



## THE DEAN BURGON SOCIETY NEWS In Defense of Traditional Biblical Texts

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**DBSN Email Publication**

**THE OFFICIAL ORGAN OF THE DEAN BURGON SOCIETY**

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*"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." Psalms 12:6-7*

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**Editor: Pastor D. A. Waite, Th.D., Ph.D.      Managing Editor: H. D. Williams, M.D., Ph.D.**

# THE DBS eNEWS PUBLICATION 83 VOLUME #1

THIRTY YEARS DEFENDING THE PRESERVED WORDS OF GOD

## THE DEAN BURGON SOCIETY eNEWS The Second Emailed Edition



Dean John William Burgon-  
1813-1888 AD  
Dean of Chechester  
Defender of the Traditional Text  
Latin, Greek, and Manuscript Scholar.  
See:  
<http://www.deanburgonsociety.org/DeanBurgon/whowasdb.htm>

At the Annual Meeting of the Dean Burgon Society in 2008 Executive Council members recommended emailing the DBS News in order to increase the content and to cut mailing and printing costs. We are hopeful that this format will be welcomed by everyone that is interested in (1) the Dean Burgon Society, (2) the news affecting the issues and aims of the Society, and (3) articles written in defense of the Preserved Words of God that underlie the King James Bible and the most accurate and faithful translations of those Words.

## THE CHRISTMAS GIFT

During this time of year when several significant holidays follow in rapid succession, our thoughts turn to giving. Perhaps it is because of the precious gift that the world received on an amazingly brilliant evening about 2,000 years ago.

*"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:23) "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7) And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round*

*about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." "For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:9-12)*

The birth of the begotten Son of God is the most valuable gift ever presented to mankind. Although most people in the world do not recognize or understand the wisdom of God exhibited in the redemptive work of God's incarnate Son, their "foolishness" does not negate either the work **OR** the pure, precious, preserved, eternal, inspired, infallible, inerrant, Words given to us by the Son (Psa. 12:6-7, 119:89, Mat. 24:35, 1 Cor. 1:18-21, 2 Tim. 3:16, 1 Pe. 1:23-25). The Bible tells us that He is the Word of God (John 1:1, 1John 1:1). The Son of God, Immanuel, received the Words from the Father and the Words were given to the prophets and apostles by the activity (agency) of the Holy Spirit (John 14:26, 16:13, 17:8). By extension, this indicates that the Trinity was in perfect agreement with the Words that were given.

What amazing gifts were given to us! But, although God could easily protect and preserve His Words, He gives man that responsibility, which he superintends. He has preserved and is preserving His Words through His "saints" in the nation of Israel and in the sanctified churches (Rom. 3:1-2, 1 Tim. 3:15). Remarkably, the Lord Jesus Christ asked those who love Him to guard, protect, preserve, and watch over His Words (Jn. 14:15, 23). Obviously, He knew the "darts" of Satan would be aimed at His Words. However, the evidence of history supports the fact that with God's guidance the "saints" have preserved His Words to the "jot and tittle" through the institutions charged with that awesome responsibility.

## Good Gifts To Give

In celebration of these astonishing events and precious gifts, the Dean Burgon Society requests that you join with us in defending these remarkable Truths. Our ministry defends and supports the 'received' Words of God in the Hebrew, Aramaic, and Greek that lie behind the King James Bible and the accurate and faithful translation of those Words into the languages of the world. During the holidays and while celebrating these beloved gifts, one of the best ways we know to help is by giving books that the Dean Burgon Society recommends and honors. You may find a list and description of some of the books at the end of this DBS eNews. Perhaps your Bible teacher, pastor, friend, missionary acquaintance, or family member would benefit from some of these materials. In purchasing the books, the ministry of the Dean Burgon Society is supported. In these "last days" and difficult economic times, the Dean Burgon Society needs your help. What better way to help the ministry than by giving a gift to others that supports the defense of God's precious Words? We thank you in advance for your most needed help.

## MEETING TAPES

The DBS Annual Conference is streamed live via the internet by Brother Dan Waite. Copies of the messages presented at the Annual Conference, including the ladies conference, are available. You can order audio tapes (9 audio cassettes @ \$20 + \$4 S&H) or 3 video tapes (3 VHS's or 3 DVD's, 6 hours each, @ \$35 + \$5.00 S&H for either VHS's or DVD's).

You may also watch the messages delivered at the annual conference by locating the link on the following page:  
<http://www.deanburgonsociety.org/>

## Editor's Corner

by Dr. D. A. Waite

**President of the Dean Burgon Society**



Pastor D. A. Waite, Th.D., Ph.D.,  
President of the Dean Burgon Society  
from its inception in 1978;  
Defender of the Faith and Received/  
Traditional Texts  
Underlying the KJB;  
Professor, Pastor, Scholar,  
Greek & Hebrew Teacher.

**Thanks to Our Managing Editor, Dr. H. D. Williams.** I praise the Lord for Dr. H. D. Williams for his excellent managing of our *DBS eNews!* This is now the 2<sup>nd</sup> edition. If you know of people who would like to receive our *Dean Burgon Society's eNews*, I invite you to send us their names and E-mail address and we will put them on our DBS mailing list. Send this information to the Dean Burgon Society, Box 354, Collingswood, New Jersey 08108, and we'll be happy to add them to our E-mailing list.

**The Amazing Technique of “Print On Demand” (POD).** Once again I am grateful to Dr. H. D. Williams for his discovery of the “Print On Demand” (POD) method of publishing books. This enables people to get a book published in just a few days instead of waiting for months to get copies printed. Furthermore, to get a good price for the book, you need not order 2,000 copies, but you can merely order the number of copies you want and still get almost the same price as ordering in quantity. Instead of spending \$5,000, \$7,000, or even \$10,000 for 2,000 books, you can put up anywhere from \$350 to \$450 for setup charges, and then order just as many or as few books as you wish. There are two things you will be saving here: (1) many dollars, and (2) much storage space.

