy Prophet, Ahmed by name, which is another name for Muhammad."
- 283) *Op. cit.*, p. 19, *cf.* note 308.
- 284) John 1:19-22,25.
- 285) *Op. cit.*, p. 16-17.
- 286) John 6:14, *etc.*
- 287) *E.g.* Matt. 2:3-6 *cf.* Mic. 5:1.
- 288) Luke 1:17 *cf.* Mal. 4:5-6; Matt. 17:10*f.*; 27:47.
- 289) Deut. 18:15-22; 34:9-11.
- 290) Matt. 16:14.
- 291) Mark. 6:14-16.
- 292) Isa. 52:13 to 53:12, *etc.*
- 293) Mic. 5:1.
- 294) Matt. 2:3-6; Acts 8:30-35.
- 295) Mal. 3:1-2; 4:5-6.
- 296) Luke 1:13,17,57,63,67,76,80; 3:2-4,16,21-23; John 1:23,26-36.
- 297) Matt. 11:7-14; 14:3-5 *cf.* 17:9-13; Mark 9:11-13.
- 298) Mark 1:6 *cf.* I Kgs. 18:46; 19:13; II Kgs. 1:8.
- 299) Matt. 4:3-8 *cf.* I Kgs. 19:1-3.
- 300) Matt. 11:3,10,14. *Cf.* n. 243 and *Qumran*-texts.
- 301) *E.g.* Ps. 2.
- 302) Matt. 16:16; John 4:25,26,42, *etc.*
- 303) Deut. 18:15-22; Deut. 34:10-12.
- 304) See notes 246-260.

305) John 6:14.

306) John 7:40 (*cf.* vv. 38,41,52).

307) Acts 3:23 (*cf.* vv. 19-26).

308) Acts 7:32,37,52,55-59.

309) "Nabi Muhammad - so lees ons by Aboe Sofian (die leier van Muhammad se eie toonaangewende Kuraisj-stam) - was nooit besny nie. Daarom sê sommige van sy lewensbeskrywers dat hy besnede gebore is. Dit lyk of Aboe Sofian met sy eerste stelling die waarheid praat. Want ons weet dat Muhammad maar min gedink het van die besnydenis - sodat hy die eerste Slamse deur die **doop** en **nie** deur die **besnydenis** nie, ontvang het [vgl. *Koran* 2:138]. In die hele *Koran* staan daar nêrens 'n woord van die **besnydenis** nie." ["Nabi Muhammad - thus we read in Abu Sofian (the leader of Muhammad's own pacesetting Quraish tribe) - was never circumcised. Therefore some of his biographers say he was born circumcised. It seems as if Abu Sofian, in his first statement, was speaking the truth. For we know that Muhammad thought very little of circumcision - so that he received the first Muslims by way of **baptism** and **not** by way of **circumcision** [compare *Qur'an* 2:138]. In the entire *Qur'an* there is nowhere one word about **circumcision**"]. Hadjee Abdoellah's *op. cit.* p. 6 (*cf.* M.M. Ali's *Muhammad the Prophet* pp.123,130,137-40,146,183,191,193-94).

Concerning Moses' and Jesus' literacy *vis-a-vis* Muhammad's illiteracy, consult nn. 4 & 8 & 56 & 148 above. See too Ex. 17:14 & John 8:6 *cf.* Gen. 1:28 & 2:19f & 5:1.

310) A.H.. Deedat: *op. cit.*, pp. 18f.

311) Isa. 49:6 with Acts 13:47; Isa. 53:7,11 with Acts 8:32,35; Isa. 42:1,6,7 & 61:1 with Luke 4:14,17-21 *etc.*

312) Read Gal. 3:13-19 (esp. vv. 13 & 19 with Num. 4:49 and Acts 7:35,38,53); Heb. 8:5f; 9:19,15.

313) *Op. cit.*, p. 17 & 18.

314) *Op. cit.*, p. 18.

315) *Ib.*

316) John 17:5.

317) Heb. 11:23; Acts 7:20; Ex. 2:1-2 & 6:19.

318) Ex. 2:7-10a.

- 319) Luke 2:42, 48.
- 320) Luke 2:51-52; Matt. 13:54-57; John 19:25-27.
- 321) Dr. S.M. Yusuf: *op. cit.*, pp. 2-3.
- 322) *Op. cit.*, p. 18.
- 323) Ex. 1:15-16; 2:1-2; Acts 7:19-21; Heb. 11:23.
- 324) Matt. 2:13,16.
- 325) Ali (*op. cit.*, p. 43) maintains that Muhammad was sent to Halima as a result of a plague in Mecca; but Yusuf (*op. cit.* p. 3) maintains he was sent to Halima according to the custom of urbanites in Arabia in order to ensure that children would acquire better health and a purely Arabic dialect.
- 326) *Op. cit.*, p. 18.
- 327) Isa 53:10 *cf.* Acts 8:32,35.
- 328) *Op. cit.*, p. 18.
- 329) John 18:36; I Cor. 15:37.
- 330) John 1:50.
- 331) Mark 15:26.
- 332) Rev. 17:14.
- 333) Rev. 11:15b.
- 334) Matt. 28:18.
- 335) *Op. cit.*, p. 18.
- 336) John 13:34 *cf.* 14:15,21,23; 15:9-13,17, *etc.*
- 337) *Op. cit.*, p. 18.
- 338) Acts 7:35 & 21:20.
- 339) Isa. 53:3.
- 340) *Op. cit.*, p. 18.

341) *Qur'an*, at *Sura Nisaa* 4:157-58. It ends, however: "And those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow. For of a surety, they killed him not. Nay, God raised him up unto Himself...." Yet even this Quranic allegation is altogether spiritualized by Muslim Scholars like Mian Rahim Bakhsh. Too, Mirza Masum Beg even alleges that Jesus, after being taken down from the cross in a state of unconsciousness, recovered and then went off and preached to the "lost sheep of the house of Israel" in Persia, Afghanistan and India. There, says Beg, Jesus is even till today known as Yuz or Yassu - allegedly having been buried at Khaniyar in Srinagar the capital city of Kashmyr in the territory today disputed between India and Pakistan. (The writings of these Muslim Scholars are obtainable from Muhammad Nadji, P.O. Box 343, Mansfield, Ohio, U.S.A.).

342) *Op. cit.*, p. 18.

343) Deut. 34:6; Jude 9; Matt. 28:11-15 & 17:3.

344) However, see: Heb. 3:2; Num.12:3; Matt.11:29; Num. 27:17; Matt. 9:36; Deut. 9:18; Heb. 7:25; *etc.*

345) Ex. 1:16; Matt.2:16.

346) Heb 11:24,25; II Cor. 8:9; Ps. 45:7-9; Heb. 2:9; Phil. 2:5-13.

347) II Cor. 3:7; Deut. 5:4; Ex. 34:35; Matt.17:1-3; John 14:9.

348) Ex. 34:28-29; Matt. 4:1,2,8.

349) As, e.g.: Ex. 1 to 14; Luke 4:18-19; Matt. 8:14-17.

350) Deut. 34:10-12; John 6:1-15.

351) Yusuf (*op. cit.*) is silent about this, yet maintains (on his pp. 12 & 32) that Muhammad was a man no different to any other persons. M.M. Ali (*op. cit.*) seems silent about this. Even the *Qur'an* declares that Muhammad performed no exceptional miracles (*Sura* 3:144 & 10:20 & 13:7 & 17:59 & 18:110 & 21:5-6).

352) Num. 12:7; Heb. 3:5,6,3.

353) Gen. 22:1; Ex. 12; Num. 21:9; John 3:16; I Cor. 5:7; John 3:14-15.

354) I Cor. 10:2-4.

355) Heb. 11:24-26.

356) Matt. 17:3-5.

