History of Truth
the Truth About
God & Religions
(3)
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1. In the Name of Allah, the Most Beneficent, the Most Merciful.

2. All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists).

3. The Most Beneficent, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

(Quran 1:1-7)
DEDICATIONS

To The God of the universe.

Thank You for showing me Your way.

Allah, I bear witness that there is no god but You.
Allah, all Praises are to You for Your Glory, Mercy and Bounty.
Allah, please accept this humble effort and forgive me for my shortcomings.
Allah, help me to disseminate this knowledge to those who need it.
Allah, help me to live as a Muslim and die as a believer.
Allah, bless anyone who seeks the truth and Your way.

My Lord! Bestow on them (my parents) Your Mercy as they did bring me up when I was young.

Amen.
The History of the Truth

about God and Religion
In the Name of Allah, Most Gracious, Most Merciful

AL - AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT

For Research, Writing & translation

Dr. Adel Mahmoud Elsaie

May Peace be upon you and the mercy and blessings of Allah. Following your request for examining and reviewing your book: “History of Truth, The Truth about God and Religions.” We would like to inform you that this book follows Islamic beliefs and can be published at your expense. Please ensure the utmost accuracy of the verses of the Quran and the Prophetic Sayings.

May Allah guide your steps. May Peace be upon you and the mercy and blessings of Allah.

General Manager, Department of Research, Writing & translation.
Throughout time immemorial, man has been in search of the truth. The truth, relative to physical phenomena and spiritual experiences, has lead mankind to a winding course. Sometimes, confusion and disorientation of the principles of life, unfortunately, can taint this course. Religion and philosophy are the historical vehicles for the search of truth. While religion presents the Divine aspect of the purpose of life, philosophy is a human attempt to gain a higher intellectual knowledge of oneself, morality and the underlying meaning of life. The current tendency to separate science and religion imposes disgraceful restrictions on science to achieve even more prosperous horizon. This book incorporates theology, natural sciences and philosophy in an attempt to satisfy the eternal quest for the search of the ultimate truth.

It is easy to go through life avoiding difficult questions about our origin and our destiny. It is easy not to talk about dying or why people suffer. However, life would not be the same if there were no questions and answers. It is important to have an accurate understanding of our origin and yes, its pursuit is worthwhile. Everyone needs a sense of identity, purpose and personal goals. This is impossible without a sense of origin. What a person believes about human origin will condition that person’s life style and affect one’s ultimate destiny. Our origin goes back, perhaps, tens of thousands of years and our destiny takes us from the present time to eternity. Although our life on this earth spans through, perhaps, 60 or 70 years, we are heavily involved with this short time while neglecting our origin and destiny.

Sometimes we have very interesting and yet vital questions that linger in our minds:

• Why do humans suffer and how can one be happy?
• What is the purpose of this life?
• What will happen to us after death?
• Does God exist?
• Were we created or did we evolve from apes?
• Why do we have this huge universe?
When one asks these questions to anyone, one gets different answers such as:

- I do not care and I just want to enjoy my life.
- Leave me alone. I am trying to survive.
- I do not know. I never thought about that.
- I know that God exists, but I am confused with all those religions. I do not know which one is right. I will try to live a good moral life and that is it.
- I know that God exists, but I am not really doing a good job in preparing myself to meet Him. Maybe I will do that when I retire and have more time.

Only a small percentage of people know why they exist and they are living their lives the way it is supposed to be. Those are the people who understand their priorities in life and act accordingly. Those are the people who appreciate human knowledge and know its limitation. Those are the people who realize the difference between science and reality. Einstein said "One thing I have learned in a long life - that all our science, measured against reality, is primitive and childlike... Science without religion is lame, religion without science is blind," (1941).

In the present time, it seems that science and technology have an answer for everything. Consequently, many people may tend to think that they know everything. If you ask one of those persons about life and how it started, the answer will be quick and most likely will be: life started as an organic substance that came to earth through a comet that collided with earth billions of years ago. Life after that evolved according to Darwin, (1809 - 1882). Ask him again about human behavior and he will start referring to Freud, (1856 - 1939). Then, most people tend to think that we know all the answers about everything. The reality is that we know very little about few things. And if you don’t believe this statement, just ask a pharmacist how aspirin works, a brain surgeon how the brain works, or a psychoanalyst how we dream.

One of the top priorities of everyone in this life, regardless of one’s wealth or social status, is to make one’s house comfortable. The English language provides the word "home" to emphasize a feeling of comfort, security, peace and love in a house. Humans spend a lot of time and energy to change a house into a home. If someone plans to move to another house, he usually reserves his energy and money for the next house.
However, everyone knows that all our homes are temporary and sooner or later everyone will move to another house or home called "the grave." Should we not be wise and invest a little bit in making sure that this grave is a home? Should we not make sure that this home will have "light and heat"? Would we not like to have this grave as a piece of paradise? Ancient Egyptians dramatized this concept 5000 years ago. They did not just build graves; they built pyramids. The fourth dynasty pharaoh Khufu (also known as Cheops) built the great pyramid of Giza, one of the seven wonders of the ancient world, as his tomb. The pictures of this tomb do not do the pyramid any justice. This pyramid is much larger than anyone would think. It covers 13 acres and contains more than 2 million blocks of stone, (as cited in Lacovara & Millar, 2004, p. 40). This proves that what the ancient Egyptians experienced in their daily life was just as important as what awaited them beyond the death's gate. They firmly believed in an afterlife that was not all that different from the normal life. This concept of ensuring comfort in the afterlife, although practiced by polytheists, had its root in the original monotheist religion, perhaps by Enoch (Prophet Idris in Arabic). Some scholars believe that Prophet Idris was the same as the ancient Egyptian god Osiris.

The questions, that everyone should ask, are:

- Should I invest heavily in a home that I will live in, perhaps, for tens of years, or in the home that I will live there for, perhaps, thousands of years?

- How can I make this home for thousands of years extremely comfortable?

The Quran goes one step further than that by labeling life in the grave as only a visit, which indicates a short stay, compared to eternity.

Over thirty years ago after graduation from college, I found myself thinking about religion and God. I wanted to search for the ultimate truth. I wanted to know the true purpose of life. Taking answers for granted from someone was not good enough for me. I wanted to "feel" the answers and not just "know" them. I wanted to have a strong faith based upon logic. A few times during prayer, I was wondering if I was just following a ritual. How do I make sure that God exists? How do I achieve strong belief? And, how do I know that I am following the right religion? My religion tells me that it is the true religion. This is also the same for Christianity,
Judaism, Buddhism and the rest of the religions. I want to be sure that I am following the right religion. Humans have choices to select a religion, but they cannot control the consequences of their choices. Consequently, I started my search with an open mind and a total objectivity.

I started reading books that addressed the existence of God. To my delight, I found an Arabic book about God and the modern sciences written by Dr. Abdel-Razek Nofal. This book had a great effect on me throughout my life because it convinced me that God truly exists. This can be demonstrated by the numerous examples that show the perfect balance in the universe and the intricate design of the earth, its atmosphere and its different life forms. Then I asked myself the next basic question; what is the right religion? I read about Moses, Jesus, Buddha and Confucius. I excluded Judaism since it is not a universal religion and not just anyone can be Jewish. It is hard to believe that God, the Ultimate Just, has chosen only about 15 million Jews as His people at the present time and the 6 billion gentiles on Earth have no chance for salvation. A Muslim has to believe in Moses, his message, his miracles, as well as the Jewish and all other prophets. This makes the original Judaism included in Islam. I read the Bible and the Quran. I had so many troubles with the Bible. My first problem was the eternal confusion of the mystery of the trinity. Is God one, or two, or three? My Christian friends told me that God is one. But there is a statement in the Bible that says that Jesus ascended to heaven and sat on the right hand side of God. This makes them two separate beings. I was told that they are two but they are one and I just had to have faith. Every time I discuss this subject with my Christian friends, we found ourselves involved in a Byzantine argument where no conclusion could be reached. It is interesting to note that the term Byzantine argument was coined in the second century AD, when Christians argued about the nature of God as compared to the nature of Jesus.