**We Encourage Dean Burgon Society Leaders and Others To Print Their Books.** If any who receive this *DBS eNews* have some material that you think should be read by others, why not look into using Print on Demand (POD) to make your material into a book. The trend these days is to have paperback perfect bound books. Hardbacks can be made, but they are more costly. If you have some material that you wish to put into excellent print, why not get in touch with Dr. Williams. He is the head of THE OLD PATH PUBLICATIONS. You can call him at **1-706-219-2153** or E-mail him at **TOP@theoldpathspublications.com** to find out how to go about this important project.

**What Books Have Used “Print On Demand” Successfully.** I have a total of 35 books in my office as I am writing this. This includes all of the books published by the Dean Burgon Society and most of the books published by the Bible For Today ministry. Every one of these books are done professionally. The print is black and readable. In fact, it is even darker than the books that were first printed by top notch professional publishers.

**You Can Make Corrections, Updates, and Additions With “Print On Demand”?** Many times books and booklets must be revised and updated. If you have printed 2,000 books, it would not be wise or profitable to revise or update the book until all 2,000 have been sold. With “Print On Demand,” you can make corrections on any page with new information or updates by sending the printer the page or pages you wish to change and the publisher will make the correction or corrections on all new books without any problem.

**Why Not Get a Copy or A Few or All of the Books at the Back of This Issue?** There are a total of 21 books in the back of this issue. If you want to be armed in the battle for the Words of God in the midst of the critical Greek text opponents who are claiming supremacy for the modern versions, these books will help you get prepared for the battle. You can order them from the Dean Burgon Society online at **www.DeanBurgonSociety.org** or at **www.BibleForToday.org**. You can also call with your credit card at **856-854-4452**.

## ALLAH'S LEXICAL PROBLEMS: A CRITICAL NOTEBOOK

By  
Moshe Hanna

[Editor's note: Moshe Hanna is a Pastor and Biblicist in the state of Nebraska. A Southern Baptist Seminary graduate, he completed his studies in Amman, Jordan and is a lecturer in Hebrew, Syriac, Arabic/Islamic studies.]

### Introduction

*The below remarks arose out of a discussion with a colleague on the etymological history of the word Allah; and the manner to which its use should be or not be enjoined upon other parties. This is a broad sketch, but necessary for translators and cultural workers involved in linguistics. Today, the subject of Islam among current events is a scorchingly hot topic. The title 'Allah' is near the center of the debate as so few understand its meaning or history. So I gave some thought to this and decided that, rather than writing a long technical paper, I would merely put some stand alone opinions on 'Allah' in an informal piece that will be an easy future reference for any reader. Hopefully, the following will contain enough critical information for further reflection and study.*

## Some Notes on the Meaning of 'ALLAH'

One How does one begin an objective but impartial look into a fast growing religion; especially, one that is guarded by its adherents and historically, so misunderstood? The host of directions in which a historian might go to gather information is vast and varied. The easiest path though, is also the one fraught with the most dangers, and that is the language. To gain insight into the nature of Islam requires detailed studies in difficult strains of minutiae. Of the many issues we could study in this paper, the Arabic name for 'God' seems to be the most relevant.

The whole issue of the usage of 'Allah' in modern publications is a bit disturbing; if for no other reason than the lack of real analysis that goes into making an honest attempt at rightly situating its meaning(s). The definition of Allah in Arabic writings defines for Arabs--both, Christians and Muslims--God. That is the restricted gloss used by all. In fact, to lead a prayer in Arabic it would be necessary for me to use the word Allah, as do all Christians. In a more generic sense, Allah can be used to speak of 'the god.' And any casual reader of Arabic texts in the Old Testament can confirm this, as well as, those reading from non-religious Arabic literature of today.

### Modern Problems in Defining Allah, and There are Many

Two First of all, a main point, which I believe needs further elucidation, concerns the visible Muslim 'baggage' related to the word 'Allah'. It is true (in some quarters) that whenever we in the West hear the term Allah we immediately envision Islam. This is a known fact that is going away no time soon. Muslim extremists have done an excellent job at utilizing the press and publishing houses worldwide to create an aura of uniqueness for their religion, and its vernacular speech terms; and this appraisal should also extend from medieval times on up unto our present day. Within the departments of the United Nations, there is actually an observatory for the Organization of the Islamic Conference. Representing more than 50 Muslim countries, they issue reports, which are geared towards slanting the West's mind on Islamic matters.

So of necessity, the sifting of material is now a primary activity. Because of Allah's perceived role in the Quran as the one who gave Islam--believed to be Abraham's religion {sur. 2:135; 3:67; 14:35-41}--through the Arabic language, Islam's association with the term Allah is solid and concrete. But there are problems on historical and philological grounds. I often hear prominent teachers and others speak of Allah's original meaning being related to an ancient moon god; the whole assumption is a matter of misinformation; and just a small amount of linguistic study would prove it to be so (\*personal note: I have supplied research for a number of individuals who insist on misappropriating facts in order to create mass hysteria about Muslims and 'Allah's supposed roots).

The Nebataean, whose scripts were the precursors to our modern Arabic script, worshipped, among others, Al-lat, the goddess of spring and fertility, and also, Al-Uzza, the goddess of power. The Qur'an alludes to these idols and it is the reference to these deities {in sur. 53:19} that has brought on the Allahic links to strange idols. Nevertheless, there is a large amount of fact that needs to be separated from fiction.

*Fact: a)* In pre-Islamic days, many Arab tribes of the Arabian Continent were polytheistic.

*Fact: b)* Allah was viewed as the chief god among a pantheon of idols worshipped by the masses.

*Fact: c)* Arabs worshipped angels, the moon & sun, even statues of various types.