- 357) II Cor. 3:7,8,14.
- 358) Heb. 12:18,21,22,2,24.
- 359) Heb. 8:6 *cf.* 7:22 & 9:14-15.
- 360) Heb. 8:5-6.
- 361) M. Nadji: *Prophet's Birthday*.
- 362) Keldani: *op. cit.*, pp. 13f.
- 363) *Op. cit.*, p. 142.
- 364) Gen. 1:2.
- 365) Job 33:4; 34:14-15; Ps. 33:6; Gen. 6:3.
- 366) I Pet. 1:11-12; II Pet. 1:20-21.
- 367) Ex. 31:2-3; Deut. 34:9; Judg. 6:34.
- 368) Judg. 14:6,19; 15:14; I Sam 10:6,10.
- 369) Judg. 3:10.
- 370) Ezek. 2:2; 3:24; 3:14; 8:3; 11:1,24,5,24.
- 371) Luke 1:35; Matt.1:18-20; Luke 1:35.
- 372) Luke 3:22; 4:1,2,14,18.
- 373) John 3:34.
- 374) John 7:37-40 *cf.* Deut. 18:15-18.
- 375) John 14:14-17.
- 376) John 14:24-26.
- 377) John 15:26.
- 378) John 16:7-15.
- 379) John 20:21-23.
- 380) Matt. 28:19.

- 381) Acts 1:4,5,8.
- 382) Acts 1:15.
- 383) Acts 2:1,2,4.
- 384) Joel 2:28-32.
- 385) Acts 2:16-18,21,32-38.
- 386) *E.g.*: Acts 4:8,31; 5:3,4,9; 6:3,5,10; 7:51,55; 8:15,20,29,39; 9:17; 10:19,38,44-48; 11:12,15-18,24.
- 387) Eph. 3:3-4; Rom. 8:1-17; I Cor. 12:1-11.
- 388) Acts 5:3- 4; II Cor. 3:17; John 4:24; Acts 13:2.
- 389) Heb. 9:14; Ps. 139:7-13; I Cor. 2:10; Isa. 40:13; Luke 1:35; Rom. 15:19.
- 390) Matt. 28:19; II Cor. 1:18-22 & 13:13.
- 391) *Op. cit.*, pp. 5-6.
- 392) Imam Deedat cites also John 16 verse 12 (on p. 5 of his book). But that verse is a parenthetical observation of the Lord Jesus which does not directly concern the Holy Spirit (just as *e.g.* also John 14 verses 18-25 represents a parenthetical observation between the Comforter-texts John 14 verses 16, 17 & 26).
- 393) *Op. cit.*, p. 6.
- 394) *Op. cit.*, p. 11.
- 395) *Op. cit.*, p. 11.
- 396) Chapter Four: B I and II (a) & (b).
- 397) John 12:16,23,24.
- 398) John 7:38-39.
- 399) Acts 2:33.
- 400) John 14:16-17.
- 401) Two other texts (Mark 13:11 & John 14:17) are, in our view, wrongly cited by Imam Deedat (*op. cit.*, p. 11). For Mark 13:11 is of course referring to an event after Jesus' glorification and in fact at the end of world history; and also John 14:17 is

referring to an event after Jesus' glorification, as indeed expressly taught by the previous verse John 14:16.

402) *Op. cit.*, p. 12.

403) Acts 13:2; 15:28; I Cor. 12:11; 2:11; John 16:13; Rev. 2:7; John 14:26; Rom. 8:27; Acts 5:3,4,9; 7:51; Eph. 4:30; I Thess. 5:19; Matt. 28:19; II Cor. 13:13.

404) *Op. cit.*, p. 12; *cf.* note 156.

405) *Op. cit.*, p. 6.

406) *Op. cit.*, p. 6 ("These two sayings of Jesus together with the other shorter references on the subject, lead us to one of the most notable aspects of the Comforter of the Spirit of Truth, as he is alternatively described.")

407) *Op. cit.*, p. 12.

408) *Op. cit.*, p. 20.

409) John 14:26.

410) *Op. cit.*, pp. 12-13.

411) John 16:13.

412) Rom. 8:2,9; I Pet. 1:11-12; John 14:6; 14:7; 15:26; 16:13; 15:26; 16:7-15; I John 4:1-6; I John 5:6.

413) John 14:6.

414) John 14:26.

415) John 10:30.

416) John 14:6.

417) Matt. 28:18.

418) *Op. cit.*, p. 14.

419) *Op. cit.*, p. 6-9: *Qur'an's Sura al-Imram* 3:45.

420) *Qur'an's Sura* 4, *etc.*

421) Matt. 28:19; II Cor. 13:13.

- 422) John 14:24; 16:13; 14:16-17; 14:26; 15:26; 16:3,7; I John 2:23; 3:3,6b; 4:13-15; 5:1,6,10-13.
- 423) John 16:13-15.
- 424) John 16:15.
- 425) John 16:13-15.
- 426) John 14:23,26,17.
- 427) John 14:24; 16:13-15; 15:26; 14:16,26.
- 428) *Op. cit.*, p. 15.
- 429) I Cor. 12:1-13, esp. vv. 10,11,28; I Pet.1:10-12; II Pet.1:20-21.
- 430) *Op. cit.*, p. 16.
- 431) Imam Deedat here says "without enumeration." However, precisely such enumeration might here conceivably have strengthened his rather weak case.
- 432) *Op. cit.*, p. 6.
- 433) M. Nadji: *The Prophet Muhammad* [Mansfield, Ohio, U.S.A.; 16 Julie 1959].
- 434) John 14:26; 16:9,10,13; Acts 2:4,17,22-24,32,33,38; Acts 4:8-12; 5:29-32; *etc.*
- 435) John 14:26. It is striking to note that after M.M. Ali (*op. cit.* p. 37) quotes this and other texts, he writes the following astonishing words: "The terms of the prophecy do not warrant the conclusion that they are applicable to the Holy Ghost" (!!!).
- 436) John 7:39-40 & 16:7 (*cf.* Joh. 12:16,23,24).
- 437) John 20:22; Acts 1:4,5,8.
- 438) Acts 2:4 & 2:16-21 *cf.* Joel 2:28-32 and with Acts 2:41,32 & 2:33.
- 439) John 14:16-17; 14:26; 16:7; 16:13 *cf.* verses 14b ("you") and 15b ("you").
- 440) John 20:20-22; Acts 1:4,5,8.
- 441) Acts 2:4.
- 442) Acts 1:3; 2:1 *cf.* Lev. 23:15-16 & Acts 1:5b.
- 443) John.14:26; Acts 1:4-5.

- 444) Acts 2:4,5,14,17. It is true that some Islamic traditions claim that Muhammad gave out that in the twelfth year of his mission, he had made a return "night journey" from Mecca to Jerusalem and thence to Heaven. Yet it is about 1600 miles round trip from Mecca to Jerusalem (excluding the further unknown distance from Jerusalem to Heaven and back). And that is quite a distance for a "night journey"! As the first (1771) edition of the *Encyclopaedia Britannica* (III:5) has remarked in its long article on 'Mahometans': "Dr. Prideaux thinks he [Muhammad] invented it, either to answer the expectations of those who demanded some miracle as a proof of his mission - or else, by pretending to have conversed with God, to establish the authority of whatever he should think fit to leave behind by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews."
- 445) John 14:17.
- 446) John 1:32; Acts 2:1,3,33,41,44; Rom. 8:9; I Cor. 12:3; Jude 19. There are two exceptions, where the Holy Spirit indeed revealed Himself visibly - at the baptism of Jesus (Matt. 3:16), and at the outpouring on Pentecost Sunday (Acts 2:3,33).
- 447) John 14:16.
- 448) Heb. 9:14.
- 449) John 14:17.
- 450) John 14:16, 17.
- 451) Rom. 8:2,9; I Pet. 1:11-12; John 14:17; 15:26; 16:13; 14:6; I John 4:1-6 & 5:6; Matt. 28:19; Acts 2:38; 4:8,10,30,31; *etc.*
- 452) John 14:26.
- 453) I John 2:20; 3:24; 4:13; John 10:30; 14:8-9; Matt. 16:21; 17:22-23; *etc.*
- 454) John 15:26.
- 455) Acts 2:32-33; and *cf. esp.* Gal. 3:13-14.
- 456) John 15:26, 27
- 457) Acts 1:8; 2:4; 2:22-24; 2:32,33; 5:30-32; Rom. 8:16; and I John 5:6 & 5:8. We have placed I John 5:7 in italics, because of the text-critical disputes surrounding that text. Yet some scholars still argue for its canonicity, and it is certainly at the very least a highly accurate summary of the teaching of Biblical passages such as Gen. 1:1-3 & Matt. 28:19 and John chs.14 to 16 *etc.*
- 458) John 16:8-11; Acts 2:38; 5:9; 5:31-32; 7:51; *etc.*

