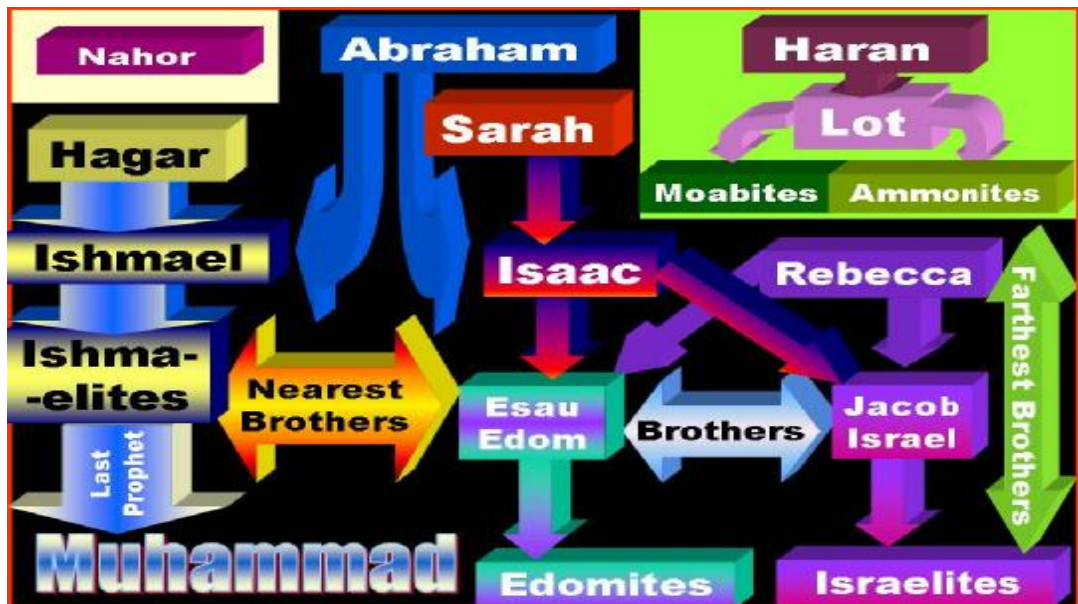


He that should come,
Came 14 century ago



An absolute dating for the Israeli Exodus out of Egypt

(Part VI)

By; Dr. Amrani-Hanchi, M.

10) He that should come, came 14 century ago

The confirmation of Muhammad (P.B.U.H) as that long awaited prophet announced by both; Moses and Jesus (P.B.U.T) is sanctified by the Qur'an¹;

{157} الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ² الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ.

¹ Qur'an (7) Al-Araf [The Heights](الأعراف) (157-158)

² The name "Amu" ("أمو", "عمو") was a nickname for "Arabs" before the advent of Islam;

- 1) There exists an important Egyptian inscription by Queen Hatshepsut (~938 - 915 BC):
"The abode of the Mistress of Qes was fallen in ruin, the earth has swallowed her beautiful sanctuary and children played over her temple ... I declared and rebuilt it anew ... I restored that which was in ruins, and I completed that which was left unfinished. For there had been Amu in the midst of the Delta and in Haur (Auaris), and the foreign hordes of their number had destroyed the ancient works; they reigned ignorant of the god Ra." (Encyclopedia).
- 2) In Goshen, an inscribed block was found bearing the name of pharaoh "Hetepibre" in late Middle Kingdom context. His throne name was "*Amu, son of Saharnedjherytet*" [Rohl, 1995, p.267]. He is thought to be a king of the Egyptian 13th Dynasty. The "Amus" were the Asiatic nomads to the East. { <http://www.ldolphin.org/montgochron.html> }
- 3) **Manethon of Sebennytos**, was an Egyptian historian and priest from Sebennytos (ancient Egyptian: *Tjebnutjer*) who lived during the Ptolematic era, circa 3rd century BC. Manetho recorded *Aegyptiaca* (*History of Egypt*). In his History of Egypt he identifies the Hyksos who ruled Egypt during Joseph's stay in Egypt as "Amu" and identifies them with Arabs.

{157} "Those who follow the messenger, **the Gentile³**
Prophet, whom they find mentioned in their own
(scriptures), - in the Torah⁴ and the Gospel⁵; - for he
 commands them what is just and forbids them what is evil; he allows
 them as lawful what is good (and pure) and prohibits them from what is
 bad (and impure); **He releases them from their heavy burdens**
and from the yokes that are upon them. So it is those who
 believe in him, honour him, help him, and follow the light which is sent
 down with him, - it is they who will prosper."

{158} قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
 وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ **النَّبِيِّ الْأَمِيِّ** الَّذِي يُؤْمِنُ
 بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ.