*Fact: d)* Later, Muhammad adopted and adapted the term Allah for his mono-theistic religion, believing that he was recovering the genuine faith system of Abraham.

### The Linguistic Strata

Three So now, let's look at the evidence on philological grounds. A study of this type should be conducted along comparative lines. The same manner in which the Indo-European languages are connected through a lingual system of root stems, also, applies to other dialects, especially if you believe in a common ancestor for tongues; the old comparativist theme of 'laboring with one fact and one hypothesis' rings true in Semitics. Believing as I do in the *literal Babel story of Genesis*, there is no difficulty at all in recognizing that words fix their meanings through their stems; with slight alterations occurring through the affixation of proper suffixes. So here, I declare a belief in common genetic ancestry.

Nobel Prize winning researchers have laboriously gathered data on the sequentials of DNA and have carefully placed, at our disposal, fulsome amounts of information on how offspring inherit parental characteristics. In the late eighteenth century an outstanding linguist Sir William Jones, an Englishman, conducted a linguistic survey of languages he knew, and he also added Sanskrit to the examination. By the end of his evaluation he concluded that all of these {Greek, Latin, German, Celtic, and Sanskrit} must derive from the same dialectal parent. It is this type of sophisticated research which leads us, today, to form ideas and opinions along proven historically linguistic lines.

Consider the stem-root hypothesis in light of the way the word 'God' is counter parted in Indo-European dialects: *Deus*—*deiw-os*, then, the couplet-*dyeu-peter*, known now in Lat. *Jupiter*, or Gk. *Zeus pater*. The ancients saw god-*{deus}* as a fatherly-*{pater}* figure in the pantheon.

In like manner, moving eastward, we purpose to show that Allah is cognate to other Semitic words for God: In Aramaic parlance, the word for God is '*aa-la-haa*'--with extended syllabic accent on the first short vowel, and in Heb. *El*, *Elohim*—the suffix *im*, marks plural significance. But, rarely does anyone ever ask where the syllable ***lo or 'O'*** in *Elohim* comes from. This is most unfortunate since critical study is a lexical endeavor also.

Phonetically, little real investigation is given to authenticating the 'Lo' syllabic. But responsible analyses will prove that *El* and *El-lah* were ancient forms of *Elohim*--*Eloah* being the fem. form. To some degree, I am illustrating in part, a genetic classification of languages; a work in which a superb stemologist might find great joy. Although the *Elohim* form displays a line of antiquity, we still must ferret out its provenance.

From Phoenician-Hebrew scripts we have discovered ancient forms like 'El and Elah.' For instance, discovered in 1880, a Siloam inscription found in the water way built in Jerusalem by Solomon evidences archaic forms. Also, the Sennacherib prism, chronicles the siege events of Hezekiah's day, and presents valuable evidence for El/Elah in proto-typical Hebrew. Aramaic still uses both, *aalaha* and *Eloiyi* in modern speech—translated *Eli*, *Eli*.in the Gospel of Mark 15:34 (KJB). The current idiolect of Aramaic speakers has not changed much, and both words are functional to this day in common vernacular.

## Nebataean Links?

Four Our modern Arabic script descends from Aramaic. From the fourth century BC unto fourth century AD the Nebataean overspread much of the region we know presently as Jordan and Syria. We know that the Apostle Paul's conversion occurred on a road to a Nebataean city. At the time, Greek was the international tongue, but, Aramaic was distinctly the lingua franca of the Levantine world. All that is left of Nebataean remains are some 4000 bits of graffiti and inscriptions from the time of Aretus IV {II Cor 11:32}. Much of our information from their early history emerges from our readings of early Greek historians like Diodorus, and the eyewitness account of Strabo, who wrote about his journeys in his book *Geography--XVI*. Historian's writings speak of a nomadic people, fierce in some regards and simple in other aspects—like seamanship.

Mostly containing names and titles, they still preserve ancient forms still common to the Arab populace today.[\[1\]](#) Also, there are the Petra Scrolls—In Greek; they are to Byzantine Nebataean scholars, what the Dead Sea Scrolls are to Hebraists. From the visible portions, a preliminary assessment by Dr. Ludwig Koenen, the H.C. Youtie Professor of Papyrology at the University of Michigan in January 1994, dated the fragments to c.450AD.

This was a find of great import because epigraphists and paleographers are now able to ground their theory of Arabic beginnings in fact. Containing letters, contracts and other tidbits, the scrolls demonstrate a vocabulary contemporary to their times—all Greek cursive MSS that contain, in many cases, transliterations of key Nebataean words, and many other locutions copied from the first century AD up to the early fifth century. Indeed, Nebataean ruins and remains have been found in the hegira region of Saudi Arabia, proving that the influence of the Nebataeans on early Arab culture is not a remote idea but a sensical fact.

## Pre-Islamic Timeframes in Arabia

Five The National Museum of Saudi Arabia contains over 9000 catalogued epigraphic objects. Everything from inscriptions carved in bas-relief stones, to small rock statuaries. In olden times, the Arabian continent possessed two sets of scripts; one of the North region and another of the South. Eventually, southern dialects—Sabaeans, Qatabani, Hadrami and Hassanean--won out through the spread of Islam. Arabic, as an agnate dialect of Nebataean Aramaic script, early on

was used for inscription purposes. As Arabic grew multitudes began to utilize these forms for writing and now there are thousands of remains extant.

## THE PRE-ISLAMIC 'ZEBED INSCRIPTION'

In Zebed, South of Aleppo, Syria, a text found over a door is written in Greek, Syriac and Arabic. The date {given by the Greek} is that of 512 AD. The inscription reads “*by the help of God, Sergius, son of Amat Manaf, and Tobi, son of Imru’i-quais and Sergius, son of sa’d, and Sitr and Shouraih.*” The Arabic text is not a translation of the Greek, although it does mention a few of the names found therein. A little familiarity with Arabic epigraphy will show that the carved form of Allah is exactly like that of the form used by later Muslims; even though it pre-dates Muhammad’s birth by some sixty years. Moreover, the names mentioned in the Arabic text are names commonly found in later texts of Arabic type.