Next, the last words of Jesus on the cross are very confusing. First, there are four different versions of the Gospels according to Matthew, Mark, Luke and John. This raises major questions about the accuracy of recording a Holy Book. These verses are part of a Christian doctrine of divine inspiration. If God had inspired these four gospel writers, why did God inspire them to record different words? These verses are not just different words, but totally different concepts. It seems that the closest statement should be the one that Jesus said in his own Aramaic language: "Jesus cried with a loud voice saying Eli, Eli, lama sabachtani? That is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:46, &
Mark 15:34, though it is Eloi instead of Eli in Mark.) which means “God, God, why have you abandoned me?”

It is hard to believe that Jesus said that God abandoned him. There are three possibilities:

- **He said that.** Then, why did the son of God think that his father abandoned him? Jesus told the disciples that he would die and rise from the dead in three days. He knew that he would die and be resurrected, so how can that be called abandonment? If he is the son of God that came to save humanity with his blood, so how can that be called abandonment? If he knew his mission in life, so how can that be called abandonment? This statement simply contradicts all the New Testament. Many Christian scholars have the same trouble justifying this statement.

- **He did not say that.** This means that Matthew and Mark were not accurate and God did not inspire the Gospels because God would not allow any inaccuracies.

- **The man on the cross was not Jesus!** This may seem at first sight as an unreasonable idea. But if we know that the same sentence, word for word, exists in the songs of David, Psalm 22.1, one may be tempted to suggest that the man on the Cross was a Jew asking God for help from his Old Testament.

It is interesting to note that Christian theologians introduced a branch called Apologetics to provide answers to criticisms against Christian beliefs. Apologetics started early in Christian history to resolve many contradictions in the New Testament. It is no secret that the word Apologetics came from the Latin word "apology" and the Greek origin "Logos." Some apologists suggest that Jesus said all the above versions. This is in spite of the fact that no single Gospel included all the four versions. Analyzing the Apologetics reasoning of the above four versions of Jesus’ last word does not present a satisfactory argument. Also, recent Apologetics advocates that historical and archeological evidences support early Christian history. That is a fair statement. However, historical and archeological evidences support the historical Jesus only and cannot be extended to support the Christian belief about the nature of Jesus. In the New Testament, Jesus always presented himself as the "son of man." He never said that he was the son of god. Forty years later, Paul made him the
"son of god," and in the first Ecumenical Council of Churches, 325 AD, Athanasius made Jesus of the same Divine "substance" as that of God.

The three monotheistic religions Judaism, Christianity and Islam originated in the Middle East. Islam and Christianity share many common beliefs and history that no other two religions may claim to share: Oneness of God, Day of Judgment, resurrection from the dead, eternal afterlife and the moral values of peace, freedom and justice. While there are differences between Muslims and Christians about the nature of Jesus, (Pbuh i.e. Peace be upon him) there is no disagreement in the Middle East about the Name of God, or the status of many of the common prophets in Judaism, Christianity and Islam. Noah (Pbuh), Abraham (Pbuh), Moses (Pbuh) and Jesus (Pbuh), are also prophets in Islam. The Quran declares Mary as the holiest woman ever (Chapter "Surah" 3, verse "Ayah" 42) - not Muhammad’s (Pbuh) mother, daughter, or wife. One complete chapter in the Quran is devoted to Mary with her name as the title of chapter 19. The Bible does not give Mary the same honor. The Quran mentions Jesus and Mary 34 times and Muhammad 4 times.

Arab-speaking Christians and Muslims recognize Allah as the only name of God. Any Arab-speaking Christian, when asked about the name of God, would answer Allah! The English Old Testament starts with: "In the beginning, God created the heaven and earth." The Arabic Old Testament starts with: "In the beginning, Allah created the heaven and earth." The name of God throughout the Arabic Old and New Testament is Allah.

It is ironic that the Western Christians are unaware of the name of God of their Arabic brothers. The differences in the stature of the prophets in Judaism, Christianity and Islam involve only Jesus and Muhammad, Peace Be Upon Them. Jews do not recognize Jesus and claim that he was a false Messiah and Christians do not recognize Muhammad and claim that he was a false prophet.

Moreover, some Christians may feel that the Quran has satanic origin, God forbid, because the Quran does not recognize the divine nature of Jesus (Pbuh). This is a false notion. Satan is rejected and accursed in many verses in the Quran. Also, Muslims have to seek the protection of God from Satan every time they recite the Quran.

After extensive reading and thinking, I became convinced that Islam is the righteous religion and Islam has the answer to all our social, economic
and judicial troubles. That is when I decided to write this book with the only motive to make the truth known.

To try to reach answers about vital questions, assumptions and criteria have to be adopted. The guidelines followed in reaching conclusions in this book are as follows:

1. This book is for anyone, from any faith, who seeks the truth.
2. Not a single attempt was intended to offend any faith, or lack of, for that matter.
3. The search for knowledge should be approached with an open mind, heart and soul and that search should not decrease or stop.
4. Our logical approach is real and meaningful with no deception or arrogant ideas.
5. Divine Creation is not subjected to any or all the laws of physics.

In the present time, there are serious challenges to monotheism:

1. High-powered scientists armed with tremendous marketing tools, promoting atheistic concepts that a layman has no way of challenging.
2. Global education system that fails to stimulate a comprehensive thinking process, but rather introduces subjects such as history, physics and life sciences in a fabricated form to exclude God from our lives. Again, students have no way of challenging their teachers.
3. Overwhelming western culture that promotes fake images of success. Again the layman anywhere on earth has no chance but to accept the western image for success.

Having watched all that, I feel compelled to agree with John Calvin, the Protestant theologian, who said:

"I would be a coward if I saw that God's truth is attacked and would remain silent without giving any sound." (as cited in Filson, 2006, p. 9).

I tried to study the approaches taken by the true scientists, such as Newton and Einstein, along the history of humanity. I admired tremendously their reasoning and logic because their goal was knowledge for the sake of knowledge and not for business, publicity, or marketing by twisting facts. Accordingly, this book represents a scientific attempt to answer the following questions:
1. Does God exist?
2. Should there be a universal religion and what is that right religion?
3. How can one be constantly sure that his or her conclusion is accurate?

The first question is the most difficult one if we do not know where to look. Therefore, the first question is answered by examining the known facts about the universe and life. The introduction of these subjects is presented in simple contexts and not just pure scientific abstracts. The divine Law of Repetition is introduced. This law simply states that because common guidelines exist in all living organisms or physical objects, then the Designer or the Creator of all living and non-living objects is the same. With humility and open mindedness, we should believe that God exists. He, then, has to make somehow this existence known to everyone. Some people adopt an arrogant idea of believing in god, but not in any organized religion or any messenger of god. These people may think that god should communicate directly with them and they have reached the level of the prophets. How else will they know what god wants from them. Examining the monotheistic religions that believe in One God is followed. Next, one conclusion should become obvious after that: because God is one, then there should be only one religion for the entire universe at any time and any places. This is the essence of monotheism. This is accomplished by establishing criteria for accepting a religion and then applying these criteria on the three Abrahamic “monotheistic” religions, Judaism, Christianity and Islam.