- 459) I John 4:1-6; Matt. 24:24-26.
- 460) See Rev. 16:13; 19:20; 20:10.
- 461) Cf. Deut. 13:1-5; Matt. 24:24-27; I John 4:1-3.
- 462) A. Deedat: *What is His name?*, Islamic Propagation Centre International, Durban, 1990, pp. 32 & 38.
- 463) A. Deedat: *Al-Qur'an - The Miracle of Miracles*, Islamic Propagation Centre International, Durban, 1991, pp. 63 & 66. The acronym "pbuh" in this citation, means: "peace and blessings be upon him!" (*viz.* upon Muhammad).
- 464) A. Deedat: *What is His name?*, pp. 26-29. For refutations, see: *Allah, the moongod of the Kaba* (in <http://www/bible.ca/islam/islam-moon-god-allah.htm>); *Is Allah Really God or Elohim?* (in <http://www.geocities.com/queball23/historyallah1.html>); *Allah - Divine or Demonic? The Journey of the Pagan Deity from Babylon to Mecca* (in <http://www.balaams-ass.com/alhaq/yitha.htm>); and F.N. Lee's 2002 *Scripture on Islam* at its n. 14 (obtainable from francisnigellee@dr-fnlee.org).
- 465) *Ib.* p. 31.
- 466) *Ib.* p. 36.
- 467) *Ib.* p. 37.
- 468) *Ib.* pp. 37-38.
- 469) *Ib.* p. 21.
- 470) See the article 'God' by Herbert Loewe, Reader in Rabbinics at Cambridge University (in A.M. Hyamson & A.M. Silberman: *Jewish Encyclopaedia*, Shapiro & Vallentine, London, 1938, pp. viii & 247f).
- 471) J. Calvin: *Commentaries on the Four Last Books of Moses arranged in the Form of a Harmony*, Eerdmans, Grand Rapids, n.d., I:73f.
- 472) *Ib.*, I:127.
- 473) *Ib.*, I:127f, at its footnote 1.
- 474) See in J. Calvin's *Commentaries on the Book of Genesis*, Eerdmans, Grand Rapids, 1948 ed., I:108-110 and esp. its footnotes 1 & 1 there See too in Rev. Dr. D. McDonald's *The Biblical Doctrine of Creation and the Fall*, Klock & Klock, Minneapolis, [1856] 1984 rep, p. 32.

- 475) C.F. Keil & F. Delitzsch: *Biblical Commentary on the Old Testament. Vol. I. The Pentateuch*, ET. T. & T. Clark, Edinburgh, 1885, I:pp. 75f.
- 476) J. Calvin: *Inst.* I:10:2 and I:13:10,13,18,20,23,24.
- 477) K. Cragg: *The Call of the Minaret*, Oxford University Press, New York, 1956, back flap of dust jacket.
- 478) A. Deedat: *What is His name?*, p. 30.
- 479) Cragg: *op. cit.*, pp. 37f & 47.
- 480) A. Boskey: *Perspectives on Islam*, at <http://www.elijahcat.com>.
- 481) See J. Calvin's May 1537 *Letter to Grynee*.
- 482) That the "Angels" or Messengers in Revelation are often the Ministers of the Word and Sacraments in the various Christian Congregations, is obvious from Rev. 1:11-20; 2:7; 2:8,11; 2:12,17; 2:18,29; 3:1,6; 3:7,13; 3:14,22.
- 483) A. Kuyper Sr.: *E Voto Dordraceno - Toelichting op den Heidelbergschen Catechismus* [*E Voto Dordraceno - Exposition of the Heidelberg Catechism*], Hoeveker & Wormser, Amsterdam, 1892, II pp. 440, 444 & 441
- 484) A. Kuyper Sr.: *De Sacramentis* [*Concerning the Sacraments*], pp. 127f, in his *Dictaten Dogmatiek* [*Dogmatic Dictations*], Kok, Kampen, 2nd. ed., n.d., IV.
- 485) *Sura* 2:138.
- 486) A. Kuyper Sr.: *De Consummatione Saeculis* [*Concerning the End of the Ages*], p. 220, in his *Dogm. Dict.*, V.
- 487) A. Kuyper Sr.: *Van de Voleinding* [*On the Consummation*], Kok, Kampen, 1929, I:118f.
- 488) *The Teaching of the Twelve Apostles* chs. 1-3 & 7, in *The Ante-Nicene Fathers*, Eerdmans, Grand Rapids, 1970, VII:377-79.
- 489) *Constitutions of the Holy Apostles* V:1:7, in *The Ante-Nic. Fath.* VII:441.
- 490) Justin Martyr: *First Apology*, chs. 6 & 67, in *The Ante-Nic. Fath.* I:164 & 185f.
- 491) Theophilus: *To Autolytus*, chs. 10-11 & 15, in *The Ante-Nic. Fath.* II:98 & 100f.
- 492) Clement of Alexandria: *Stromata*, V:14, in *The Ante-Nic. Fath.* II:468.

- 493) Tertullian: *Against Praxeas*, chs. 2 & 9 & 11, in *The Ante-Nic. Fath.* III:598f & 603f & 606f.
- 494) Origen: *Against Celsus* V:37 and *De Principis*, I:7.
- 495) P. Schaff: *Creeds of Christendom*, Baker, Grand Rapids, 1983 rep., I: 50.
- 496) *Ib.*, I: 57f.
- 497) Athanasius: *In Illud 'Omnia' etc. on Luke 10:22 (Matthew 11:27)* 3; and *Incarnation of the Word* 3; and *Against the Heathen* III:46. All in *Nic. & Post-Nic. Fath.*, 2nd Series, Eerdmans, Grand Rapids, 1971, IV:88 & 37 & 29.
- 498) Athanasius: *Four Discourses against the Arians* II:18:32, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:365.
- 499) Athanasius: *ib.* II:21:57, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:379.
- 500) Athanasius: *Against the Heathen* II:34, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:22.
- 501) Athanasius: *Four Discourses vs. Arians* II:28:41-42; and his *De Synodis* II:28, in *Nic. & Post-Nic. Fath.* Both in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:370-71 & 466.
- 502) *The Athanasian Creed*, arts. 3-37 & 44, in Schaff's *Creeds* I:66-69.
- 503) Cyril: *Catechetical Lectures* IV:16 & XVI:4,19,24 & XVII:21,34 & XVIII:28 - in *Nic. & Post-Nic. Fath.*, 2nd Series, VII:22,116,120f,129,132,141.
- 504) Hilary: *De Synodis* XI:25-29 & XXVII:67, in *Nic. & Post-Nic. Fath.*, 2nd Series, IX:11f & 22.
- 505) Hilary: *On the Trinity* I:36 & II:1 & XII:57, in *Nic. & Post-Nic. Fath.*, 2nd Series, IX:50-52 & 233.
- 506) Gregory Nazianzen: *In Defence of his Flight to Pontus* (36-38), and *On the Great Athanasius* (2), and *On the Holy Spirit* (chs. 12-14) - in *Nic. & Post-Nic. Fath.*, 2nd Series, VII:212f & 270 & 322.
- 507) Gregory of Nyssa: *On the Holy Trinity and of the Godhead of the Holy Spirit to Eustachius* and *On 'Not Three Gods'* and *The Great Catechism* chs. 2 & 3 & 39 - in *Nic. & Post-Nic. Fath.*, 2nd Series, V:326-27 & 331 & 477 & 506.
- 508) Gregory of Nyssa: *Against Eunomius* I:18 & II:14 and *To the City of Sebasteia* ch. 2 and *To Eustathia, Ambrosia and Basilissa* 18 - in *Nic. & Post-Nic. Fath.*, 2nd Series, V:55 & 128 & 528f & 542f.