‘*The inscription of Abraha*’ is located in Southern Arabia near a well and contains ten lines, which state “By the power of God, and the Jesus {the Christian} king Abraha Zeebman, the King of Saba’a, Zuridan and Hadramaut.” Two things are of note. Written long before Islam’s development, here two forms are preserved in rock: One is the same name for Jesus and the other is same symbolic name for God, {Rahman—merciful one--c.f. fn. 3 for another example}. This was quite a popular term for God in use at the time. It was wholly appropriated by the Muslims and is in the beginning superscription of every Quranic surah but one. Far be it from me to stretch the truth, but, it is more than plausible to suppose that the form Allah was also in use in earlier times.

Retracing our steps backwards to Akkadian—Ugaritic—we have the same forms in use then. In a note to me from distinguished Semitist John Huehnergard<sup>[2]</sup> of Harvard University’s Department of Near East studies, he wrote:

*“The form Alla:h is from al-‘ila:h ‘the god’, the definite article and the word ‘ila:h god’. The form has become ‘worn’, as frequently happens in forms of frequent use, so that the unaccented syllable has been elided. I’m sure this explanation appears in standard works such as Brockelmann and Noldeke”.*

This added insight was contributed only after I had already reconstructed the form on my own. But it leads to a basic conclusion, which affirms that sound structural linguistic theory, along with its application, will lead to similar or same results.

If one thing is certain, the term for God was widespread and singular, and the separation of communities led to a few disparate accented tones and the like, but the word continued the same. Yet, this holds true only if the sound correspondents were semitically derived. E.g., Baal—B’- {A}El, of {The} God has a genitive structure and texture, which gives the word a hint of ownership, as in ‘master.’ However, notice the second syllable closely: Canaanite ‘Al’—is like Heb. *El*—is like Aram. *EL*, or *Al*—is like Arabic *Al*. Now, it is time to move on from here.

## Tying up Loose Ends

Six Understandably, many pioneers have forged a path through the thicket of Semitic phonetics and have cleared a wide enough swath to let some light shine through. Some of last century’s greatest linguists bequeathed not a little wisdom to their heirs; of repute, are those with whom I have become familiar.

While being trained in Arabic grammar in Amman, Jordan, an eminent archaeologist--G.E. Mendenhall, now deceased, was a lecturer at a nearby university in Yarmouk. Although he was not an adjunct lecturer in our *kuliyya*--school, he was a revisionist and quite liberal text-critical wise—more so than most Semitists, but, he was innovative, and a remarkable linguist. He wrote extensively then, and I did read many of his papers. His supposition (to which I do not subscribe) was that Abraham, being from Ur, probably spoke Arabic.

He also believed that Arabic was widespread even way back then. With this second proposition, I have no problem because there are fragments of early Arabic poetry lately unearthed in many locations of the Red Sea & Persian Gulf regions.<sup>[3]</sup> With so much data being compiled and commented on in archaeological spheres, what are we to make of all of this material? Since the work above is scant and is so briefly laid out, to synthesize it is far from an easy task. So, to this end, here are some concluding remarks:

- (1) Allah, as it stands now, is known to be an amalgamation of the Arabic—pre Islamic—word *Al-ilah*. The ‘i’ being swallowed up now in regular speech, reappears in the Muslim confession ‘*Laa ilah illa Allah wa Muhammad rusuul Allah,*’ {There is} no god but god and Muhammad is his apostle.<sup>[4]</sup> As you can see, it is the same word but in two different forms. Today the first syllable of *Al*-lah is now the definite article in Arabic grammar books.

\*Today the best and most trustworthy witness to early forms of Arabic is the Qur'an. Since it has been maintained in one literary standard form (under the pain of death) for 1300 years, it allows an Arabic reader an opportune peek into its microstructures, and to scrutinize its own internal parts. For instance, the form '*ilah*', is found in surahs 9:31 and in 18:110. Muhammad did not invent a new word for god. He merely adopted and adapted the term in current usage. Pre Islamic materials are slight and paltry, but piecing the Arabian cloth together is not so difficult from the tribal language side.

- (2) In former times **Al or El** signified God. It still does in Hebrew, Aramaic, and other Semitic tongues. Through time, with glottal glides and migratory changes new things took shape. Thus, originally, and quite literally, Allah means 'God, the God! It is slightly metaphorical, referring to the big dog (God) in the pack!' It must be remembered that in the minds of pre Islamic Arabs a panel of deities sat eternally in session in the heavens.

### Whether to use Allah or God in Translation

Seven In a number of Bible schools and colleges today there is excessive discourse about the word Allah and whether it constitutes an inflammatory type of rhetoric. There are many who are of the opinion that it should possibly be replaced with a term less incendiary. To this I can only add these few meager thoughts on such a sensitive issue:

The debate today as to the appropriateness of using Allah in English publications is riddled with problems. Heated debates and caustic rhetoric is floundering in far too many circles. So now, many modern Muslim authors are moving away from using Allah in Western translations.

The current trend seems to be to simply write the English word God. M.A.S. Abdel-Haleem's new edition of the Quran reflects this new tendency. His Qur'an reads smoothly, has excellent alternative renderings, but his translations are politically correct throughout.

Even so, it is highly doubtful that our Christian brethren who still dwell in the Middle East will ever cease to use 'Allah' as a derivative because they understand that it was an etymological term around long before Islam's advent. Westerners, typically, are unaware of this truth, so there is hesitation here in America as regards its usage. Also, Christians in the Middle East have rich traditions associated to the Arabic word for God—Allah. The oldest book of the Bible in Arabic translation dates from the 9<sup>th</sup> century. It is a translation with commentary on Hebrews and the word 'Allah' is used throughout.