{158} Say: "O men! I am sent unto you all, as the
Messenger of Allah, to Whom belongeth the dominion of the
heavens and the earth: there is no god but He: it is He That giveth both
life and death. So believe in Allah and His Messenger, the gentile

³ The most common word for gentile (singular) is (גוי) {goy}, which refers in some cases to all gentiles and only to idolatrous gentiles in others. The term (גר תושב) {ger toshav} is used by Rabbi in their halachic rules for "a stranger who permanently resides among Jews." Any gentile who professes a monotheistic religion, including Christianity, can be considered as *ger toshav*. The label "*ger toshav*" is sometimes conferred only on genuine monotheists like the Moslems, but certainly not on Trinitarian Christians. These Jewish authorities assert that the Moslems at least, being genuine monotheists, are entitled to the full status of *ger toshav*, with all the rights and privileges implied therein while others claim that a Moslem is only partially entitled to the status of *ger toshav*!, applicable only in the context of certain halachic rules but not in general! Rules which demonstrate amply that Jews being treated differently by other nations among which they resided in their diaspora was no more than a reciprocal to these very rules developed by the Rabbi according to their local circumstances, though with unjustified excess, the parallel of which we witness nowadays, o irony! in Palestine applied to the local Arabs.

⁴ The Torah is Allah's revelation to Moses (*Pbuh*)

⁵ the Gospel is Allah's revelation to Jesus Christ (*Pbuh*)

(לְגוֹיִם) (Goyim; plural of Goy)⁶ Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided.

The gentile's prophet mentioned by the Qur'an is found in Isaiah (42; 1-13);

1 Behold my servant, whom I uphold; mine elect⁷, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles⁸; 7 To open the blind eyes, to

⁶ The most common word for gentile (singular) is (גוי) {goy}, which refers in some cases to all gentiles and only to idolatrous gentiles in others. The term (גר תושב) {ger toshav} is used for "a stranger who permanently resides among Jews." Any gentile who professes a monotheistic religion, including Christianity, can be considered as *ger toshav* even today. "*ger toshav*" is sometimes conferred only on genuine monotheists like the Moslems, but certainly not on Trinitarian Christians. These Jewish authorities assert that the Moslems at least, being genuine monotheists, are entitled to the full status of *ger toshav*, with all the rights and privileges implied therein while others claim that a Moslem is only partially entitled to the status of *ger toshav*, applicable only in the context of certain halachic rules but not in general!

⁷ Mine Elect (Mustapha in Arabic) (مصطفى) is one of the names of Prophet Muhammad (Phuh).

⁸ This is a fulfillment of a supplication made by Abraham and his first son Ishmael when they raised the foundation of Ka'aba in Mecca { Qur'an (2) (Al-Baqara) (البقرة) [The Cow] (127-120)} ;
{127} وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
{127} And remember Abraham and Isma'il raised the foundations of the House (With this prayer):
"Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

{128} رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
{128} "Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

{129} رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

*bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 **Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. 10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. 11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12 Let them give glory unto the LORD, and declare his praise in the islands. 13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.***

These verses depict Muhammad (P.B.U.H) perfectly and fit him like a glove, without any stretch of imagination, for the following reasons;

- 1) Being sent to the gentile (Goyim) {לְגוֹיִם},
- 2) He didn't fail nor was discouraged, till he has set judgment in the earth.
- 3) the isles (Arabic Peninsula) received his law,
- 4) the last Prophet with a covenant for a light of the Gentiles,
- 5) Kedar stands for the Arabs⁹,
- 6) The inhabitant of the Rock are no other than the Mecca's inhabitants,
- 7) Muhammad is the only prophet to have prevailed over all his enemies¹⁰.

He is the "Shiloh" of Deuteronomy (49; 10);

{129} "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

⁹ Kedar is the son of Ishmael and the father of 'Adnan and is exclusively linked to the Arabs and Muslims to this very day, recite the following prayer in worship, as follows:
"O Allah! Send Your Mercy on Muhammad and on his family [wives and his offspring], as You sent Your Mercy on Abraham's family; and send Your Blessings on Muhammad and his family, as You sent Your Blessings on Abraham's family, in the world, for You are the Most Praise-worthy, the Most Glorious"

¹⁰ See for more details; "Prophet Mohammad in the eye of the west" from this link
{ <http://www.islamology.com/Occasions/Muhammad.west.htm> }

{10} לא-יסור שֶׁבֶט מִיְהוּדָה, וּמַחְקֶק מִבֵּין רַגְלָיו, עַד כִּי-יָבֹא שִׁילֹה, וְלוֹ יִקְהַת עַמִּים.

{10} The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh¹¹; and unto him shall the obedience of the peoples be.¹²

And also the prophet from the brethren of the Israelites {Deuteronomy (18; 18 - 19)}¹³

“I will raise them up a Prophet from among their brethren¹⁴, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” (18:18 AV)

“And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (18:19 AV).

While the *Gospel's* reference in Qur'an (7) Al-Araf [The Heights](الأعراف) (157) cited above finds its echo in the Gospel of *John*;

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:” (John 15:26 AV)

And also;

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter {Paracletos}¹⁵ will not come unto you; but if I depart, I will send him unto you.” (John 16:7 AV)

And also;

¹¹ See for details; “Muhammad In The Bible: The Shiloh From Arabia ‘in; { <http://www.bismikaallahuma.org/archives/2007/muhammad-in-the-bible-the-shiloh-from-arabia/> }

¹² The official interpretation of the ancient synagogue on this passage is that it looks forward to the coming of the Messiah who is called "Shiloh" here.