It is important to note that I am not writing this book as a biologist, cosmologist, physicist, or theologian. I am writing this book as a human being searching for the truth and purpose of life. In doing so, I am following two religious commands in Islam; first to seek knowledge and second to spread knowledge. Also, I would ask you to consider the contents of this book with an open mind because this information could prove to be of greater importance to you than you might yet realize.

In writing this book, technical information has to be introduced and could not be avoided. I tried to make the presented information simple and readable for average readers. Also a glossary section is added to present definitions of technical or religious terms.
This book is an attempt of recording the Truth, which is one of the Names of God and is mentioned in the Quran 226 times. It is not about faking lies about Moses, Jesus, or Muhammad (Peace be upon them), who are loved, honored and respected by all Muslims. Some Jewish and Christian "scholars" made it their business to spread unsubstantiated lies about the life of Muhammad and to quote obscure references or preach half the truth. The main references in this book are the Bible and the Quran, thus it should be easy for the readers to check these references. Also, a good part of the information on Christianity in this book was obtained from Christian authors and friends. Allah addressed mankind to get to know each other, Surah 49, Ayah 13. Consequently, as a Muslim I had to form my ideas about Christianity from its sources. That is something most of the critics of Islam never tried.

Religion is a serious business. In the present time, there is a statement that declares all religions lead to One God. Well, I do not accept that. I cannot believe that worshiping a cow or a statue leads to one God. Humans make choices everyday in their lives but they cannot control the consequences of those choices. It should be a matter of utmost wisdom for everyone to think and plan for the Day of Reckoning. Our faith will lead us to our destiny. Everyone in every faith should be prepared to face God, the Ultimate Judge. Humans will be asked about their faith and will have to acknowledge the truth, regardless of their faith. This Day of Judgment is like a court scene, where the Judge knows all, even more than people can tell. As such, this book is also my attempt to do my best to search for God and a religion. I started researching and writing this book in 1992. I believe that this time is well spent since this book can be my defense on the Day of Judgment. I will beseech God:

"I did not ignore the important questions about my origin and my destiny. I tried, I thought, I researched and this is the best within my capacity."
The author owes immeasurable gratitude to his daughter Dr. Hanan Elsaie, DDS, for the continuous encouragement and the interminable patience for sharing her knowledge about God and life sciences.

Years ago on a Christmas day, my granddaughter Dannah asked me a question: how can God be baby Jesus? Then she started laughing. This was the intuition of a 5 year-old girl. Since then, she has been asking me a lot of questions about God and religions.

May God bless my daughter, her husband Bilal, Telecommunication Engineer, M.Sc. in Telecommunication from SMU and my granddaughters: Dannah, Daliah, Deyalah and Denah who will be InShaa Allah the harbinger of Islam in the new age.

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• To all who contributed – my undying gratitude.
• To all who seek the truth – my unaltering encouragement.
In the name of Allah, Most Gracious, Most Merciful.

255. Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[This Verse 2:255 is called Ayat-ul-Kursi.]

(Quran 2:255)

Like billions on this earth, I am a believer in One God, the Merciful, the Compassionate. He is the One and Only God of Noah, Abraham, Ismael, Isaac, Jacob, Moses, Jesus, Muhammad and all the other prophets. (Peace be upon them). They all submitted to the Will of God. Thus, they were all Muslims. However, all too often, western media and TV Evangelists exclude Islam from their terminology of Judeo-Christian heritage, keeping in mind that Judaism does not worship the same God of Christianity. The promoters of this terminology fail to understand that Islam, which means “Submission to the Will of God”, was the main focus of all prophets. The
Bible and Quran have abundant stories of people rejecting the message of God through the prophets. The Jews reject Jesus as the Messiah and some claim that he was the illegitimate son of Mary. Even Jewish sources name a Roman soldier called Panthera as the real father of Jesus. Christians reject Muhammad and claim that he was a false prophet. It is the same old story.

TV Evangelists claim that Allah, God of the Muslims, is not a real God and is not the same God of Christians. This is because the mainstream Christian’s God is the trinity. Muslims do not agree with the Christian doctrine of trinity or the divinity of Jesus. Millions of Christians also reject this trinity doctrine. At least five Presidents of the USA: John Adams (Signer of the Declaration of Independence), Thomas Jefferson (writer of the US Declaration of Independence), John Quincy Adams, Millard Fillmore and William Howard Taft did not believe that Jesus was the son of god. They were Unitarians who respected the teachings of Jesus but rejected his divinity. Moreover, Sir Isaac Newton, the greatest scientist in the history, Lev Tolstoy, the giant of the Russian literature and Johann Von Goethe, the greatest German writer (Goethe Institutes for teaching the German language exist in many parts of the world) did not agree with the trinity doctrine.

The Library of Congress, American Memory, holds the largest collection of Jefferson and Adams manuscripts. The following are the writings of the second US President John Adams (1735 – 1826):

"I almost shudder at the thought of alluding to the most fatal example of the abuses of grief which the history of mankind has preserved—the Cross. Consider what calamities that engine of grief has produced!" John Adams in a letter to Thomas Jefferson, (Adams, 2008, p.190).

"As I understand the Christian religion, it was and is, a revelation. But how has it happened that millions of fables, tales, legends, have been blended with both Jewish and Christian revelation that have made them the most bloody religion that has ever existed?" John Adams, letter to F.A. Van der Kamp, Dec. 27, 1816, (Adams, 2008, p. 183).

"The divinity of Jesus is made a convenient cover for absurdity. Nowhere in the Gospels do we find a precept for Creeds, Confessions, Oaths, Doctrines and whole carloads of other foolish trumpery that we find in Christianity." John Adams, (Adams, 2008, p.190).
The following are the writings of the third US President Thomas Jefferson (1743-1826):

“In the New Testament there is internal evidence that parts of it have proceeded from an extraordinary man; and that other parts are of the fabric of very inferior minds. It is as easy to separate those parts, as to pick out diamonds from dunghills.” In a letter to John Adams (January 24, 1814), (Jefferson, 2006, p. 72).

“Of this band of dupes and impostors, Paul was the great corruptor of the doctrines of Jesus.” Jefferson in a letter to William Short, April, 13, 1820, (Jefferson, 1829, p. 321).

“My aim in that was, to justify the character of Jesus against the fictions of his pseudo-followers, which have exposed him to the inference of being an impostor...These could not be inventions of the groveling authors who relate them. They are far beyond the powers of their feeble minds. They shew that there was a character, the subject of their history, whose splendid conceptions were above all suspicion of being interpolations from their hands... That Jesus did not mean to impose himself on mankind as the son of God, physically speaking, I have been convinced by the writings of men more learned than myself in that lore. But that he might conscientiously believe himself inspired from above, is very possible...” Jefferson in a letter to William Short, (August 4, 1820) on his reason for composing a Syllabus of an Estimate of the Merit of the Doctrines of Jesus and referring to Jesus’ biographers, the Gospel writers, (Jefferson, 1903, p. 266).

“No historical fact is better established, than that the doctrine of one God, pure and uncompounded, was that of the early ages of Christianity...Nor was the unity of the Supreme Being ousted from the Christian creed by the force of reason, but by the sword of civil government, wielded at the will of the Athanasius.” Jefferson in a letter to James Smith (1822), (Sanford, 1987, p. 130).