True, Allah, as Muslims view him, and the God of Christians are wholly different entities. But to refrain from utilizing the term on the grounds that Islam's god has no Son, seems to me, to be lacking foundation. Moreover, we, as Christians, do still employ El & Elohim—even Jehovah/Yahweh--, in speech and writing, but Jewish persons do not believe that their God/Elohim has a Son {1 Jn 2:22,23}, although all Christians know that the God of the Old and New Testaments are one!

These deitic locutions are signs—descriptive terms—for pointing to a person or object, and as confusing as the issues may be, unless someone constructs new ones, they are all we have to function with. Besides, I am willing to aver that the majority of people of other cultures do not want their word(s) for their god tampered with. Religion is a very touchy subject, and for critical work to stand it must objectively tackle knotty problems without interjecting impulsive reactions. Then, and only then, can we achieve success in winning the lost!

So, in summing up, we assert that Allah as a descriptive term is generic in substance, but combustible in its nuance. To the general reader, I hope this was somewhat helpful. There is much to unpack and sort out with respect to these types of investigations.[\[5\]](#) Semitic studies afford us, at no great cost, the chance to interpret history as it was lived out among the peoples of their day.

There is so much more to unravel. Archaeologists dig up material remains and conjecture as to 'how events unfolded' through time. Whereas, the student of lexical remains pays the strictest attention to how culture is revealing itself linguistically. There is no better way to get to know a historical people than through a scan of their popular/vulgar speech and writings.

Your brother in Christ,  
Moshe Hanna

[Editor's note: The editors understand that in certain countries it is important and necessary to retain the word "Allah" in translations. We reluctantly agree that it should be continued, but that its use should be restricted to only those areas where it is essential in translations. Obviously, it is because of the damage done to the word by militant Muslims. Whenever and wherever possible, the use of Allah in translations should not be used.]

[1] For an excellent treatment of Arabic loan words see M. O'Connor's article "Arabic loan words in Nabataean Aramaic" in *Journal of Near Eastern Studies*, #45, pp. 213-29.

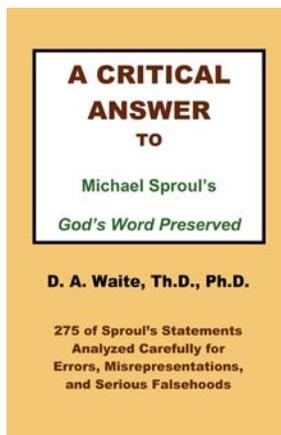
[2] His Akkadian grammar 2<sup>nd</sup> edition is the standard volume for use in further studies in cuneiform dialect and its morphology.

[3] "Our knowledge of the pre-Islamic institutions of South Arabia in the period from the 5<sup>th</sup> B.C. to the 6<sup>th</sup> century A.D. has been considerably augmented during the last twenty years as a result of the publication of numerous texts. J. Ryckmans' article: "Biblical and Old South Arabian Institutions: Some Parallels," published 1983 for *Arabian and Islamic Studies*. Articles presented to R. B. Sergeant on the occasion of his retirement from the Sir Thomas Adam's Chair of Arabic at the University of Cambridge, pg 14.

[4] The Arabic Papyrological Database contains a fragment dated to 91AH/709AD. It is an official letter containing the *bismillah irrahman* construction written in Arabic with Greek below in the document {P.Heid.Arab. I 06}. Once again, showing that the 'ilah' form was a natural and normal outgrowth of the Semitic El and/or Elah.

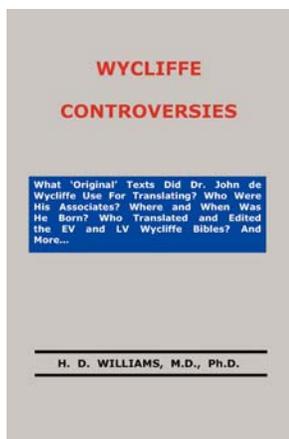
[5] For another interesting line of study, examine Arabic plant names. Their connections to biblical Hebrew allude to a singular ancestry and to a unique continuity from pre-Islamic formative years unto now.

## PUBLICATIONS AVAILABLE



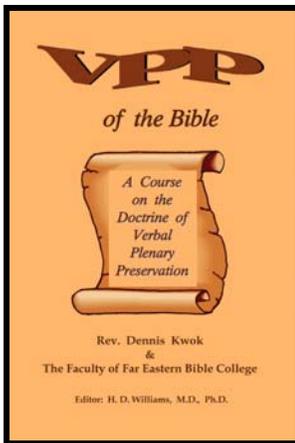
This book is available from Bible For Today; BFT #3308, or from Amazon.com by typing in the [title](#) of the book

Dr. Waite's book carefully analyzes 275 statements in Dr. Michael Sproul's book, "God's Word Preserved" for error, misrepresentations, and serious falsehoods.



This book by Dr. Williams is available from Bible For Today, BFT #3363, or from Amazon.com by typing in the [title](#) of the book

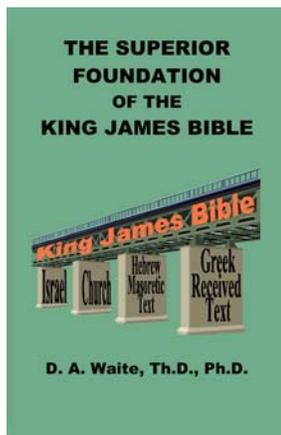
This book by Dr. Williams discusses Dr. John de Wycliffe and the controversies surrounding him and the Wycliffe Bibles such as which texts were used to translate the Bibles, who were his associates and friends and did they do the translating or assist him, who were the Lollards, and many other debates.



This book by Rev. Dennis Kwok & the Faculty of Far Eastern Bible College is available from Bible For Today, #3376, or from Amazon.com by typing in the title of the book.