¹³ See a discussion of this prophesy between the late Ahmad deedat; a Muslim and a Trinitarian in; “WHAT THE BIBLE SAYS ABOUT MUHAMMAD (PEACE BE UPON HIM) THE PROPHET OF ISLAM” in; {<http://www.jamaat.net/muhinbible/muhinbible.html> }.

¹⁴ All Biblicists, for ideological reasons and without exception have erred in translating the Hebrew phrase; “מְקַרְבֵי אֶחְיָהֶם” “by “brethren” in order to lead astray their followers.

¹⁵ See these links for more on this issue;

{ <http://www.muhammad.net/mnsc/mnsc34.htm> },

{ <http://www.angelfire.com/mo2/islamchristianity/muhammad.htm> }

"I have yet many things to say unto you, but ye cannot bear them now." (John 16:12 AV)

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come¹⁶." (John 16:13 AV).

"He shall glorify me¹⁷: for he shall receive of mine, and shall shew it unto you." (John 16:14 AV)

To prove that the Prophet Muhammad is the fulfilment of all these scripture's omen, suffice to take a clear passage from the Bible at odd with the Qur'an, and show that the Qur'an assertion is supported by the evidence, and the scribe who wrote the Biblical text erred.

This will prove de-facto two relevant assertions at once;

1) Muhammad did not right the Qur'an,

2) The Qur'an is from God as claimed.

¹⁶ Verified by the Qur'an (27) (An-Naml) (النمل) [The Ant, The Ants] (93);
{93} وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ.
{93} And say: "Praise be to Allah, **Who will soon show you His Signs, so that ye shall know them**";
and thy Lord is not unmindful of all that ye do". See this link for more details {
<http://www.muhammad.net/mnstc/mnstc5.htm> }

¹⁷ This Glorification is confirmed by the Qur'an (3) (Aal-E-Imran [The Family of Imran] (آل عمران) (45-48);

{45} إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
{45} Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, **held in honour** in this world and the Hereafter and of (the company of) those nearest to Allah;

{46} وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ
{46} "He shall speak to the people in childhood and in maturity. And **he shall be (of the company) of the righteous.**"

{47} قَالَتْ رَبِّ أُنَى بِي كُنْ لِي وَلَدًا وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِلَيْمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.
{47} She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

{48} وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ
{48} "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

11) The acid test

Now that we have reached this point of no return, let me direct the attention of the impartial readers to two salient “incontournable” facts;

Primo; *Deuteronomy* (18; 18) reads in Hebrew from right to left;

נְבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם, כְּמֹנֶד; וְנָתַתִּי דְבָרִי בְּפִיו, וְדִבֶּר אֵלֵיהֶם, אֶת כָּל-אֲשֶׁר אֶצְוֶה.

I will raise them up a prophet from among!!!!¹⁸ their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

As every knowledgeable Biblicist of any standing knows; *Hebrew*, a sister language to *Arabic*, was already considered a dead language, even before the Jewish Diaspora to Babylon.

So let us enumerate, for the benefit of the non specialist reader, the attending problems ensuing from this language’s premature death following the lead of the famous Jewish scholar; **Benedict Spinoza** (photo) who wrote¹⁹;



I will now point out its difficulties and shortcomings, which prevent our gaining a complete and assured knowledge of the Sacred Text.

(84) Its first great difficulty consists in its requiring a thorough Knowledge of the Hebrew language.

(85) Where is such knowledge to be obtained?

Archaic Hebrew has no extent dictionary

¹⁸ This is not the suitable translation as we will show later.

¹⁹ Baruch Spinoza; “*A Theologico-Political Treatise*”, Part 2 - Chapters VI to X, by, The Project Gutenberg Etext, Translated by R. H. M. Elwes.

(86) The men of old who employed the Hebrew tongue have left none of the principles and bases of their language to posterity; we have from them absolutely nothing in the way of dictionary, grammar, or rhetoric.

Counting the losses

(87) Now the Hebrew nation has lost all its grace and beauty (as one would expect after the defeats and persecutions it has gone through), and has only retained certain fragments of its language and of a few books.

Names perished

(88) Nearly all the names of fruits, birds, and fishes, and many other words have perished in the wear and tear of time.

The meaning perished too

(89) Further, the meaning of many nouns and verbs which occur in the Bible are either utterly lost, or are subjects of dispute.

Phraseology perished

(90) And not only are these gone, but we are lacking in a knowledge of Hebrew phraseology.

Turns of expression perished

(91) The devouring tooth of time has destroyed turns of expression peculiar to the Hebrews, so that we know them no more.

Plain meaningless words

(92) Therefore we cannot investigate as we would all the meanings of a sentence by the uses of the language; and there are many

phrases of which the meaning is most obscure or altogether inexplicable, though the component words are perfectly plain.

Certainty unattainable

(93) To this impossibility of tracing the history of the Hebrew language must be added its particular nature and composition: these give rise to so many ambiguities that it is impossible to find a method which would enable us to gain a certain knowledge of all the statements in Scripture,

(94) In addition to the sources of ambiguities common to all languages, there are many peculiar to Hebrew. (95) These, I think, it worth while to mention.