- 509) Basil: *The Hexaemeron* I:2,6f and IX:6 - in *Nic. & Post-Nic. Fath.*, 2nd Series, VIII:53 & 62f & 106f.
- 510) Basil: *On the Spirit* V:7 & VIII:19 & IX:22 & X:24-26 & XI:27 & XII:28 & XVI:37f & XVII:43-47 & XXVI:63f & XXVII:68 & XXIX:71f - in *Nic. & Post-Nic. Fath.*, 2nd Series, VIII:6,13-19,23f,27-29,39f,43f.
- 511) Basil: *Letters* VIII:2 & XXXVIII:3-6 & LI:3f & XC:2 & CV & CCX:4 & CCXXVI:3 & CCXXXVI:6 & CCCLX - in *Nic. & Post-Nic. Fath.*, 2nd Series, VIII:116,138-40,156,176,186,250,268,278,326.
- 512) Basil's word "Three" is here neuter. It implies the neuter word *Prosoopa* (or 'Persons') - unlike the prior masculine word *Theos* (or 'God').
- 513) Ambrose: *On the Holy Spirit* I:XIII:131f & II:1-2 & VIII:71f & III:12:92 to 14:96 & III:XII:165-7 - in *Nic. & Post-Nic. Fath.*, 2nd Ser., X:110f & 115 & 124 & 148f & 158.
- 514) Ambrose: *On Belief in the Resurrection* II:96 - in *Nic. & Post-Nic. Fath.*, 2nd Ser., X:189f.
- 515) Ambrose: *On the Christian Faith* I:8-11 & II:XII:106f & IV:VIII:89-92 & V:XIV:174 - in *Nic. & Post-Nic. Fath.*, 2nd Ser., X:202f & 238 & 273f & 306.
- 516) John Chrysostom: *Homilies on St. John* 1:3 at V:2 & 12:34f at LXVIII:39f & 16:4-6 at LXXVIII:3 & 20:10f at LXXXVI:22f - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:23 & 252 & 288f & 325f.
- 517) John Chrysostom: *Homilies on First Corinthians* 12:1-2 at XXIX:7 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:171.
- 518) John Chrysostom: *Homilies on Second Corinthians* 4:1-2 at VIII:6 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:319.
- 519) John Chrysostom: *Homilies on Second Corinthians* 4:1-2 at XXX:3 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:418f.
- 520) John Chrysostom: *Homilies on Hebrews* 1:3 at II:1-2 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:370f.
- 521) John Chrysostom: *Homilies on Hebrews* 6:13-16 at XI:5 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:420.
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- 523) Jerome of Bethlehem: *The Dialogue against the Luciferians* 9-15 - in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:324-37.
- 524) Jerome and Gennadius: *Lives of Illustrious Men*, Part 2, chs. XXVI^f and XXXIX - in *Nic. & Post-Nic. Fath.*, 2nd Ser., III:391^f.
- 525) Augustine: *On the Trinity* I:12:24^f & IV:21:30 & V:8:9 & VI:10:12 & VII:6:12 & XII:6:6 & XV:28:51 - in *Nic. & Post-Nic. Fath.*, 1st Series, III:31,85^f,92,103,113,157,227.
- 526) Augustine: *City of God* X:24 & XI:10,24-28 - in *Nic. & Post-Nic. Fath.*, 1st Series, II:195,210,218-21.
- 527) Augustine: *On Faith and the Creed* III:3 to IV:5 & IX:16 - in *Nic. & Post-Nic. Fath.*, 1st Series, III:322^f, & 327.
- 528) Augustine: *On the Creed for Catechumens* 3^f, 13-16 - in *Nic. & Post-Nic. Fath.*, 1st Ser, III:369^f & 374^f.
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- 544) P. Schaff: *Creeds of Christendom*, Baker, Grand Rapids, 1983 rep. ed., I:591f.
- 545) E.G.A. Boeckel: *Die Bekenntnisschriften der evangelisch-reformierten Kirche*, F.A. Brockhaus, Leipzig, 1847, pp. 851-863. The translation of the large portion of the *Hungarian Reformed Confession of Faith* from Boeckel's German into English, cited above, is my own - F.N. Lee.
- 546) *Encyclopaedia Britannica*, Encycl. Britannica Inc., Chicago, 1974, *Micropaedia* V:212 and *Macropaedia* 9:34f.
- 547) See M.V. Dixon's 'The Hungarians' - in *Hutchinson's Story of the Nations*, *op. cit.*, pp. 1322f & 1318.
- 548) Compare the famous hymn *Onward Christian Soldiers!*, words by Sabine Baring-Gould and music by Sir Arthur Sullivan (in *Scottish [Presbyterian] Church Hymnary*, Oxford University Press, 1927, p. 655).
- 549) Compiled by F.N. Lee from J.A. MacCulloch's article *Eschatology* in the *Hastings' Encyclopaedia of Religion and Ethics* (1912 5:376), and from the article *Mahometans* in the *Encyclopaedia Britannica* (1771 3:13-17).
- 550) Rom. 4:3.
- 551) A. Kuyper: *Om de Oude Wereldzee [Round the Mediterranean Sea]*, Van Holkema & Warendorf, Amsterdam, 1907, I:vi,2,7,17,19f,21f,24,29f,40,325,335; II:1f,3f,7f,11,23,39f,506-11.
- 552) A. Kuyper: *Pro Rege [For the King]*, Kok, Kampen, 1911, III:312f and 580f.
- 553) In six days - *Qur'an* 7:54; 41:9-12; 50:38 & 57:3-4 (*cf.* Gen. 1 & Ex. 20:8-11); variety in Qur'an 35:27-28 (*cf.* Job 28:1-26; 29:23; 36:26-33; 27:5-6; 38:25-28); God's mighty deeds - *Qur'an* 2:117; 16:40; 40:68 (*cf.* Gen. 1:2-7 & Ps. 33:6-9); purpose of - *Qur'an* 15:85; 16:3; 22:14; 44:38-39; 45:22; 46:19 (*cf.* Rev. 4:11); on man - *Qur'an* 16:4-5,14 & 40:57 (*cf.* Gen. 1:26-28 and Pss. 8 & 103 & 104); Adam and Eve - *Qur'an* 2:30f.; 3:59; 4:1; 6:98; 7:11; 15:26; 20:117f.; 49:13.