This book is a course on the doctrine of the verbal (the words) plenary (all the words) preservation of the Bible. It is a much needed book because the battle for the Bible is intense in these last days. The course is needed to help individuals understand the issues and to grow in knowledge of the preservation of the Bible.

## New Book: The Superior Foundation of the KJB



- **The Background of This Booklet.** The idea for this booklet came from my book, *Defending The King James Bible* (BFT #1594 @ \$12.00 + \$4.00 S&H). In this book, Dr. Waite points out four superiorities of the King James Bible: It has (1) superior texts, (2) superior translators, (3) superior translation technique, and (4) superior theology. He has simply taken point #1 and edited it for printing here.

- **The Need For This Booklet.** One of the most important parts of the battle for the real Bible in our time is the answer to the question: Which Old Testament Hebrew and Aramaic Words and which New Testament Greek Words are we to use as the basis for all our translations? Since there are so many viewpoints on this, there is a drastic need to discuss the problem in detail.

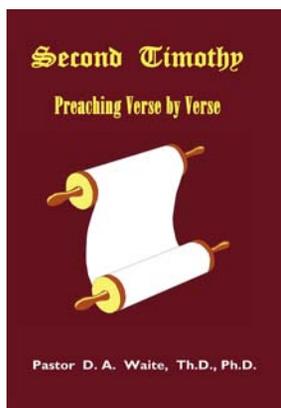
- **The Purpose of This Booklet.** In this booklet, he attempts to meet the need to talk about this matter and to give his reasons why he believes that the Hebrew, Aramaic, and Greek Words underlying the King James Bible are the only Words that should be used as the basis for Bible translations. Though it is a complex subject, he hopes that he might make it clear to the readers.

- **The Use of This Booklet.** He will be using this booklet at two upcoming meetings. One meeting will be at an independent Baptist college. The other will be at a Bible conference in

Mexico. He hopes it will be used by hundreds and even thousands of God's people who need answers to this vitally important problem. [www.BibleForToday.org](http://www.BibleForToday.org) BFT 3384 ISBN #1-56848-062-8.

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## New Book: The Apostle Paul's Last Words

- **"I Have Fought A Good Fight."** As the Apostle Paul wrote his last letter before going Home to Glory, he summed up his autobiography in three short clauses. First, he said "I have fought a good fight." He did not deny that his faithful service for his Lord and Saviour, Jesus Christ, was a "fight." But he hastened to add that his "fight" for the Saviour and His Words was a "good fight." He did not cut corners. He did not lie. He did not play favorites. He did not cover before his many enemies.

- **"I Have Finished My Course."** Very few born-again Christians know when their "course" has come to an end. The Lord let Paul know that it was his time to go Home to Heaven. His "course" as a follower of His Saviour was rigorous. It entailed much suffering, pain, and sorrow. Paul did not compromise his service to comply with the morals and opinions of his day. His challenge from the Lord Jesus Christ

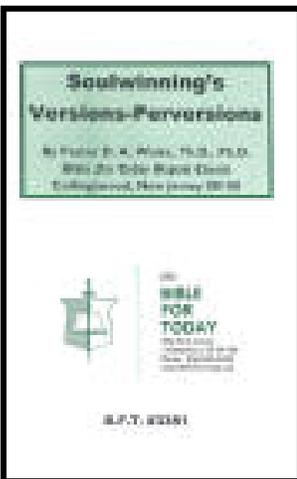
upon his conversion was clear. He was to carry the Gospel of the grace of God to all who would listen. The Lord set before him his difficult "course." Now, at the end of his life, Paul declared it to be "finished."

• **"I Have Kept The Faith."** "The Faith" refers to the body of doctrine. It includes every Word found in the pages of the Old and New Testaments. Paul "kept these Words in two senses. He "kept" them by following these Words faithfully. He also "kept" them by guarding them and preserving them from all the many enemies of his day. The Gnostic-tainted New Testament manuscripts (Vatican & Sinai) altered the Words of "the faith" in at least 8,000 places. We must follow Paul in guarding the "received Words" of "the faith" in our day. BFT #3105 ISBN #1-56848-060-1

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## New Book: Soulwinning's Versions Perversions



This booklet, *Soulwinning's Versions-Perversions* (BFT #3381 @ \$4.00 + \$2.00 S&P, 32 pages) was prepared by Dr. D. A. Waite for a meeting of Pastors in Newton, Kansas. The host Pastor had requested something to put in the hands of these Pastors to urge them to turn to the King James Bible. He wanted it to show them that other versions had verses within them that would not be true to many of the doctrines that Soulwinners use when seeking to lead people to Christ. Most of these denials are in these 8 Bible Versions which were analyzed--NIV, NASV, NKJV-FN, NB, ASV, ESV, RSV, NRSV. There are four pages of index which covers the verses involved and the various topics mentioned.

The booklet is divided up into four sections:

1. Bible Versions that Give Denials of the Person of the Lord Jesus Christ (10 verses).
2. Bible Versions that Give Denials of the Work of the Lord Jesus Christ (6 verses)
3. Bible Versions that Give Denials of the About the Destiny of the Lost in Hell (2 verses)
4. Bible Versions that Give Denials of the Means and Method of Salvation (6 verses)

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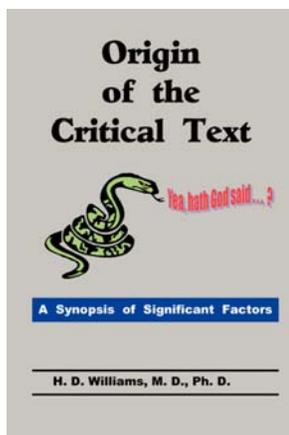
854-2464; Order by MAIL: Bible For Today Baptist Church, 900 Park Avenue, Collingswood, NJ 08108.