Structural Ambiguity of the Hebrew language

(96) Firstly, an ambiguity often arises in the Bible from our mistaking one letter for another similar one.

(97) The Hebrews divide the letters of the alphabet into five classes, according to the five organs of the mouth employed in pronouncing them, namely, the lips, the tongue, the teeth, the palate, and the throat.

(98) For instance, "Alpha", "Ghet", "Hgain", "He", are called gutturals, and are barely distinguishable, by any sign that we know, one from the other.

(99) "El", which signifies to, is often taken for "hgal", which signifies above, and vice versa.

(100) Hence sentences are often rendered rather ambiguous or meaningless.

(101) A second difficulty arises from the multiplied meaning of conjunctions and adverbs.

(102) For instance, “vau” {ו} ²⁰ serves promiscuously for a particle of union or of separation, meaning, and, but, because, however, then: “ki”, has seven or eight meanings, namely, wherefore, although, if, when, inasmuch as, because, a burning, etc., and so on with almost all particles.

How verbs sow confusion instead of illumination

(103) The third very fertile source of doubt is the fact that Hebrew verbs in the indicative mood lack the present, the past imperfect, the pluperfect, the future perfect, and other tenses most frequently employed in other languages; in the imperative and infinitive moods they are wanting in all except the present, and a subjunctive mood does not exist.

(104) Now, although all these defects in moods and tenses may be supplied by certain fundamental rules of the language with ease and even elegance, the ancient writers evidently neglected such rules altogether, and employed indifferently future for present and past, and vice versa past for future, and also indicative for imperative and subjunctive, with the result of considerable confusion.

Problems with Hebrew being a consonantal language

(105) Besides these sources of ambiguity there are two others, one very important.

(106) Firstly, there are in Hebrew no vowels; secondly, the sentences are not separated by any marks elucidating the meaning or separating the clauses.

The Masorets are late comers using guesswork

(107) Though the want of these two has generally been supplied by points and accents, such substitutes cannot be accepted by us, inasmuch as they were invented and designed by men

²⁰ Arabic “Waw” (و).

of an after age whose authority should carry no weight.

(108) *The ancients wrote without points (that is, without vowels and accents), as is abundantly testified; their descendants added what was lacking, according to their own ideas of Scriptural interpretation; wherefore the existing accents and points are simply current interpretations, and are no more authoritative than any other commentaries.*

(109) *Those who are ignorant of this fact cannot justify the author of the Epistle to the Hebrews for interpreting (chap. xi:21) Genesis (xlvii:31) very differently from the version given in our Hebrew text as at present pointed, as though the Apostle had been obliged to learn the meaning of Scripture from those who added the points.*

(110) *In my opinion the latter are clearly wrong.*

(111) *In order that everyone may judge for himself, and also see how the discrepancy arose simply from the want of vowels, I will give both interpretations.*

(112) *Those who pointed our version read, "And Israel bent himself over, or (changing Hqain into Aleph, a similar letter) towards, the head of the bed."*

(113) *The author of the Epistle reads, "And Israel bent himself over the head of his staff," substituting mate for mita, from which it only differs in respect of vowels.*

(114) *Now as in this narrative it is Jacob's age only that is in question, and not his illness, which is not touched on till the next chapter, it seems more likely that the historian intended to say that Jacob bent over the head of his staff (a thing commonly used by men of advanced age for their support) than that he bowed himself at the head of his bed, especially as for the former reading no substitution of letters is required. (115) In this example I have desired not only to reconcile the passage in the Epistle*

with the passage in Genesis, but also and chiefly to illustrate how little trust should be placed in the points and accents which are found in our present Bible, and so to prove that he who would be without bias in interpreting Scripture should hesitate about accepting them, and inquire afresh for himself.

Hebrew's difficulties are structural

(116) Such being the nature and structure of the Hebrew language, one may easily understand that many difficulties are likely to arise, and that no possible method could solve all of them.

Paralleling is of no help, not knowing language usage

(117) It is useless to hope for a way out of our difficulties in the comparison of various parallel passages (we have shown that the only method of discovering the true sense of a passage out of many alternative ones is to see what are the usages of the language), for this comparison of parallel passages can only accidentally throw light on a difficult point, seeing that the prophets never wrote with the express object of explaining their own phrases or those of other people, and also because we cannot infer the meaning of one prophet or apostle by the meaning of another, unless on a purely practical question, not when the matter is speculative, or if a miracle, or history is being narrated.

(118) I might illustrate my point with instances, for there are many inexplicable phrases in Scripture, but I would rather pass on to consider the difficulties and imperfections of the method under discussion.

Problems arising from unhistorical books

(119) A further difficulty attends the method, from the fact that it requires the history of all that has happened to every book in the Bible; such a history we are often quite unable to furnish.

Problems arising from unknown authors

(120) Of the authors, or (if the expression be preferred), the writers of many of the books, we are either in complete ignorance, or at any rate in doubt, as I will point out at length.