- 554) Paradise trees - *Qur'an* 2:35 & 20:120f (cf. Gen. chs. 2 & 3; Rev. 2:7 & 22:2-14); Fall - *Qur'an* 2:35-36; 7:19-25; 90:4 (cf. Gen. 3:6f; Rom. 5:12f; I Cor. 15:22).
- 555) Adam - *Qur'an* 2:27; 20:115; 95:1-3 (cf. Isa. 24:5; Hos. 6:7-11; Eccl. 7:29); Noah - 3:33 & 6:82-84 (cf. Gen. 6:13-18 & 9:1-17); Abraham - *Qur'an* verses on: his prophethood, 19:41; the Caaba, 2:125-27 & 3:95-97; his religion, 2:124-30 & 6:75 & 19:41-50 & 22:26-30 & 29:17-19; and sacrificing of his son, 37:99-111. See too: 2:124-28; 3:95f; 6:74-83; 9:113; 11:69-76; 14:35-41; 16:120f; 19:41-50; 21:51-71; 22:26-30; 26:70-87; 29:16-25; 37:83-113; 53:37; 60:4f & 87:19 (cf. Gen. chs. 11 to 25; Rom. 4:1f; Gal. 3:6 to 4:22f; Heb. 7:1f & 11:8-19); Isaac - *Qur'an* verses: on his birth, 11:69-73 & 15:51-55; and on his prophethood, 37:109-13 (cf. Gen. chs. 17 to 28; Rom. 9:7-10; Gal. 4:4-26); Abraham, Isaac & Jacob - *Qur'an* 6:83f; 19:41,49; 29:27 (cf. I Kgs. 18:36); Job - *Qur'an* 21:83f; 28:41f (cf. Job 1:21f; 19:25f; 42:10f; Ezek. 14:14f; Jas. 5:8f); Moses - *Qur'an* 2:53; 11:110; 19:51-53; 20:9-56; 28:29-35; 46:12; 53:36 & 87:19 (cf. Deut. 18:15; 34:10 and John 6:14 and Acts 3:22 & 7:37); David - *Qur'an* 4:163; 5:71; 6:83f; 21:78f,105 (cf. Psalms; Acts 2:25f; 3:25f); Solomon - *Qur'an* 6:83f; 21:78f; 27:15-44; 34:12-14; 38:30-40 (cf. Prov. chs. 1 to 29 & Eccl. chs. 1 to 12 and Luke 11:31 & 12:27f); Elijah - *Qur'an* 6:83f & 37:123-32 (cf. I Kgs. ch. 17 to II Kgs. ch. 2 & Mal. 4:5f & John 1:21f & Matt. 11:12-14); and John the Baptizer - *Qur'an* 3:38; 6:85; 19:6-15 (cf. Luke 1-7 & John 1-3).
- 556) Jesus Christ 'the Word of God' - *Qur'an* 3:45; 4:171 (cf. Gen. 1:1-3; John 1:1-18).
- 557) His virgin birth - *Qur'an* 2:87,253; 3:42-48,59; 19:16-35.
- 558) His true humanity - *Qur'an* 3:59 & 5:78 (cf. Luke 2:16f & Phil. 2:7f & Heb. 2:6f).
- 559) Jesus is the Christ (Messiah) - *Qur'an* 3:45; 4:171; 5:19; 9:31 (cf. Matt. 16:16f).
- 560) Christ's miracles - *Qur'an* 3:45-49 & 5:113-15 (cf. Isa. 35:5-6 & Matt. 11:5-6).
- 561) Christ's exaltation - *Qur'an* 3:55; 4:158f; 5:119f (cf. Acts 2:32f & Phil. 2:9f).
- 562) Christ's final coming back - *Qur'an* 43:61 (cf. Acts 1:6-11; 3:20f; II Thess. 1:7f).
- 563) Spirit inspires Scripture - *Qur'an* 2:37,87,253 and 26:192f (cf. Gen. 2:7 & 5:1; II Tim. 3:16 and II Pet. 1:19f and 3:15f).
- 564) Spirit strengthens men - *Qur'an* 2:87,253; 58:22; 97:4 (cf. Rom. 8:2f; I Cor. 12:3f).
- 565) Christ at the judgment - *Qur'an* 43:61 (cf. Matt. 24:29; 25:31-46; II Th. 1:7-10).
- 566) A new creation - *Qur'an* 21:104 (cf. Heb. 1:10-12 & II Pet. 3:13 & Rev. 21:1-5); Gardens and fruit-trees - *Qur'an* 18:30f; 22:23; 55:46f; 69:22, 23 (cf. Rev. 22:2); Rivers - *Qur'an* 18:31 & 22:23 & 55:46-66 (cf. Rev. 22:1-2); Everlasting life - *Qur'an* 2:82 & 9:72 (cf. John 3:16 & 14:2-6 and Matt. 25:46).

- 567) Hell a burning fire - *Qur'an* 6:128; 19:68-70; 25:11-14; 69:27-31; 76:4; 87:10f (cf. Matt. 25:41; Mark. 9:44-45; Rev. 14:10-11; 20:10).
- 568) A renewed Earth *Qur'an* 4:171 & 5:75-76 (cf. Matt. 28:18 & I John 5:6-8); *Qur'an* 4:157 & 19:33f (cf. Matt. 27:22-54; Luke 23:33-53).
- 569) J. Calvin: *Sermons on Deuteronomy*, Banner of Truth, Edinburgh, 1987, pp. 528b 55-63, 529a 58-66 to 529b 1-2, 544b 67 to 545a 1-40, & 545b 1-8.
- 570) *Ib.*, p. 666b [25-28].
- 571) M. Luther's *Works*. Weimer ed. (52, 549).
- 572) Dr. M. Luther's *Deutscher Thesaurus (Deutscher Thesaurus des Hochgelehrten wertberuembten und theuren Man D. Mart. Luthers)*, ed. T. Kirchner [Franckfort am Mayn, 1570], Luedenscheid: Christlicher Verlag Johann Berg, 1983 rep., pp. 407f.
- 573) J. Calvin: *Commentaries on the Book of the Prophet Daniel* [1561], Grand Rapids: Eerdmans, 1948, II:346.
- 574) Luther's *Works*, Weimer ed., 52, 549.
- 575) M. Luther's *German Thesaurus*, pp. 399f.
- 576) *Ib.*, pp. 407f.
- 577) See A.Y. Ali: *The Holy Qur-an - Text, Translation & Commentary*. Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore, Pakistan, Two Vols, 3rd ed., 1938, I:144 at its n. 416 & II:1540 at its n. 5438. There, Ali argues:
- "In the New Testament as it **now** exists, Muhammad is foretold in the Gospel of St. John 14:16, 15:26, and 16:7. The **future** Comforter," says Ali, "cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present helping and guiding Jesus. The Greek word translated 'Comforter' is *Paracletos*, which is an easy corruption from *Periclytos* which is almost a literal translation of 'Muhammad' or 'A[c]hmad' See: *Quran* 61:6.
- "Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad - e.g. the *Gospel of St. Barnabas*, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907, with an English translation by Mr. Lonsdale and Laura Ragg....
- "[In the *Quran* 61:6,] *A[c]hmad* or *Muhammad*, the Praised One, is almost a translation of the Greek word *Periclytos*. In the present Gospel of John 14:16, 15:26 and 16:7 - the word 'Comforter' in the English version is for the Greek word

Paracletos which means 'Advocate' [cf. I John 2:1]; 'one called to the help of another'; a 'kind friend'; rather than 'Comforter.'

"Our [Islamic theologians or] doctors contend that *Paracletos* is a corrupt reading for *Periclytos*, and that in the original saying of Jesus there was a **prophecy** of our holy Prophet *A[c]hmad* **by name**. Even if we read *Paraclete*, it would apply to the holy Prophet, who is 'a mercy for all creatures' (21:107) and 'most kind and merciful to the believers' (9:128)."

However, from the Christian point of view, a full discussion reveals the bogus nature of this *Gospel of St. Barnabas*. See Dr. C. Schirrmacher: *Der Islam [Islam]* (Neuhausen/Stuttgart: Haenssler-Verlag, II:268-300).