President Jefferson was obsessed with editing the New Testament to the extent that he worked late at night in his study at the White House. He used a razor to cut out large segments of the four Gospels and pasted the parts he decided to keep onto the pages of a blank book, purchased to receive them. He titled this original project of 1804 "The Philosophy of Jesus," which he refined and greatly expanded in his later years. The
final product, completed in 1820, he called the "Life and Morals of Jesus of Nazareth," which was the version Congress published, (Jefferson, 1902). Jefferson's "Life and Morals" argues no theology. It is simply his edited version of the Gospels. He literally cut out the virgin birth, miracle stories, claims to Jesus' divinity, the resurrection and portrayed Jesus as just an extraordinary man and a powerful moral leader.

In an article published by Kevin Hayes, (2004), in Early American Literature, he stated that Thomas Jefferson purchased a copy of the 1649 English translation of the Quran by Andre du Ryer and taught himself Arabic and basic Arabic grammars. It should be noted that Arabic is a Semitic language written from right to left as opposed to English which is a Latin language written from left to right. It is suggested in this article that Thomas Jefferson went to all these works in the Quran and its language to study Islamic Law to help him in his legal work! You be the judge!

Jesus never referred to himself as son of god, but always presented himself as son of man in front of many audiences. There are about 98 references to the term son of man in the New Testament. When someone called him son of god, he did not object, but also he did not explain this term. But certainly he did not refer to himself as god. Even when Jesus talked about God as his father, it was meant to be in the Jewish sense as many personalities in the Bible by being close to God. He certainly did not explain the implication of the terms “son of god” and “my father.”

Some Christians maintain that anyone who does not believe in Jesus as part of the trinity will face a big surprise in the Day of Judgment. So if Jesus happened to be son of god or god and if it happens that Jesus call upon me in the Day of Judgment and asks me why I do not believe in him as god, I will tell him:

“You did not explain simply and clearly that you are a god or son of god. You always referred to yourself as son of man 98 times in the New Testament. You did not explain how God, you and the Holy Spirit are made of the same substance as the First Ecumenical Council advocated. Some of your present followers claim that this concept was too hard for you to explain to your audiences simply and clearly. If that concept of the trinity was very hard for you to explain during your existence on earth, how do you expect me to believe in this confusing trinity after 2000 years, depending upon people who claimed to follow what you did not say. Even in the present time, Christian teachers have a hard time explaining trinity
to their students."

The existing essence of Christianity is a belief, a particular claim: that god the father, god the son and god the Holy Ghost are all one god and are all made of the same substance and that Jesus was the sole son of God and that he redeemed mankind from sin by his crucifixion and resurrection. Many modern Biblical scholars and average Christians have rejected this belief. The true belief of Jesus was entirely within the Jewish tradition. Jesus never founded a new religion; Saint Paul was the real inventor of Christianity as a sect separate from Judaism. The Gospels are highly doctored texts, rewritten to suit the theological environments and political needs of the budding Church. Thus, the injunction to pay taxes to the Romans ("Give therefore to Caesar the things that are Caesar's," Matthew 22:21) and the depiction of Roman governor Pilate as innocent of Jesus' crucifixion were included to satisfy the Romans after the defeat of the Jewish revolt in 70 CE.

Out of all Abrahamic religions (all religions from Abraham offspring), Christianity is singled out to introduce confusing concepts about God that are far from true monotheism and were not mentioned by any prophet before or after Jesus. Not a single prophet before or after Jesus introduced the concept of the Trinity. Jesus himself did not state clearly that God, Jesus and the Holy Ghost are one and they are all “made” of the same substance, as was stated in the First Ecumenical Council in Nicaea I – 325 CE. We have in our hands a New Testament that consists of 4 Gospels and Epistles. The reader of the Gospels will notice the word “according to” in the title of each Gospel, (Deedat, 1980). This indicates uncertainty about the real author. As a matter of fact, Christian scholars are not certain about the real author, his biography and the beliefs of any of the alleged authors of the Gospels. This poses an interesting question: How can anyone trust unknown authors for his or her life on earth from the present time to eternity? That is not to say that Jesus did not exist or that he did not have a great message.

There are basic questions about the Christian faith: Trinity, Son of God, original sin, atonement and incarnation of God into a human form, (Abu Zahra, 1966). If these concepts are true, they should have been mentioned by all prophets before and after Jesus and should have been explained clearly and without any ambiguity by Jesus. They should have also been mentioned by Muhammad (peace be upon him), the prophet that came after Jesus and the last of the prophets of God.
What is the origin of the Trinity? The word trinity does not exist in the Bible and is not explained or introduced by Jesus. Is Jesus God? Jesus never said obviously in the Bible “I am God”. Is Jesus the Son of God? Jesus never said clearly in the Bible “I am son of god”. In the New Revised standard Bible, Jesus called himself son of man 84 times; people and Paul called him son of God 63 times. The serious question now is whom do we believe?

Many times Jesus refers to God as “My Father” and one time in Mark 14:36 Jesus said “Abba, Father” in the Garden of Gethsemane, where Jesus Christ prayed privately to his Father before his crucifixion. The Greek word for “father” is pater and it has a broad usage. Pater could mean a father, or an ancestor, or a respected elder, or the inventor/originator of something. It was also used as a title of honor for teachers. The Hebrew and Aramaic word that is equivalent to pater is Abba and was used in ways similar to those mentioned for pater. Abba could mean a father or title of honor. Abba is also an Arabic word. Now, why did the writers of the New Testament translated Abba or pater to father instead of a title of honor, when Jesus did not explain what he meant by father?

The first two hundred years of Christianity are often called “lost centuries’ or the dark period of the Christian history. It was a time of great Roman persecution upon the church. Christianity at that time was an underground movement that the Roman historians did not care very much about its history and few of its records have barely survived. The victor of the ideological debates of early Christianity became the custodian of the church history, (Armstrong, 1993). Victors always write the history of the wars they win and those histories often fabricate the story, justify their cause, ignore facts and take liberties to demonize their opponents. We only know the Catholic Church was the eventual victor in the ideological debates and we also know that the scarce information about the Christian history was provided mainly by the Catholic Church. Such information should not be accepted without valid questioning, (Kairanvi, 1990).

There are over 50 major translations of the New Testament. Theories of translation are enthusiastically and even hotly debated among both laymen and the scholars. The debate largely focuses around whether a translation should be “word for word” equivalent to the existing manuscript or what is called dynamic or functionally equivalent focusing on the ease of understanding of the intended reader. Every translation imperfectly
represents the existing manuscript because languages and cultures differ in ways that translation by itself cannot conquer. While translator bias is a fact to be contended with, translations are being tainted by the theological background of translators by interjecting their interpretation of ancient Hebrew and Greek words and idioms. A translator's first and most essential job is to bridge the language and time gaps. The translator attempts to seek the best way of saying in English what was said first in ancient Hebrew or Greek. Even this is not simple. No English word fully matches a Greek or Hebrew word. For instance, the biblical words for "soul" are the Hebrew “nephesh” and the Greek “psyche.” Unfortunately, nephesh is also translated as "life," "appetite," "neck" and "person," among other words.

Jesus attempted to steer the Jews away from their rigid misapplication of the Law of Moses, in other words to add spirit to Jewish Law.

"You have heard that it was said, An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also". (Matthew 5:38-39).