Problems arising from the ambiguity in dating the books

(121) Further, we do not know either the occasions or the epochs when these books of unknown authorship were written; we cannot say into what hands they fell, nor how the numerous varying versions originated; nor, lastly, whether there were not other versions, now lost.

(122) I have briefly shown that such knowledge is necessary, but I passed over certain considerations which I will now draw attention to.

.....

Problems arising from the loss of the original autographs

(133) A further difficulty attends this method in the case of some of the books of Scripture, namely, that they are no longer extant in their original language.

(133) The Gospel according to Matthew, and certainly the Epistle to the Hebrews, were written, it is thought, in Hebrew, though they no longer exist in that form.

(134) Aben Ezra affirms in his commentaries that the book of Job was translated into Hebrew out of another language, and that its obscurity arises from this fact.

(135) I say nothing of the apocryphal books, for their authority stands on very inferior ground.

(136) The foregoing difficulties in this method of interpreting Scripture from its own history, I conceive to be so great that I do not hesitate to say that the true meaning of Scripture is in many places inexplicable, or at best mere subject for guesswork; but I must again point out, on the other hand, that

such difficulties only arise when we endeavour to follow the meaning of a prophet in matters which cannot be perceived, but only imagined, not in things, whereof the understanding can give a clear idea, and which are conceivable through themselves²¹: matters which by their nature are easily perceived cannot be expressed so obscurely as to be unintelligible; as the proverb says, "a word is enough to the wise."

.....
End

The perplexed reader is now made aware by this in depth and thorough analysis by Spinoza, of the futility of any pseudo scholarly attempt at deciphering the Hebrew scriptural texts of the Bible with any hope of reaching certainty on any conjectural matter!

Needless to say; that the polyglot Bibles will add inconsistencies and shortcomings of their own, beside those inbuilt in the original Hebrew texts.

One way out of this deadlock, was found by the modern Hebraists who realized that Arabic {*yes Arabic, the "Venus-like" and perfect language of the Qur'an, which some diehard Trinitarians attribute to Muhammad!*} being very close to Hebrew could be used to insufflate a new life in this dead dialect²².

Alfred Guillaume wrote²³:

Since the beginning of the nineteenth century there has been a constant recourse to Arabic for the explanation of rare words and forms in Hebrew; for Arabic though more than a thousand years junior as a literary language, is the senior philosophically by countless centuries.

Perplexing phenomenon in Hebrew can often be explained as solitary and archaic survivals of the form which are frequent and common in the cognate Arabic.

²¹ [Endnote 8]

²² See what (ברוך שפינוזה) "Baruch de Spinoza" (1632 – 1677) said about this issue in his; "" *Tractatus Theologico-Politicus*" (1670)

²³ Alfred Guillaume, *The Legacy Of Islam*, (Oxford, 1931), p. ix

Words and idioms whose precise sense had been lost in Jewish tradition, receive a ready and convincing explanation from the same source.

Indeed no serious student of the Old Testament can afford to dispense with first-hand knowledge in Arabic. The pages of any critical commentary on the Old Testament will illustrate the debt of the Biblical exegesis owes to Arabic.

How odd and bizarre! To have the Arabic language, assumed to be a creation “ Ex-Nihilo” of Muhammad (P.B.U.H)²⁴, a false prophet according to the Trinitarians, denier of the Truth and corrupters of the Message of God, sole Judge of Archaic Hebrew rendering ?

Dr, Barry W. Holtz (photo), the Theodore and Florence Baumritter Professor of Jewish Education at The Jewish Theological Seminary wrote²⁵;



Jews who studied Arabic language and literature, as well as other academic disciplines, learned the new linguistic science and desired to exploit it in their exegesis of the Bible and the analysis of Hebrew grammar. Only those who knew Arabic grammar developed the proper understanding of the Hebrew verb as the stem built upon three consonants.

Thus, knowing how both languages relate to each other in terms of semantics, as well as the grammar rules for passing from one language to the other, it is possible to insufflate new as well as old meanings into Hebrew, up to the point where one can transliterate literally the crucial contentious part of the above verse in

²⁴ See part V of this study.

²⁵ Barry W Holtz (ed.), Back to the Sources: Reading The Classic Jewish Texts, (Simon and Schuster, 1992), p. 222

Deuteronomy (18; 18), word for word, with the same consonantal roots in both languages, without any loss of meaning, as follows;

נְבִיא {נביא} אֶקִים {أقيم} لَهُם {لهم} מִּמֶּקְרֵב {מִ(נ) קרב} אֶחֱיהֶם {أخيهم} ,.....

This should read in correct syntactical Arabic;

{نَبِيًّا أَقِيمُ لَهُمْ مِنْ أَقْرَبِ (أقرباء) إِخْوَتِهِمْ}

Or equivalently without any loss of meaning;

{ أَقِيمُ لَهُمْ نَبِيًّا مِنْ إِخْوَتِهِمُ الْأَقْرَبِينَ }²⁷

This is rendered into English as follows;

I will raise them up a prophet from their "nearest" brethren.