- 578) J. Calvin: *The Gospel According to St. John Part Two 11-21 and The First Epistle of John*, Grand Rapids: Eerdmans, 1961, p. 88.
- 579) J. Calvin: *Commentary on Second Thessalonians* [in his *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, Grand Rapids: Eerdmans, 1961 rep., pp. 398-400].
- 580) G.S. Faber: *A Dissertation on the Prophecies that have been Fulfilled, are now Fulfilling, or Will Hereafter be Fulfilled, Relative to the Great Period of 1260 Years; the Papal and Mohammedan Apostasies; the Tyrannical Reign of Antichrist, or the Infidel Powers; and the Restoration of the Jews*, M. & W. Ward & Evert Duyckinck, New York, 1811 ed., I pp. 172f, 188f, & 286f.
- 581) Luther's *Works*, St.: Louis: Concordia, 1967 ed., 30:257.
- 582) J. Calvin: *The Gospel according to St. John 11 - 21 and The First Epistle of John*, p. 289.
- 583) M. Luther: *Works*, Philadelphia: Muhlenberg, 1932, VI, pp. 480f.
- 584) *Ib.*, VI, p. 483.
- 585) *The Geneva Bible*, Madison: University of Wisconsin rep. ed., 1969, II:117, at Rev. 9:2c.
- 586) *Ib.* II:117, at Rev. 9:3c.
- 587) Thus A.Y. Ali in his *op. cit.* I:56 at its note 138.
- 588) L. Lindeboom (ed.): *Bijbel, dat is de Gansche Heilige Schrift bevattende al de Canonieke Boeken des Ouden en Nieuwen Testaments, door Last van de Hoog-Mog. Heeren Staten-Generaal der Vereenigde Nederlanden en volgens Besluit van de Synode Nationaal gehouden te Dordrecht, in de jaren 1618 en 1619, uit de Oorspronkelijke Talen in onze nederlandsche taal getrouwelijk overgezet [Bible,*

that is the Whole Holy Scripture containing all the Canonical Books of the Old and New Testaments, held by order of the High & Mighty Lords of the States-General of the United Netherlands and according to the Decision of the National Synod held at Dordt in the years 1618 and 1619, faithfully translated from the Original Tongues into our Dutch Language], J.H. Kok, Kampen, 1913 rep., n. 1 at Rev. 9:1.

589) T. Goodwin: *An Exposition of the Book of Revelation*, in *The Works of Thomas Goodwin, D.D.*, James Nichol, Edinburgh, 1861 rep. re-rep. by Mounts Pub. Ltd., 202 West Academy, Louisville, Ms. 39339, U.S.A., III:56.

590) Calvin observes (in his *Comm. Dan.* I:162 & I:181f): "All writers endowed with a sound judgment and candidly desirous of explaining the Prophet's meaning [in Dan. 2:31f], understand this without controversy of the Four Monarchies [viz. the Neo-Babylonian and the Medo-Persian and the Hellenistic-Greek and the Pagan-Roman] - following each other in succession. The **[mediaeval] Jews**, when pressed by this interpretation, confuse the [A.D. 1062f] Turkish with the [Pagan] Roman Empire.... They wish to escape confessing Christ as having **been** exhibited to the World.... The Jews **agree** with **us** [viz. **historicalistically**] in thinking that this passage [Dan. 2:44f] cannot be otherwise understood than of the perpetual reign of Christ [the **Messiah**].... But they differ from us in [yet] expecting a Christ of their own.

"Hence, they [viz. **Judaists**] are compelled in many ways to corrupt this prophecy. Because if they grant that the Fourth Empire or Monarchy was accomplished in the [Pagan] **Romans**, they must necessarily acquiesce in the **Gospel**, which testifies about the **arrival** of that Messiah.... For Daniel here openly affirms that Messiah's Kingdom should arrive at the close of the Fourth Monarchy. Hence they fly to the miserable refuge that by the Fourth Monarch should be understood the Turkish Empire, which they call that of the Ishmaelites, and thus they confound the Roman with the Macedonian Empire....

"There is no doubt, then, that Daniel intended the Romans by the Fourth Empire.... The **Turks** [or rather the **Muslims**] a **long time afterwards**, namely 600 years, suddenly burst forth like a deluge." They did so, however, precisely into the Roman Empire, so that also Islam can be included in at least the 'second half' of Daniel's Fourth Empire. (Cf. again, at n. 570 above, Calvin's remark in his sermon on Deut. 18:20 that alongside of the Papacy also "**Mahomet**" was one of "**the two horns of Antichrist**.")

Examples of such mediaeval Jews are the 8th-9th century Rabbi Eliezer, the 10th-century Karaites Solomon ben Jeroham and Yefeth ben Ali Halevi, the 12th-century Rabbis Abraham ben Ezra and Moses Maimonides, the 16th-century Rabbi Abravanel, and the 17th-century Rabbi Manasseh ben Israel.

Eliezer nicknamed **Rome** 'Edom' - as Daniel's Fourth World Empire. Solomon ben Jeroham held the **Romans** would be destroyed in the midst of the last week in Dan. 9. Yefeth Halevi claimed that in Dan. 7 the ten horns were **Roman**; and the 'little horn' that becomes 'stout' - **Islam**. Abraham ben Ezra claimed the Fourth

Beast was the **Roman Empire**. Maimonides regarded **Jesus** as the ‘little horn’ - just like the false-prophet **Mohammed**. Abravanel regarded Dan. 7’s ‘little horn’ as **the Papacy**, and Dan. 11:31 as indicating both **Islam** and **Romanism**. And Manasseh ben Israel regarded the **two legs** of Daniel’s statue as representing **Rome** and **Turkey**, and the ‘little horn’ as portraying **Islam**. See L.E. Froom: *The Prophetic Faith of Our Fathers*, Review & Herald, Washington D.C., 1950, II:199,201,206f,211-15 & 230-37.

591) Many mediaeval churchmen warned against Islam from the prophecies of Holy Scripture. Such included the tenth century’s Arethas of Caesarea, the 1124 Guibert of Nogent, the 1191 Joachim of Floris, the 1292 Arnold of Villanova, and the 1321 Archbishop Pierre Aureoli of Aix. Compare L.E. Froom’s *op. cit.*, I:572,688,704,755,784,790,896f. See too F.N. Lee’s *Antichrist in Scripture: Luther and Calvin’s Doctrine of Antichrist*, Lewes: Focus Christian Ministries Trust, 1992; and his *John’s Revelation Unveiled*, Pretoria: Ligstryders, 1999.

592) M. Henry: *A Commentary on the Holy Bible, with Practical Remarks and Observations*, London: Marshall Bros. Ltd., n.d., IV:1270f.

593) J. Calvin: *Commentaries on Daniel*, Eerdmans, Grand Rapids, 1948, I:183-85.

594) J. Calvin: *Ib.*, II:21.

595) M. Luther: *Collected Works*, ed. Walch, XVIII, pp. 1474f.

596) *Works*, Holman, Philadelphia, 1915, II, pp. 149 & 154.

597) Luther’s *Works*, Weimer ed., 52, 549.

598) *Op. cit.*, II:681 nn. 68 & 85.

599) *Works*, Weimer, XI., pp. 72-85.

600) *No. 430*, p. 194; in Froom’s *op. cit.*, II:272.

601) *Table Talk* 3,646,5-10.

602) Thus the *Codex Alexandrinus*, the *Codex Sinaiticus*(c), the *Koinee*, and several other manuscripts (*K*, *L*, and others).

603) Luther’s *Works*, Weimer ed., 52, 549.

604) J. Calvin: *Gospel according to St. John 11 - 21 and The First Epistle of John*, pp. 256f & 261.

605) T. Goodwin: *op. cit.*, III:27-29.