## New Book: Origin of the Critical Text

There are five significant pivotal points pertaining to the origin of the corrupted Critical Texts that lie behind the modern versions of the Bible. It is important for believers to understand the origin and the influence of these original language texts on doctrine, practice, application, and translation of these false texts. At least one new English version of the Bible has appeared in the market place every six months for the last several decades that is translated from these texts. The five pivotal points associated with six persons are:

- **Satan.** The initiator of the devious disrespect for and changing of the Words of God began with that old serpent the Devil "in the beginning" (Gen. 3, and Mat. 4).
- **Origen.** The first two centuries after the completion of the New Testament were the most destructive era for the Words of God. This was particularly true in Alexandria, Egypt where dozens of cults existed. Origen (182-251 AD) lived and taught in an Alexandrian theological school. He was supported by a wealthy man, Ambrosius, which allowed him to travel to many regions with an entourage of at least seven to fourteen scribes skilled in calligraphy, copying, and stenography. Wherever he went, he changed Biblical manuscripts to fit his doctrine and philosophy.

• **Jerome.** Jerome's publication of the Latin Vulgate in 405 AD constructed from Alexandrian text-type manuscripts was a crucial key in the continued assault on the Bible. Its influence because of the Roman Catholic Church would be immense.



- **Darwin.** The publication of Charles Darwin's book, *The Origin of Species*, in 1857 caused many 'scholars' to believe that the book of Genesis was a fable or myth, which destroyed confidence in the inspired Words of God.
- **Westcott and Hort.** Westcott and Hort were two professors at Cambridge in the mid to late eighteen hundreds. One was a bishop in the Anglican Church. They constructed a 'new' false Greek text from their false tenets of textual criticism. The 'new' text would become the corrupted text behind modern versions of the Bible.

This book may be purchased from Bible For Today: BFT #3386. This book may also be purchased through Amazon.com by typing in the title, not the author's name. ISBN #978-0-9820608-4-1.

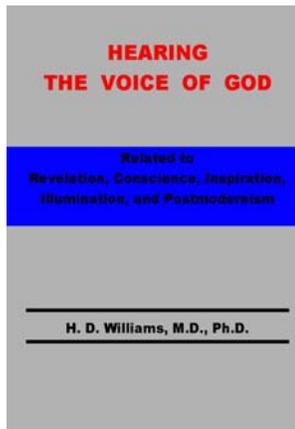
## New Book: Hearing the Voice of God

*Hearing the Voice of God* discusses the critical factors related to the postmodern confusion surrounding this important issue.

The subject is approached from a Biblicists point of view. Mysticism is refuted. Individuals desiring the truth about God speaking to them will appreciate this volume based upon the KJB and the original language texts underlying it. Many present-day teachers encourage emotionally distressed people to turn to their own thoughts, as if their thoughts were God speaking to them. This work investigates the topic as it relates to:

1. **Revelation,**
2. **Conscience,**
3. **Inspiration,**
4. **Illumination,** and the use of
5. **The Voice of the Lord** in Scripture.

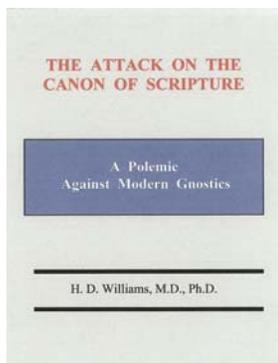
This book may be purchased from Bible For Today: BFT #3340. This book may also be purchased through Amazon.com by typing in the title, not the author's name. ISBN #978-0-9801689-0-7



## New Book: The Attack on the Canon of Scripture

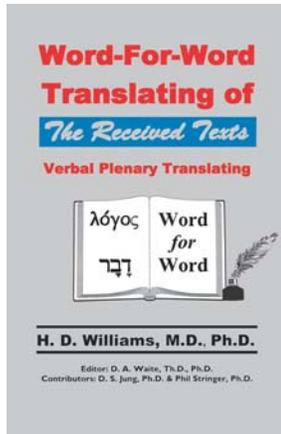
Recently, the attack on the 'received' Words of God has shifted from the letters of individual Words to the books of the Bible. Dr. Williams explores the reasons for the shift. It is paramount for today's Christians to understand the significance of the paradigm change. The most important effect is on our children. By the end of a college education, fifty-one percent of previously professing students abandon the Christian faith.

This book may be purchased from Bible For Today: BFT #3345. This book may also be purchased through Amazon.com by typing in the title, not the author's name. ISBN #978-0-9801689-2-1



## New Book: Word-For-Word Translating of The Received Texts, Verbal Plenary Translating

**The NEED.** There is a vital need for a book to inform sincere Bible-believing Christians about the proper techniques of translating the WORDS of God into the receptor languages of the world. No book like this one has ever been written. It is a unique and much-needed book.



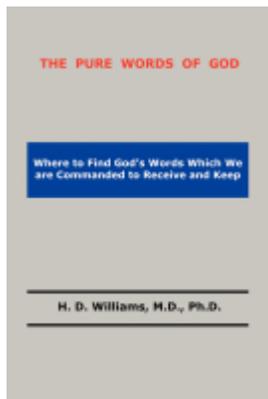
**The TEXTS.** The very first requirement for any translation of the Bible is to have the proper WORDS of Hebrew, Aramaic, and Greek from which to translate. It is the contention of this book that the original verbally and plenary inspired Hebrew, Aramaic, and Greek WORDS have been verbally and plenary preserved in accordance with God's promises. These preserved WORDS are those received-text-WORDS which underlie the King James Bible.

**The TECHNIQUE.** This volume emphasizes the requirement of a proper technique to be used in all translations of God's WORDS. It must be done in a verbally and plenary translation technique. That is, the Hebrew, Aramaic, and Greek WORDS must be conveyed into the receptor languages, not merely the ideas, concepts, thoughts, or message. This technique is absent in all of the other manuals on Bible translation.