The reader should note that;

Paralleling is of no help here, since the language usages as well as the turns of the phrases were lost, as Spinoza rightly noticed²⁸

This accurate Hebrew - Arabic rendering is to be compared with the standard **misleading** translation;

I will raise them up a Prophet from "among" their brethren!!!!!!!!!!!!!!

²⁶ The prefix Hebrew letter "מ" (mi) means; "**From**" in Hebrew {which echoes exactly its Arabic counterpart; « min » « مِنْ »}; and when used with a verb it turns it into a noun as in; *mitzvah* {"commandment", a noun derived from the root verb "tzavah" meaning "command"}. In our case the verb is "קרב" (to be near) and "מִמֶּקְרֵב" would be a noun meaning ; «**kin, relatives, family, nearest**»

²⁷ To be compared with the Arabic Bible rendering which says;

{ أَقِيمُ لَهُمْ نَبِيًّا مِنْ وَسْطِ إِخْوَتِهِمْ } { I will raise them up a prophet from the midst of their brethren }

²⁸ (117) It is useless to hope for a way out of our difficulties in the comparison of various parallel passages.....

The reader has certainly grasped the *difference of implication* between the two meanings!

- a) Saying; “the **nearest brethren**” as stipulated literally in the Hebrew text, excludes immediately all direct brothers, as well as all the remote brothers, and points unequivocally to the Ishmaelite, the sons of Kedar, the nearest brothers of the Israelite.
- b) While saying “**among their brethren**”, besides not being the correct and faithful rendering of the Hebrew text, is not as exclusive nor as determinant, since encompassing them all and *creating confusion in the mind of the reader, as to the brethren concerned.*
- c) Now, the Strong numbers for the Hebrew word “קָרַב” gives the following definitions;

7130 (qereb) “keh’-reb” from 7126; properly, the nearest part²⁹.

While we have for the Strong number (7126);

7126 (qarab) “kaw-rab”; a primitive root; to approach causatively³⁰, (bring near)³¹ for whatever purpose:--(cause to) approach³², (cause to) bring (forth, near), (cause to) come (near, nigh),

²⁹ i.e. the center! Whether literal, figurative or adverbial (especially with preposition):--X among, X before, bowels, X unto charge, + eat (up), X heart, X him, X in, inward (X -ly, part, -s, thought), midst, + out of, purtenance, X therein, X through, X within self.

³⁰ in Arabic (قَرَبَ)

³¹ in Arabic (قَرَّبَ) From which we have (قَرِيبَ) {kin}, (قَرِيبِي) {kindred}

³² Arabic; (قَرَّبَ إِلَى) {Arabic; קָרַב אֵלַי}

(cause to) draw near (nigh), go (near), be at hand, join, be near, offer³³, present, produce, make ready, stand, take.

All of which have their corresponding identical meaning, *word for word*, in Arabic, as may be verified easily by any reader, just looking in any classical Arabic thesaurus such as; “*The Lisan Al-A’rab*“ (اللسان العرب) (*The Tongue of the Arabs*) of “Ibn Mandhur” (ابن منظور), looking for the triliteral verb root; {قرب} (q.r.b)

A fact, which leaves no doubts in the mind of the conscious linguist that; “**nearest brethren**” is the correct turn of the phrase in both languages.

The more so, since this turn of the phrase in Hebrew, is cited by the Koran itself in verse 214 of Surat (26); “Ash-Shua’ra” (*The Poets*);

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214)

(214) *And admonish thy nearest kinsmen (brethren),*

And accordingly, the correct Hebrew translation of *Deuteronomy (18: 18)*, in conformity with its historical and social setting, should read as stipulated above;

I will raise them up a prophet from their “nearest” brethren³⁴.

Compare this neat natural deterministic rendering with the confusing plethora of non consequential readings in the following English translations³⁵;

³³ {قرب} {Arabic; (قربان)} same letter and same meaning.

³⁴ Compare with the following passages in Genesis;

1) And he (Ishmael) shall dwell in the presence of all his brethren. (Genesis 16:12)

2) And he (Ishmael) died in the presence of all his brethren. (Genesis 25:18).

No doubt that the brethren, mentioned here, are Isaac, Esau and their progeny and even the Moabites and Ammonites the sons of Lot.

³⁵ <http://scripturetext.com/>.

King James Version

I will raise them up a Prophet from among their brethren

World English Bible

I will raise them up a prophet from among their brothers!

Bible in Basic English

I will give them a prophet from among themselves!