- 606) *Ib.*, pp. 208,209,208.
- 607) *Ib.*, pp. 23f & 53.
- 608) J. Edwards: *A History of Redemption* (any edition), Period III, Part II:III:2dly.
- 609) Muir's book *The Caliphate* (p. 44), as cited in W.L. Emmerson's book *Die Bybel Spreek (The Bible Speaks)*, Sentinel, Kenilworth, South Africa, n.d., p. 484.
- 610) A Barnes: *Revelation* [1860], Baker, Grand Rapids, 1949, at Rev. 9:7f.
- 611) A. Kuyper: *Om de Oude Wereldzee*, II:16-21.
- 612) See the *Qur'an* chs. 44 & 51-54f & esp. 52:17-20f.
- 613) I Tim. 5:6 *cf.* Prov. 2:13-19 & 5:5 & 7:23-27 & 8:36 & 9:13-18 & John 3:18-21,36 & 5:24f & Jude 12-19 & Rev. 3:1 & 20:4,7.
- 614) P. Schaff: *History of the Christian Church* [1910], Eerdmans, Grand Rapids, 1968, IV:172.
- 615) *Cf.* Alexander Keith, as quoted in W.L. Emmerson's *op. cit.* (at n. 609 above). See too (in *idem*) the citation from Professor Davis's *Short History of the Near East* (p. 32).
- 616) *Abaddon* = 'Destroyer' (Heb. '*abad* = destroy). *Cf.* Greek *apollumi* = destroy (hence the word *Apollyon* = 'Destroyer'). The *Geneva Bible* (II:117 at Rev. 9:11y) comments here that Abaddon is the "destroyer"; and that "Antichrist the son of perdition destroys men's souls with false doctrine, and the whole World with fire and sword." Significantly, Matthew 10:28 implies that also Satan destroys.
- 617) *Geneva Bible* (II:117 at Rev. 9:11x).
- 618) See K. Cragg: *The Call of the Minaret*, Oxford U. P., New York, 1956, p. 43.
- 619) I John 2:22f; John14:6; Matt. 28:19.
- 620) J. Calvin: *Inst.* II:6:4.
- 621) J. Calvin: *The Gospel according to St. John 11 - 21 and The First Epistle of John*, p. 261 (on First John 2:22f).
- 622) Rev. chs. 2 & 3.
- 623) E.L. Marrison: *Christian Approach to the Muslim*, Edinburgh House, London, 1959, p. 36.

- 624) *Works*, VI, p. 483.
- 625) II:117, at Rev. 9:14a.
- 626) *Op. cit.*, pp. 56-62.
- 627) A. Kuyper: *Locus de Consummatione Saeculis* [*Locus on the Consummation of the Ages*], p. 220, in his *Dictaten Dogmatiek* [*Dogmatic Dictations*], J.H. Kok, Kampen, n.d., V.
- 628) A. Kuyper: *Om de Oude Wereldzee*, II:16-21.
- 629) A. Kuyper: *Pro Rege*, III:339.
- 630) *Op. cit.*, III:550, n. 20 at Rev. 9:16.
- 631) See G.G.N. (Lord) Byron's book *The Byzantine Achievement* (pp. 290f).
- 632) Rev. 9:4a-5a,6.
- 633) Rev. 9:4f,7,9f *cf.* vv. 16-19.
- 634) M. Henry: *op. cit.*, VI:1396f on Rev. 9:13-21.
- 635) Rev. chs. 13 & 17 *cf.* 8:10-13 & 9:14f,20f & 10:3f,9-11 & 11:2f,7 & 12:3,6-17.
- 636) J. Durham: *A Complete Commentary upon the Book of Revelation*, Robert Renny, Falkirk, 1999 ed., II:176f & II:601.
- 637) Rev. 9:20 *cf.* 2:14-20 with Lev. 19:4 & 26:1 and Acts 7:41 & 15:20-29 and I John 5:21.
- 638) Gen. 31:19-35 and Ex. 23:24 & 32:1-19 & 34:13 and Deut. 7:5 & 16:22 and Num. 33:52 and Judg. 17:5 & 18:14-20 and I Sam. 15:23 & 19:13-16 and II Kgs. 23:24 and Ezek. 21:21 and Hos. 3:4 and Zech. 10:2 and Rom. 1:23 and Rev. 13:14-15 & 14:9-11 & 15:2 & 16:2 & 19:20 & 20:4.
- 639) Ex. 20:3 & 23:13 & 34:24; Deut. 5:7 & 7:4 & 8:19 & 11:16-28 & 13:2-6 & 17:3 & 18:20 and I Chr. 16:26 and Ps. 96:5-7.
- 640) Spanish *Decrees of the Church Council of Eliberis*, canon 36.
- 641) Epiphanius: *Epistle to Jerome*, cited in Calvin's *Prefatory Address to the King of France* (in his *Inst.* Vol. I p. 11 at its n. 7) and also in his *Inst.* (at I:9:6).
- 642) Augustine: *The City of God*, IV:8 & IV:31.

- 643) *Ib.*, III:552 n. 4.
- 644) *Works*, VI, p. 484.
- 645) Rev. 18:4 *cf.* Heb. 9:10 & Rom. 11:16-26 & II Th. 2:3 to 3:1 & Jude 3f,18-23.
- 646) Rev. 9:1,11; 16:13-19; 19:11,15,20f; 20:1,4,6,9f.
- 647) See Goodwin: *op. cit.*, p. 63.
- 648) *Ib.*, pp. 118-20.
- 649) M. Luther: *Episteln-Auslegung: Ein Commentar zur...Offenbarung [Exposition of Epistles: A Commentary on...Revelation]*, Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp. 1144f.
- 650) See Goodwin: *op. cit.*, p.134.
- 651) *Ib.*, p.140.
- 652) *Op. cit.*, pp. 208f.
- 653) *Op. cit.*, pp. 209 & 63.
- 654) J. Durham: *op. cit.*, II:604.
- 655) III:566 n.1 on Rev. 16:12. Some see the Euphrates in Rev. 16:12 as a barrier against Judaism (thus Pond), against Paganism (thus Dowling), or against formerly papal and subsequently revolutionary France (thus Barnes). Some see this as referring to Westerners (thus Noyes & Mason *cf.* Rev. 15:4 16:10-14 & 17:14-17 & 18:9f & 19:14-21 & 21:24-26); Romanists (thus Fleming & Lampe & Gill); Jews (thus John Cotton, Goodwin, Matthew Henry, Fleming, and Lampe); Muslims (thus Matthew Henry, Gill, Barnes, Makrakis and McFarlane); Pagans alias 'the fullness of the Gentiles' (Rom. 11:25 *f cf.* Fleming, Lampe, Gill and Barnes); or the Orient.
- 656) C.I. Scofield: *The Scofield Reference Bible*, New York: Oxford Univ. Press, [1909] 1945, at Daniel 2:41.
- 657) Rev. 16:12 *cf.* vv. 10. See J. Cotton Sr.'s *op. cit.*; J. Edwards's *op. cit.* pp. 302-6; and Hopkins's *op. cit.* pp. 99f. Wrote Edwards: "I will not now stand to inquire what is intended by the pouring out of the sixth vial on the river Euphrates...but would only say that it seems to be something immediately preparing the way for the destruction of the spiritual Babylon - as the drying up of the river Euphrates which ran through the midst of old Babylon was what prepared the way of the Kings of the Medes and Persians, the Kings of the East, to come in under the walls and destroy that city. But whatever this be, it does **not** appear that it is anything which

shall be accomplished **before** that work of God's Spirit is begun by which, as it goes on, Satan's visible kingdom on Earth shall be utterly overthrown."

658) Rev. 15:14 *cf.* 16:10,12,19 & 17:14-17 & 18:2,4. The Medo-Persians captured the Ancient Babylon by diverting the waters of the adjacent Euphrates. Rev. 16:12*f* *cf.* Isa. 21:9*f*; Jer. 50:1,38; 51:36*f*; *cf.* Dan. 5:30 & Xenophon's *Cyrop.* vii.5. See Matt. 28:19; Acts 1:5-8; 2:1-18.

According to the seventeenth-century Puritans, this drying up of the waters of the Euphrates refers to the universal proclamation of the Gospel, and thereafter even to the Orient's embracing thereof. *Cf.* Isa. 27:12*f* with Rev. 15:4 & 16:10-12 & Matt. 2:1-11 & Luke 4:16-21.

According to John Cotton and Hopkins, this refers to the vital waters of the Romish Babylon progressively drying up after the victorious Protestant Reformation and prior to the evangelization of the Kings of the East. Hopkins's expectation may well be fulfilled before the realization of Edwards's expectations of the ultimate christianization of the Orient.