**The SKILL.** Dr. Williams is not the usual sort of writer. He combines the meticulous skill of a Doctor of Medicine with the artistry and acumen of a Doctor of Philosophy to produce this grand volume. May it be used by sincere Christians and translators worldwide!

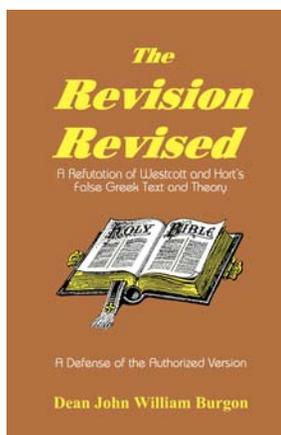
This book may be purchased from Bible For Today: BFT #3302. This book may also be purchased through Amazon.com by typing in the title, not the author's name. ISBN #1-56848-056-3.

## New Book: The Pure Words of God



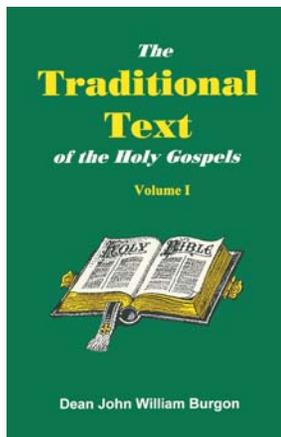
Dr. Williams' book, *The Pure Words of God*, clarifies the use of the word "pure" when it is used to define the Words of God. Should "pure" be applied to translations, to Traditional/Received Texts, or to Critical Texts? Once the correct application is made, Dr. Williams explains God's commands to receive and keep His pure Words.

This book may be purchased from Bible For Today: BFT #3344. This book may also be purchased through Amazon.com by typing in the title, not the author's name. ISBN #978-0-9801689-1-4.



**In this volume Burgon does the following four things: (1) He attacks the false Greek text of Westcott and Hort; (2) He demolishes the theory behind the text; (3) He refutes the English Revised Version of 1881 and (4) He defends the King James Bible! (#DB0611)**

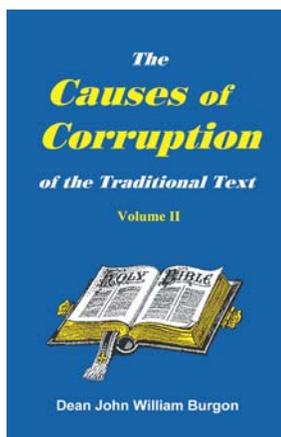
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A careful survey of the historical supremacy of the New Testament Greek Text that has been preserved from the first century until the present. Dean Burgon shows the superiority of this text and the inferiority of *B* and *Aleph* and others. (#DB1159)

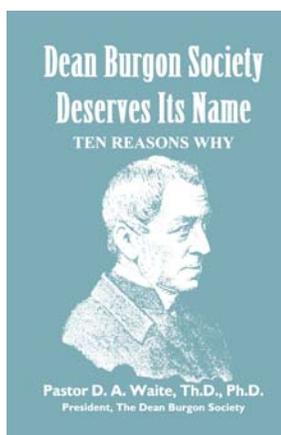
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Dean Burgon gives detailed illustrations of five accidental causes and ten intentional causes of the corruption of the original traditional text. The book is replete with condemnation of the *B* & *Aleph*, Vatican & Sinai, and The Westcott and Hort New Testament Greek Text. (#DB1160)

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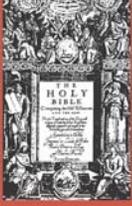


The present edition gives ten sound reasons why our Dean Burgon Society deserves its name. These reasons are formed by an acrostic of the ten letters of Dean Burgon's name. The reasons are just as true today, in the year 2001, as they were in 1990. As Dean Burgon, the Dean Burgon Society is (1) defending, (2) educational, (3) adamant, (4) neglected, (5) believing, (6) undaunted, (7) relevant, (8) growing, (9) obedient, and (10) needed. (#DB1847)

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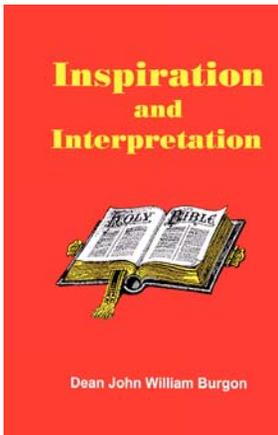
**A Guide to the  
Textual Criticism  
of the  
New Testament**



Edward Miller, M. A.  
Associate of Dean John William Burgon

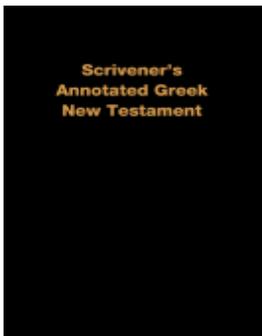
This book is by Edward Miller who was a close friend and fellow worker with Dean John W. Burgon. In this volume, Miller condenses and sums up Dean Burgon's methodology for textual criticism. In it he refutes the false system used by Bishop Westcott and Professor Hort. (#PB0743)

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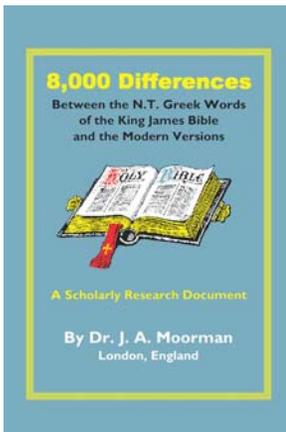
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This book is a necessity for translators, teachers, students, pastors, and every Bible-believing Christian. It is a scholarly work that identifies the 8,000 differences between the Greek Received Text that underlies the King James Bible and the Greek Text that underlies most modern versions of the Bible.

These books are also available at Amazon.com by typing the title of the book (not the author's name) into the search engine.

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