NASB: *'I will raise up a prophet from among their countrymen!*

GWT: *So I will send them a prophet, an Israelite!*

Young's Literal Translation

A prophet I raise up to them, out of the midst of their brethren,

Out of the midst is found also in the French translation;

French

Louis Segond

Je leur susciterai du milieu de leurs frères un prophète

And also in the German translation

German

Eberfelder 1905

Einen Propheten, gleich dir, will ich ihnen aus der Mitte ihrer Brüder erwecken

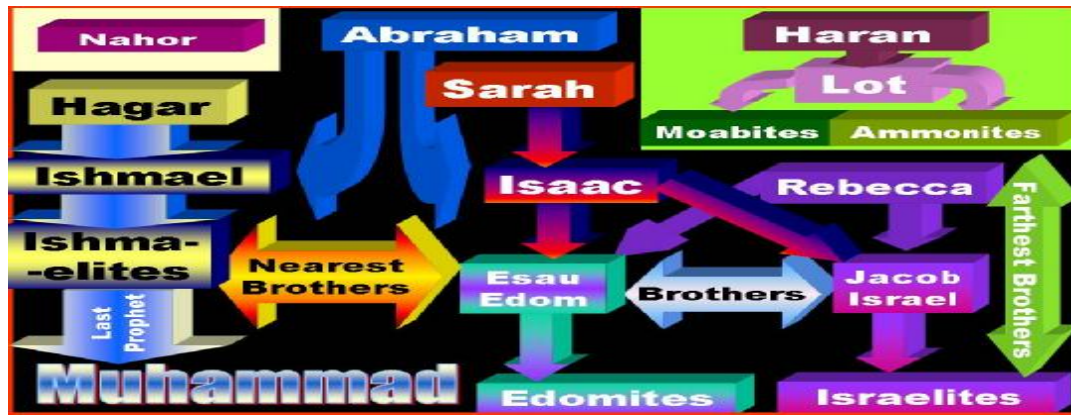
And also in the Arabic translation

أقيم لهم نبيا من وسط إخوانهم

All of which lack precision and resolve in an oracle of this sort, meant to guide the faithful in the first place, as it befits the word of God, and not to confuse them as the previous translations attest.

This brings forth the following burning questions;

- 1) What compelled all translators from the Hebrew text, to overlook *the proper significant* key word “מִקְרֹב” (**from the nearest**), as shown by the Strong numbers above, which unravels naturally and



Doesn't this betray purposely the plain signification of the text?

It goes without saying, that we have here a clear case of an avowed perversion and a betrayal of the message of God where;

- 1) *Rabbi did tamper with the word of God driven by sheer jealous feeling toward their Arab brethren⁴⁰,*
- 2) *while pseudo - Trinitarian Christian scholars have utterly failed either through lack of honesty or pure ignorance of the Archaic Hebrew, with the net result of leading generations of believers astray, for no fault of theirs, save*

⁴⁰ In Islam as in Judaism, Ishmael (إسماعيل) is known as *the first-born son of Abraham* {Ibrahim in Arabic (إبراهيم)} from Hagar (هاجر). Abraham had prayed to God for a son ('Isma' il in Arabic means 'to listen' ie answer prayer, and 'el' is derived from the Hebrew word 'eloh', meaning God). God delivered this child to Abraham, and later tested Abraham's faith by asking *him to sacrifice his only son at the time*. And just as Abraham was preparing to slaughter his only son, God halted him, praised him for his loyalty, and commanded him to sacrifice a ram instead. To mark this event known as Eid ul-Adha, Muslim sacrifice domesticated animals such as sheep, goats or cows, on the celebration. See Qur'an (37) (As-Saaffat) [Those who set the Ranks, Drawn Up in Ranks] (الصافات) (99 – 112). Ishmael is described in the Qur'an as a boy ready to suffer and forbear (حليم), (As-Saaffat) (101) while Isaac born later to Abraham is described in the Qur'an as "knowledgeable" (عليم).

But we read in Genesis:

GE 22:2 *And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah. And offer him there for a burnt-offering upon one of the mountains which I will tell thee of.*

This is a clear case of avowed tampering with the Biblical text for petty clannish reasons, since at no time was Isaac the only son of Abraham.

perhaps, their indefensible blind trust in the competency and probity of their respective deceiving scholars!

It is also obvious, from Spinoza's mastery dissection of the Hebrew language we possess, that citing Hebrew words doesn't really help an argument if one doesn't understand that words are defined within their specific phrases and that phrases in turn are defined within their specific contexts in an intricate manner proper to any language.

This fact makes us apprehend properly the futility and irrelevance of citing the lexical meanings of words, of which a good part had perished, without paying due attention to which meaning best fits the specific rendering.

The fact that the correct Hebrew phraseology can be reached, o irony! , only through the living enduring sister language; Arabic, the language Chosen by God Almighty to convey his last autographic message to Mankind, is another proof of Muhammad's foretelling.

Thus, when Biblical scholars choose words they think best fit a given textual rendering, they know for sure that they are only guessing, and that no certainty can ensue from their choices, due to the inherent structural shortcomings of the dead Hebrew Language we possess.

The other facet of the problem, apart from being misguided by an altogether defective historical perspective, is that no language translates word for word to another perfectly as in a mirror image by pure bilateral symmetry, since many Hebrew words, as in any living language, have a plethora of meanings which can be best visualized as a spectrum of meanings with important shadings and hues, all of which become obliterated and lost when we read them word for word in translations.

A classical example is the Hebrew word {שֵׁם} "shem" which is always translated by; "name" though it is only one of 13 meanings, and "name" is not the most important one.

Thus, by not including them all, one truncates irremediably the Hebrew spectrum of a large significant and meaningful part.

This we know since we possess the **autographic Qur'an** and can make a comparison of the loss of meaning once we decide on a suitable word to translate a given Quranic's word.