On the Turks and other Muslims, *cf.* the *Westminster Assembly's Directory for the Publick Worship of God* (the section on prayer); Jonathan Edwards (*Hist. of Redemption* III:327); and Barnes on Rev. 16:12-14 & 16:16 and on Rev. 18:24 at its n. 6 (referring back to 16:10-16).

According to Hengstenberg as well as Dijk, the preparation of the road of the Kings of the East here represents **the modern rise of the Non-Christian Orient against Western Christianity**. Hengstenberg and Dijk may well be correct in their interpretations of the course of events before the happy realization of the expectations of many other Scholars predicting rather the (re-) protestantization of backslidden Pseudo-'Protestants' and Romanists, and the ultimate christianization of the East and the West and the Muslims and the Pagans and the Jews - before the end of the World. For ultimately, the whole World shall indeed be christianized. See *Westminster Larger Catechism*, QQ. & AA. 191*f*.

659) A. Makrakis's *Interpretation of the Revelation of St. John the Divine*, Orthodox Christian Educational Society, Chicago, 1972, pp. 401*f*.

660) *Op. cit.*, III:97.

661) J. Durham: *op. cit.*, II:172,174*f*.

662) A. Makrakis: *op. cit.* pp. 404 & 406-8.

663) J. Edwards's *op. cit.* (Period II Part II Application 4).

664) A. Barnes's *op. cit.* at Rev. 16:13*f* & 19:20.

- 665) *Cf.* in his *op. cit.*, A. Barnes's *Analysis* of Rev. ch. 16; and his *Commentary* at Rev. 16:12*f.*, including his comment on Rev. 18:24 at its n. 6 (referring back to Rev. 16:10-16).
- 666) Rev. 16:16 *cf.* 16:12-21 & 17:1 to 18:21 & 19:17-21 & 20:1-11. This is, says Rev. Apostolos Makrakis (*op. cit.* pp. 414*f.*), a revolt against the "Popish-Turkish social systems."
- 667) Judg. 4:5-16 & 5:4-21, esp. v. 19; II Kgs. 23:29*f.*; 20:1-11; Rev. 11:13; 16:1-7*f.*
- 668) *Op. cit.* at Rev. 16:12-21.
- 669) Rev. 16:17-21 *cf.* 11:13. See too Rev. Makrakis's *op. cit.* pp. 414*f.*: "Through the revolution of the Greek race against Turkish authority.... The possession of Constantinople is the symbol of authority over the entire East.... The sacred writer says [in Rev. 16:18*f.*] that as a result of the great earthquake, 'the great city was divided into three parts' - **the 'great city' being taken to represent the entire Turkish Empire.**"
- 670) For the relationship between Rome's Papacy and romanizing Pseudo-'Protestants' *etc.*, see Rev. 17:5. On the increase of a **revitalized Islam** (possibly later **in coalition** or at least *in tandem with Rome*), *cf.* Rev. 9:1-20; 13:11-18; 16:12-19; 19:19-20; 20:8-10 *cf.* Matt. 24:11,26 & Deut. 18:15-20.
- 671) *Op. cit.*, II:120 n. *t* at Rev. 16:19.
- 672) *Op. cit.*, VI:1406 on Rev. 16:12-16.
- 673) Dr. M.Luther: *Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag der Evangelischen Buecherstiftung, 1866, pp. 1144*f.* & 1166.
- 674) *Works* VI, p. 486.
- 675) *Op. cit.*, II:121, n. *n* at Rev. 20:8.
- 676) *Op. cit.* at Rev. 20:8.
- 677) See the Westminster Assembly's *Directory for the Publick Worship of God*. Of Publick Prayer before the Sermon (middle).
- 678) A. Kuyper: *Ons Program*, J.H. Kruyt, Amsterdam, 1879, pp. 963*f.* & 968-72.
- 679) J. Calvin: *Sermons on Deuteronomy*, Banner of Truth, Edinburgh, 1987, pp. 809a lines 19-60 & 809b 47-48 & 55-57.
- 680) Calvin's *Appendix to the Tract on the True Method of Reforming the Church*, in his *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958, III:251-52. There, an

opponent asked "whether Baptism is to be denied to a Jew or a Turk, if they request it." Calvin replied: "Here, everybody sees under what gross hallucination he [Calvin's opponent] labours in assuming that those are aliens to whom he [Calvin's opponent] assigns faith" - as manifested by their request to be baptized. Calvin himself uniformly taught "that by faith, all who were most alien, are united into the family and body of Christ.... This is no reason why they should not also be united to the Church by a formal rite as a more complete ratification of their ingrafting." Calvin's opponent "never considers what distinction there is between the children of Christians and Turks" - before either are baptized. But once the Islamic Turks come to faith in Christ - they and their children should be baptized as those who should now be deemed to have become Christians **before** their baptism.

- 681) J. Calvin: *Commentaries on the Four Last Books of Moses arranged in the Form of a Harmony*, Eerdmans, Grand Rapids, n.d., II:402.
- 682) Calvin: *Sermons on Deuteronomy*, 1987, pp 810a lines 1-21 & 62-66 and 810b 1-5 & 15-19 & 36-56.
- 683) *Dordt Dutch Bible (Staten-Bijbel)* on Pss. 2, 22, 47,48,65,72,87,110,149,150.
- 684) *Ib.* on Isa. 2,9,11,19,23,32,42,45,49,53,54,60,61,62,66.
- 685) Calvin: *Commentary on the Book of the Prophet Isaiah*, Grand Rapids: Eerdmans, 1961, II:79-83.
- 686) *Ib.*, IV:267f.
- 687) *Dordt Dutch Bible (Staten-Bijbel)* on Dan. 2,7,9,10,11,12.
- 688) *Ib.* on Hos. chs. 3,6,11; Joel chs. 1-3; Obad. 18-21; Zeph. chs. 1-3; Hag. chs. 1-2; Zech. chs. 1,8,9,10,14; Mal. ch. 1f.
- 689) *Ib.* on Matt. 12 & 13; Mark 4; Luke 17; and Acts 1 & 13.
- 690) *Ib.* on Rom. 10 & 11.
- 691) *Ib.* on I Cor. 15; Eph. 1 & 3; Phil. 2; I Th. 2 & II Th. 2 to 3:1.
- 692) A. Kuyper: *Pro Rege*, III:316v.
- 693) *Dordt Dutch Bible (Staten-Bijbel)* II:118, at Rev. 11:15x.
- 694) Westminster Assembly: *Larger Catechism*, QQ. & AA. 191-195f.
- 695) *Cf.* in his *op. cit.*, A. Barnes's *Analysis* of Rev. ch. 16; and his *Commentary* at Rev. 16:12f, including his comment on Rev. 18:24 at its n. 6 (referring back to Rev. 16:10-16).

696) *Op. cit.* at Rev. 16:12-21.

697) *Op. cit.*, p. 209.

698) *Op. cit.*, on Rev. 19:11f.

699) Rev. 19:15 & Dan. 12:7-11 and Hopkins's *op. cit. (in loco)*. See too also Rev. ch. 11, & particularly vv. 2f,7-15,18.

700) Isa. 63:3 *cf.* Eph. 1:20-22 & 2:6 & Col. 3:1-5f & Rev. 19:15b.

701) See Luther's *Works*, Muhlenberg ed, VI, pp. 486f.

702) A. Kuyper: *Ons Program*, pp. 963f. & 968-72.

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ABOUT THE AUTHOR

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel Lee in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the privilege of leading his parents to Christ; and became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal and an Advocate (Barrister) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson, Ms.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis; Research Scholar-in-Residence at the Christian Studies Center in Memphis; Academic Dean of Graham Bible College in Bristol, Tn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) - and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees - including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

After the murder of his father, Lee had the joy of leading the murderer in jail (and later also the latter's parents) to Christ. Loving study, Lee prefers preaching and leading the lost to God.

Lee rises early; reads God's Word in ten languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children (Johanna and Anna Marie), both of whom are teachers.