This was a huge step forward because a complete religion is neither a set of commandments nor spiritual guidance. It should include commandments and emphasize moral spirituality such as mercy and love between humans and between humans and other creatures.

Paul, the best marketing Evangelist in Christian history, took the above message of Jesus literally and rejected the Law of Moses:

"The service that brought death (the law) was written and engraven in stone","(2 Cor. 3:7).

"Christ hath redeemed us from the curse of the Law","(Gal. 3: 13).

A reader of the Bible and history observes the following:

• Adam (Peace be upon him) never mentioned trinity.
• Noah (Peace be upon him) never mentioned trinity.
• Abraham (Peace be upon him) never mentioned trinity.
• Isaac (Peace be upon him) never mentioned trinity.
• Ishmael (Peace be upon him) never mentioned trinity.
• Moses (Peace be upon him) never mentioned trinity.
• Jesus (Peace be upon him) never mentioned trinity.
• Athanasius introduced trinity in the first Ecumenical Council of Church in 325 CE.
• Muhammad (Peace be upon him) rejected all sorts of trinity.

Now you have a choice, do you believe Athanasius against all prophets???

In the Gospel according to John (10:30), Jesus said: "I and the Father are one", therefore Christians believe that Jesus is the same, or "co-equal" in status with his Father. In Greek, 'heis' means 'one' numerically (masculine), 'hen' means 'one' in unity or essence (neutral). Here, the word used by John is 'hen' and not 'heis'. The marginal notes in New American Standard Bible reads: “one - (Lit. Neuter) a unity, or, one essence.” If one wishes to argue that the word 'hen' supports their claim for Jesus being "co-equal" in status with his Father, then one would read the following verse in the Gospel according to John 17:22:

"And the glory which Thou hast given me, I have given to them (disciples); that they may be one, just as we are one."

Now this is a big surprise. If one was to believe the Father and Jesus Christ to be "one" meaning "co-equal" in status on the basis of John 10:30, then that person should also be prepared to believe "them" - the disciples of Jesus, to be "co-equal" in status with the Father and Jesus ("just as we are one") in John 17:22. I have yet to find a person that would be prepared to make the disciples (students) "co-equal" in status with the Father or Jesus. If one consider that the number of the disciples is 12 then the trinity should be fifteenity (from 15: father + son + Holy Ghost + 12 disciples).

The unity was of the authorized divine message that originated from the Father, received by Jesus and finally passed on to the disciples. Jesus admitted having accomplished the work which the Father had given him to do (John.17:4). There is another verse in the Gospel, according to John (14:28) that unequivocally refutes the claim by any one for Jesus being "co-equal" in status with his Father:

Jesus said: "I go to the Father; for the Father is greater than I."
It does not require great logic to observe that we have a monumental mathematical crisis. Greater does not mean equal, co-equal, or one in essence. This paradox needs an expert (not an amateur) Christian apologetic to twist language to justify how greater is equivalent to equal.

Christians are continuing to shrink in the USA and Europe because an educated population, which applies its mind to religious questions, cannot keep on managing contradiction between Christianity and reason forever. It is mathematically certain that this will happen. Just as the belief in a flat earth cannot survive mankind's inquisitive interest in the facts of nature, the beliefs underlying Christianity will not survive the advancement in knowledge. But then, losing an illusion is also liberating. To avoid being trapped in that illusion is even better. Generations of Christian intellectuals have tried to harmonize faith and reason. Many attempts were made to prove the basic unity between Aquinas' Christian philosophy and modern science. Jesus never introduced contradictions, but some of his followers did.

Saint Paul stated in 2 Timothy 3:16 that all scripture is inspired by God:

“All scripture is inspired by God and is useful for teaching, for reproof, for correction and for training in righteousness.”

The above Paul’s statement was written before the Gospels of the New Testament and therefore exerts a great impact over the selection and the authority of the gospels. All but the gospels acceptable to the Pauline faith were systematically destroyed or re-written. Christians take the above statement literally and apply it to all the verses of the Bible regardless of the contractions of the Bible that are left to Christian apologists to justify in a complicated and twisted approach.

Hyam Maccoby makes an interesting observation regarding the influence of Paul as follows:

“We should remember that the New Testament, as we have it, is much more dominated by Paul than appears at first sight. As we read it, we come across the Four Gospels, of which Jesus is the hero and do not encounter Paul as a character until we embark on the post-Jesus narrative of Acts. Then we finally come into contact with Paul himself, in his letters. But this impression is misleading, for the earliest writings in the New Testament are actually Paul's letters, which were written about AD 50-60, while
the Gospels were not written until the period AD 70-110. This means that the theories of Paul were already before the writers of the Gospels and colored their interpretations of Jesus' activities. Paul is, in a sense, present from the very first word of the New Testament. This is of course, not the whole story, for the Gospels are based on traditions and even written sources which go back to a time before the impact of Paul and these early traditions and sources are not entirely obliterated in the final version and give valuable indications of what the story was like before Paulinist editors pulled it into final shape. However, the dominant outlook and shaping perspective of the Gospels is that of Paul, for the simple reason that it was the Paulinist view of what Jesus' sojourn on Earth had been about that was triumphant in the Church as it developed in history. Rival interpretations, which at one time had been orthodox, opposed to Paul's very individual views, now became heretical and were crowded out of the final version of the writings adopted by the Pauline Church as the inspired canon of the New Testament”, (1986).

There is no doubt that the influence of Paul is much more dominant than the influence of Jesus himself in the New Testament. Some Christian scholars admit that Paul was the real inventor of Christianity. They have known and recognized the influence that Paul exerts over the New Testament due to the fact that Paul even declares that he has his own gospel which is different from the Gospel of Jesus:

“on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all”, (Romans 2:16)

Notwithstanding the above statement of Paul that all scripture is inspired by God, the Book of Moses predicted that the Law (Bible) would get corrupted:

“Moses commanded the Levites who carried the ark of the covenant of the Lord, saying, Take this book of the law and put it beside the ark of the covenant of the Lord your God; let it remain there as a witness against you. For I know well how rebellious and stubborn you are. If you already have been so rebellious toward the Lord while I am still alive among you, how much more after my death! Assemble to me all the elders of your tribes and your officials, so that I may recite these words in their hearing and call heaven and earth to witness against them. For I know that after my death you will surely act corruptly, turning aside from the way that I have commanded you. In time to come trouble will befall you, because
you will do what is evil in the sight of the Lord, provoking him to anger through the work of your hands;" (Deuteronomy 31:25-29).

Moreover, the Book of Jeremiah which came approximately 825 years after Moses did indeed confirm this corruption:

“\textit{How can you say, We are wise and the law of the Lord is with us,'when, in fact, the false pen of the scribes has made it into a lie?}” (Jeremiah 8:8).

The above statement of Prophet Jeremiah made it clear that the writers of the Old Testament used false pens to write lies into the Holy Books of God, which were later claimed to be totally inspired by God.

The Roman Catholic Version of the Bible, RCV, is the oldest version that one can buy today. Despite its antiquity, the whole Protestant world condemns the RCV, because it contains seven extra books, which they refer to as the Apocrypha. Notwithstanding the terrible warning contained in the Apocalypse, which is the last book in the RCV (renamed as “Revelation” by the Protestant), it is “revealed”:

“\textit{I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of this prophecy, God will take away that person’s share in the tree of life and in the holy city, which are described in this book}” (Revelation 22:18-19).

In spite of the above warning, the Protestants have eliminated or the Catholics have added seven whole books from their “Words of God”. These books are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 Machabees and 2 Machabees.