Is it then any wonder, after this *blatant indictment*, to find Jews still waiting for *he that already came*, and Christian's claiming that *Jesus* (P.B.U.H) is that Prophet, while they don't doubt for a moment, that his lineage is through David (P.B.U.H) the Israelite line, not their nearest brethrens!

Second: concerning the "*Paracletos*" of the gospel, one can easily deconstruct the Christian's arguments in the same manner and prove that this "*Paracletos*" has only one and unique "sosie" (look-like); "*Muhammad*" (P.B.U.H) and I refer the interested reader to some Muslim's site dealing with this issue⁴¹.

Add to the arguments developed so far that the Qur'an states unequivocally in (Quran 3:19)

"The Only Religion in the sight of God is Islam (submission to God)."

And in (Quran 3:85);

"If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost (their selves in the Hellfire)."

To realize in this context that religion, from the Islamic viewpoint, is not a type of Pascal's⁴² Wager or Gambit⁴³, in which as Pascal argued;



It is a better "bet" to believe that God exists, because the expected value of believing that God exists is always greater than the expected value resulting from non-belief.

⁴¹ See; <http://www.muhammad.net/mnstc/mnstc34.htm> and http://www.answering-christianity.com/comforter_rebuttal.htm, among others.

⁴² Blaise Pascal (1623–1662) the French mathematician, physicist, and religious philosopher.

⁴³ Which appeared in the "*Pensées* ", his posthumous collection notes.

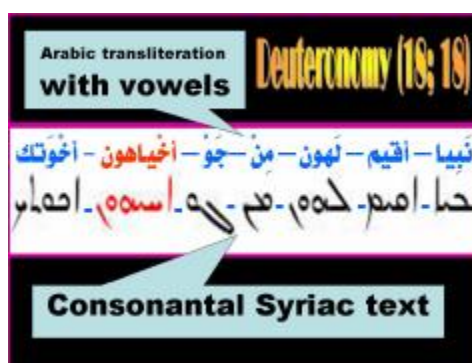
Since his own bet, being on a false triune God considered anathema in Monotheism didn't help him much!

The more so, since he believed that it was inexcusable not to investigate this question!⁴⁴, while forsaking his proper advice concerning the Prophet Muhammad, the Greatest Prophet that has ever lived!

12) The Peshitta testimony

Syriac Deuteronomy (18; 18) is transliterated in Latin script as follows⁴⁵;

18:18) nby) qym lhwn mn gw):xyhwn
)kwtk, w)t1 pt:gmy bpwmh, wn)mr lhwn
kl mdm d)pgdywhy,



The underlined red part is reproduced in both; consonantal Aramaic (Syriac) and Arabic with vowel's signs in Board 2.

The Arabic reading of this phrase is;

(K ܕwX0) إخوانك⁴⁶ (Jwhyx0) إخوة (أو من وسط) إخوانهم

Or equivalently with no loss of generality;

(K ܕwX0) إخوانك (Jwhyx0) إخوانهم من بين إخوانهم

This is rendered literally in English as;

I will raise them a Prophet from the brothers of thy brothers

⁴⁴ In his words; "Before entering into the proofs of the Christian religion, I find it necessary to point out the sinfulness of those men who live in indifference to the search for truth in a matter which is so important to them, and which touches them so nearly. --Of all their errors, this doubtless is the one which most convicts them of foolishness and blindness, and in which it is easiest to confound them by the first glimmerings of common sense and by natural feelings....." {Pensées, 195}

{<http://oregonstate.edu/instruct/phl302/texts/pascal/penseesa.html#SECTION%20III>}

⁴⁵ Peshitta Deuteronomy: according to the Leiden critical edition courtesy of the Peshitta Institute Leiden.

.(their brothers) إخوانهم (أخيهون) {xyhwn} {Jwhyx0} }⁴⁶

A heavy redundant turn of phrase, if only Moses' direct brothers are meant!

A better phraseology is;

I will raise them a Prophet from the kin of thy brothers

Or better still, by replacing **kin** by its synonymous; “**nearest and dearest**”

I will raise them a Prophet from the nearest of thy brothers.

Which echoes exactly the Quranic's phraseology in verse 214 of Surat (26); “Ash-Shua'ra” (*The Poets*);

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214)

(214) *And admonish thy nearest kinsmen (brethren),*

Note also that the Targum Pseudo-Jonathan of Deuteronomy (18 :18) reads:⁴⁷

I will raise up unto them a Prophet from, among their brethren, in whom shall be the Holy Spirit, as in thee; and I will put My Word of prophecy in his mouth, and he shall speak with them whatsoever I command him; and the man who will not hearken to the words of My prophecy which shall be spoken in My Name, My Word shall take vengeance upon him.

The important thing in this Targum which is contemporary of Islam, is his introduction of the Holy Spirit, to make havoc of the Trinitarian's claim that; that *foretold Prophet* is *Jesus* (P.B.U.H), which is not of course.

⁴⁷ The Targums of Onkelos and Jonathan Ben Uzziel On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee, By J. W. Etheridge, M.A. First Published 1862

End

To be followed by part VII