Furthermore, there are references in the Old Testament about books that do not exist:

“\textit{Wherefore it is said in the Book of the Wars of the Lord, Waheb in Suphah and the wadis. The Arnon.}” (Numbers 21:14).

\textit{“Is this not written in the Book of Jashar?}” (Joshua 10:13).

“\textit{Now the rest of the acts of Solomon, all that he did as well as his wisdom, are they not written in the Book of the Acts of Solomon?}” (1 Kings 11:41).
“Now the acts of King David, from first to last, are written in the records of the seer Samuel and in the records of the prophet Nathan and in the records of the seer Gad” (1 Chronicles 29:29).

One should have the right to ask about these books and whether they were inspired or not.

Just as Jesus did not introduce a new religion, Islam was also not a new religion, but the original and oldest religion of all the Prophets. It was the fundamental and unadulterated religion of Abraham, as the Quran states:

“Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic monotheism – to worship none but Allah alone) and he was not of Al-Mushrikin (those who associate anyone or anything with Allah)” (Surah 3, Ayah 6).

This religion of Abraham existed until the time of Muhammad. The Christian Palestinian historian Sozomenus described “pre-Mosiac monotheism” which some Arabs had practiced in his time. Also, during the time of Muhammad, there were Arabs who were still committed to the religion of Abraham. All the prophets were sent to recall people to the Truth of Monotheism. Consequently, the message of Muhammad was to restore the people to the pure religion of their ancestor Abraham and to declare the conclusion of revelations by the Quran, the conclusion of prophethood by Muhammad as the final prophet and the promise of God to preserve the Quran and Islam until the end of time. The Quran incorporates the pure and unadulterated sources of Monotheism: the Pentateuch of Moses and the Gospel of Jesus.

Many average Christians under the influence of unfair agenda of Christian neoconservatives and the fundamentalist Christians tend to believe many myths about Islam and Muslims. These myths are publicized with intention of creating a toxic atmosphere and a wall of apprehension between Christians and Muslims. This is done by a systematic brain washing of the public by some conservative politicians and Evangelists. The effect of distorted brain washing is remembered vividly during the late communist Soviet Union and the Nazi Germany. Osama bin Laden will not need to make videos anymore. He can just put together the greatest hits of some American politicians and Evangelists and they will make his point nicely – that many Americans see all Muslims as enemies.
This book is a call to resolve the problems in the New Testament once and for all. This can be accomplished by three step solutions:

1. Reconcile all discrepancies and contradictions of the New Testament.
2. Reconcile all differences between all translations of the New Testament.

When this is done, Christianity and Islam, the two largest religions on earth, can have a civilized dialogue and peaceful coexistence and not the constant feud that we see in the present time, between the two members of the same family, (Accad, 1997).

Some Christians with arrogant ideas ventured to write a “New Quran” which is considered a ridiculous joke by all Muslims. Therefore, I am not suggesting that Muslims should write the Bible out of respect to the Christian scholars. I am suggesting a committee of well educated and respected Christian scholars, theologians, historians and experts in Aramaic, Hebrew, Greek and English languages to handle this historic project. This project is not impossible to accomplish when we know that President Thomas Jefferson did it single-handedly in 10 years, (Jefferson 2001, p. 21).

This book is not intended to offend any Christian or a Jew. My main references are the different versions of the published Bibles and the Quran. My references also include writings of Christian scholars. I did not include any writings from a non-Christian who may have any hateful ideas to Christianity or the West in general.

**Allah is God of Christians too**

The western media and fundamentalist Christians promote the idea that the God of the Muslims is different from the God of Christianity. They advocate that Allah is not a real God but an idol! Have you ever seen a statue of Allah or Muhammad? As a matter of fact, Muhammad destroyed 360 idols in Mecca, (Burton, 1874, p. 89). The fundamentalist Christians do not realize that Allah is the God of Christians too! Arab’s speaking Christians and Muslims recognize Allah as the only name of God. Any Arab’s speaking Christian, when asked about the name of God, would answer Allah!
The English Old Testament Starts:

“In the beginning, God created the heaven and earth.”

The Arabic Old Testament Starts:

“In the beginning, Allah created the heaven and earth.”

The name of God throughout the Arabic Old and New Testament is Allah. Consequently, it is ironic that the western Christians are unaware of the name of God of their Arab brothers.

If you just so happen to be travelling around the U.S. and you stay the night in a hotel, you might find a Gideon's Bible which is translating verse 3:16 of the Gospel according to John into 26 of the top languages. Two of these languages are Arabic and Malay. What word is used for God in their passages of John 3:16? Guess, just guess! If you said ALLAH then give yourself a big pat on the back. So, the Name Allah exists twice in every room in every hotel in the U.S.!

Dr. Maurice Bucaille stated that the Office for the Non-Christian Affairs at the Vatican published a document under the title “Orientations for a Dialogue between Christians and Muslims.” It is a very important document in that it shows the Vatican position adopted towards Islam. In the third edition of this study (1970), this new position calls for “a revision of our attitude towards it (Islam) and a critical examination of our prejudices” ... “We should first set about progressively changing the way our Christian brothers see it. This is the most important of all” ... “We must clear the way the out-dated image inherited from the past, or distorted by prejudice and slander” ... “and recognize the past injustice towards the Muslims for which the west, with its Christian education, is to blame”, (Bucaille, 1989).

The same document stresses that Allah is the True God and not an idol:

“It would seem pointless to maintain that Allah is not real God, as do certain people in the west!”

There is no better way of illustrating Islamic faith in God than by quoting the following extracts from Lumen Gentium, produced by the second Vatican Council (1962-1965):
"The Muslims profess the faith of Abraham and worship with us the sole merciful God, who is the future judge of men on the Day of Reckoning”, (Bucaille, 1989).

However, some of the TV Evangelists insist that Allah is not the same God of the Christians. They refuse to recognize that the Vatican and all the Christian Arabs accept Allah as the Only God because Muslims do not believe in the Trinity. Their argument ignores millions of Christians who do not believe that Jesus is the son of god or in the Trinity.

In January, 2004 the Reverend Pat Robertson visited Israel and declared there that Muslims worship the moon-god "Hubal". He chose to ignore that Prophet Muhammad (Peace be upon him), after defeating the pagans in Mecca, destroyed 360 statues of gods, including the statue of Hubal. This is a historical fact, that even a Muslim kid knows it.

Also, Allah clearly states in the Quran not to worship the sun or the moon:

"Among His Signs are the Night and the Day and the Sun and Moon. Prostrate (adore) not to the Sun and the Moon but prostrate to Allah, Who created them, if it is Him ye wish to serve,”(Surah 41, Ayah 37).

Furthermore, Islam is the only religion that declares Mary as the holiest woman ever, the Holy Quran, Surah (chapter) 3, Ayah (verse) 42, - not Muhammad’s mother, daughter, or wife. One complete Surah in Quran is devoted to Mary with her name as the title of Surah 19. Surah 3 has a title of the family of Imran (the father of Mary). The Bible does not bestow Mary the same honor. According to the Bible, in Matthew and Luke, Mary was engaged to Joseph and she was virgin when she got pregnant with Jesus. In ancient times, marriage was publicized and no one knew that Mary was not married to Joseph but only engaged to him. After the birth of Jesus, Mary was still engaged to Joseph and the Bible did not say that they were hiding from anyone. So how was Mary received by the Jewish people when they saw her unmarried and holding a baby? The Quran provides the only answer to this life-threatening situation. The first miracle of Jesus in the Quran is that he talked as a baby to defend his mother’s honor in the Jewish community. This miracle is not stated in the New Testament and it is the only logical explanation for not stoning Virgin Mary to death according to the Mosaic Law.
So Islam is not the enemy of Christianity, but the closest religion to Christianity. For those who are interested, they may read the book by Bill Baker “More In Common than You Think, The Bridge between Islam and Christianity”, (Baker, 1998).

Critics of Islam

The myths publicized by critics of Islam include a strange collection of people involved only in their arrogant ideas. They criticize Islam that is not very different from the Biblical religions. They criticize Prophet Muhammad who is not very different from Biblical prophets. They criticize Islamic history that is not very different from Biblical history. They criticize Islamic values that are not different from Biblical values. All of the criticism is based upon obscure references, imperfect Quranic translations and unsubstantiated events. They are driven by arrogant idea of attempting to bring Islamic traditions to Biblical traditions instead of the other way around. However, if they spend their time studying the Quran and their own Bible, they would discover what Muslims found fourteen centuries ago: that true Christianity is very close to Islam and that the pure monotheism taught by Jesus and Muhammad (peace be upon them) is the same.

The western media and fundamentalist Christians promote animosities between Christians and Muslims. To a great extent, translators and interpreters of the Bible are responsible for that. Instead of emphasizing the belief of One God, with one set of religious moral values, they are used to Jewish tribal feud in the Old Testament and stories that are difficult to believe in the Old and New Testaments. Repeatedly, the Bible is seen as full of serious contradictions and there are many references that expand on this subject. The average Christian attends Sunday classes and Bible study to listen to pastors and priests promote the Trinity in the most assertive voice based upon few verses in the Bible that have been deleted, mistranslated, or added by humans for 15 centuries after Jesus. Muslims, then, are accused of believing in One God that is not represented by the Trinity and therefore, they do not believe in the same God of Christianity. Very few Christians ask themselves why all the prophets, from Noah to Muhammad, advocated One True God and how Christian theologians came up with the concept of Trinity without any clear definition of this concept in the Bible. If Jesus were to say clearly in the Bible: I and the holy ghost are made of the same substance as that of God and I am the son of God, part of the Godhead, or God Himself. Humanity was not ready to
understand this complex concept and that is why previous prophets did not explain this concept of Trinity and I am here now to introduce it. Then, one may be tempted to consider the Trinity. Not once did he utter any such statement. Jesus certainly would not use vague language to explain this central and vital issue, or leave it to people’s own imagination and interpretation. Prophet Muhammad did not object to any form of worship as decreed by God, the Quran states:

“Say (O Muhammad): “If The Most Gracious had a son, I would be the first to worship (him)”” (Surah 43, Ayah 81).

And I would say the same thing and we all should say the same thing.

The Old Testament and the Quran, the Ultimate Testament, include hundreds of verses that spell clearly the Unity of God in the strongest way. Scientific logic advocates that if you have hundreds of the same event (Unity of God) repeated over thousands of years by all the prophets of God and you have one event (Trinity) that surfaced only during turmoil and persecutions, then you would have to exclude this event as an abnormality. Due to the doctrinal difficulty of the Trinity, no one in the history of humanity, neither theologian nor layman, had been able to explain it in a convincing way. However, Trinity resolved itself, to the common mind at least, in a sort of godhead-by-committee, shared between God the Father, who ruled the world from heaven; His son Jesus Christ, who saved humanity on earth; and the Holy Ghost, who was pictured as a white dove and appeared to have a considerably minor role. Why God the Father cannot rule the world, save humanity and provide faith by Himself, without a need of a Son or a Holy Ghost?

A Jew can explain Judaism or a Muslim can explain Islam in minutes without any confusion. Yet Christian scholars could not explain Christianity in 2,000 years in a satisfactory approach. All that one hears from some TV Evangelists or Christian preachers is slogans such as “Jesus is lord, Jesus loves you, Jesus died for our sins, so be a good Christian.” One has the right to ask: which Jesus, which trinity, which Christianity, which version of the Bible and which Christian experts do you trust? Some of the TV Evangelists and preachers are experts in presenting half the truth about both Jesus and Muhammad. They stress only one side in the most forceful and persuasive way. So, one should have the right to ask: which Jesus?
• The one who said “love your enemies”, Luke 6:27 or the one that said “But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence”, Luke 19:27.
• The one who said “Be merciful just as your father is merciful”, Luke 6:36, or the one who said “he did not come to give peace on earth, but rather division”, Luke 12:51.
• The one who said “honor your father and mother”, Matthew 15:4, or the one who called his mother “Woman”, John 2:4?
• The one who said “if someone slaps you on your right cheek, turn the other to him”, Matthew 5:39, or the one who went to the temple and drove people out and overturned the tables, Matthew 21:12?
• The one who said have “peace with one another”, Mark 9:50 or the one who said he “did not come to bring peace but a sword”, Matthew 10:34?
• The one who said “forgive, and you will be forgiven”, Luke 6:37, or the one who said “if your hand or foot causes you to sin, cut it off and cast it from you”, Matthew 18:8?
• The one who said “bless them that curse you”, Matthew 5:44, or the one who said “he who curses father or mother, let him be put to death”, Matthew 15:4?

As a Muslim, I understand both sides, because Jesus, like Muhammad, was both merciful when mercy was required and powerful when power was required. Both were balanced human beings. God himself is the Most Powerful and the Most Merciful. Yet half the truth Evangelists never failed to present only the merciful side of Jesus and only the powerful side of Muhammad.

Christianity is a big business. Biblical preachers seem to use the advice of Abraham ibn Ezra, who was a twelfth century Spanish rabbi. He said “And he who understands will keep silent”, (as cited in Knight-Jadczyk, 2006, p. 353) when he was defending contradictions in the Old Testament. Preachers keep silent, because if they don’t, they would be expelled from their offices; lose their mansions, swimming pools and their luxury cars. Politicians keep silent, because if they don’t, they would be defeated in the following election by strong religious establishments. Professors in colleges keep silent, because if they do not, they would loose their income. Apologists keep silent, because if they do not, they would not write books or develop websites that show their interpretations of the complex issue of the Trinity. Editors of newspapers and magazines keep silent, because
if they do not, they would lose subscriptions. Shopkeepers keep silent, because if they do not, they would lose sales during Christmas, the largest business sale of the year. Publishers and translators of the Bible keep silent, because if they do not, they would lose sales of millions of books. Consequently, if the truth about the Bible were known, many Christians would lose their income, prestige and fame.

**Debate or Clash**

Karl Marx predicted the emergence of a society based upon materialistic explanation of history. His theory of “historical materialism” advocated that social and political changes were heavily influenced by the class clash between the proletariat and the bourgeois. The ideas of Marx started the Soviet revolution and established the Soviet empire that failed miserably in just 70 years. No other empire in history collapsed in such a short time. Another prediction was presented by Samuel P. Huntington, first published as an article in 1992 under the title “Clash of Civilizations?” It was expanded into a book and published the following year under the same title – but without the question mark, (Huntington, 1996). The significance of the omission will not be lost on the reader. The book was a publishing event, selling more copies and provoking more controversy than any other book that year (with the exception of fiction bestsellers). His motives, aims and intentions are questioned in various parts of the Islamic world. He insinuated that a world war between the West and the Islamic World backed by China could happen. One would only hope that this prediction does not take another 70 years to collapse.

Samuel Huntington defined civilization as a cultural entity. It is defined both by common objective elements, such as language, history, religion, customs, institutions and by the self-identification of people such as Western civilization that is localized in North America and Europe and is identified with Christian heritage. Islamic civilization exists in a band that runs from Indonesia to Morocco up to China and New Guinea and down to the southern tip of Africa. At the present time, Muslim minorities are present all over the globe in terms of emigrant and many converted Muslims.

The first century of Islam witnessed a great expansion to liberate Middle Eastern people from the tyrannical Roman and Persian Empires. As an example, when the Arabs conquered Egypt, they liberated the Egyptian Christian Patriarch from prison because of his dispute with the Roman
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Church about the nature of Jesus. The Arabs were under strict order to stay outside the Egyptian cities and not to interfere in their life. Moreover, when the Arabs liberated Jerusalem, the third Caliph Omar refused an offer by the Christian authority to let the Muslim armies enter the city. They camped outside Jerusalem. This was true liberation and that is why many races in the Middle East and North Africa are identified as Arabs for 14 centuries. From the eleventh to the thirteenth century the Crusaders invaded the Holy Land in Palestine to impose Christian dominance. During that time the term “Holy War” was coined by the Crusaders. From the fourteenth to the seventeenth century, the Ottoman Caliphate changed the balance, extended its drive over the Middle East and the Balkans, captured Constantinople and twice laid siege to Vienna. In the nineteenth and early twentieth centuries as Ottoman Caliphate declined Britain, France and Italy colonized most of North Africa and the Middle East. The British Empire included Iraq, Palestine, Jordan, Egypt and Sudan. The French Empire included Syria, Lebanon, Tunisia, Algiers and Morocco. The Italians got Libya.

After World War 2, the Western empires, in turn, began to disintegrate and the colonial empires disappeared. At first Arab nationalism and then Islamic fundamentalism manifested themselves to reject the artificial state borders imposed by the colonial power. Most Muslims believe that they belong to one nation as decreed by God and this belief exists from Muslims in Indonesia to Morocco. During the yearly Pilgrimage in Mecca, or in a mosque in the West, one would witness Muslims from different nationalities; all worshipping God in a striking unity. They all believe that borders that separate their countries are there only for the benefit of their dictators.

During the last half century, there were many wars in the Middle East:

- Four wars occurred between Arabs and Israel; a nation created by the West.
- France fought a bloody and ruthless war in Algeria for most of the 1950’s.
- British, French and Israeli forces invaded Egypt in 1956.
- American Navy Jets and Navy ships attacked Libya in 1981 and in 1986 respectively.
• Iran-Iraq war in the 1980-1988. The secular Iraq was supported by the West to destroy the Iranian Islamic revolution and to weaken two Muslim countries.
• America engaged in different military operations with Iran and imposed economic sanctions against Iranians.
• In 1990, the United States organized a strong coalition force to defend Kuwait against aggression of Saddam Hussein. However, when Saddam Hussein informed the U.S. ambassador April Gillespie with his intention to invade Kuwait, her answer was "We have no opinion on the Arab-Arab conflicts, like your border disagreement with Kuwait." April Gillespie lied to the Congress in March 1991, claiming that she had repeatedly warned Saddam Hussein that the US would not tolerate any use of violence by Iraq to settle its dispute with Kuwait, (Bowers, 2000, p. 59).
• In 2003 American and British forces arranged another “coalition force” to invade Iraq with a declared goal of getting rid of Saddam’s weapons of mass destruction which were never found.

The process of the American foreign policy tends to exaggerate external dangers. The most obvious example was Vietnam with its theology of falling dominoes of the rest of the communist states. Similarly, in retrospect it is quite clear that the menace of Soviet military strength was overstated almost to the point of ludicrousness. Two years after the invasion of Iraq, it was declared that the intelligence information that was used to start the war was dead wrong!

The real danger is that the American foreign policy is falling in the trap of Samuel Huntington’s Clash of Civilization. Huntington's crucial error is to see the appeal of the West, which he fears is being rejected in the Islamic world, in terms of modern culture and contemporary financial priorities. He ignored the serious consequences of miserable human rights and nonexistent freedom inside the Islamic world, mostly governed by dictatorships supported by the west. While it is true that in its present form the human rights cause is primarily a Western construct, it is not true, as Huntington argues that the Islamic world has for the most part shunned it. Freedom of religion and expression and expecting security are all human aspirations that have nothing to do with civilizations or races. Following the steps of Samuel Huntington is a group of so called “terrorism experts” that frequently appears in the American TV News channels. Sometimes, it seems that these days the shortest way for gaining fame and publicity is to write a book criticizing Islam or its militants! The
Clash of Civilization is being upgraded to war of ideology. So, now we are not in the middle of a war on terror. We are not facing an axis of evil. Instead, we are in the midst of a war of ideology. It seems that this war of ideology is conducted between the radicals in both Christianity and Islam, which the average Christian or Muslim has nothing to do with it. In the war of ideology, as the theory goes, those terrorist groups are exporting their ideology of hate against the American freedom of religion, freedom of speech and freedom to vote. This leads to expanding the number of “potential terrorists” and dramatically increases the fear level in the Western public.

There are serious holes in the fabric of both hypotheses, clash of civilization and war of ideology:

First, there is no clear definition of the problem. Is the problem political or religious? Who is the real enemy? Is it the Islamic militants, the Islamic faith, or the oil-rich countries? TV evangelists claim it as the Islamic faith. Many Muslims believe it is a war on Islam, its institution and people. Some economists suggest it is directed towards the oil-rich countries for raising the price of oil. Next, what is the strategy of winning this war? Certainly, it is not by having a global clash between the west and over 1.5 billion Muslims backed by 1.3 billion Chineses (these numbers are obtained from the CIA World Fact book, 2004) as predicted by Samuel Huntington. This war if it ever happened, God forbid, is unwinnable and will only lead to global catastrophe.

Second, if the enemy is ideologists and not a terrorist army, either can impose their own rules. There is no time constraint. There is no territory to defend. They never have to win a battle on land but can profit from swaying the public opinion. We showed them how to use TV to attack ideology. So they know the struggle is really fought on satellite TV and they are far more sophisticated than the Americans in using it.

Third, these hypotheses shift the blame for the September 11 attacks from the failure of the American intelligence and foreign policy in the Middle East to something else that may be defined later. Many Muslims believe that the West is using a double standard. A world of clashing civilizations, however, is inevitably a world of double standards: people apply one standard to their kin countries and a different standard to others.
Fourth, Huntington talks of Islam as though the Wahhabi model is the only Islam. In fact, Wahhabism was not a major trend in Islam until the alliance that took place between Mohamed ibn-Abdul Wahab and Mohamed ibn-Saud in the second half of the eighteenth century. Prior to that, there were ideas similar to the Wahhabi interpretation of Islam but they were completely marginal. Mainstream Islam is quite distinct from the Wahhabbi interpretation of Islam and its culture. The only relationship between the Ottoman Caliphate, which represented Islam politically as a superpower for several centuries and Wahhabism was one of extreme animosity. It seems obvious that Huntington is not very well versed in the history and factors which led to the rise of the Wahhabi interpretation of Islam.

Fifth, he did not present any evidence to support his theory of an impending clash between the West and what he calls ‘Confucian’ societies, making the theory closer to fiction, specifically the writings of H.G. Wells, than to political analysis. It also owes much to Noam Chomsky’s theory that the United States needs an enemy to survive and that this role was filled by the eastern bloc from 1945 to 1990. Following the collapse of communism, Chomsky believes Islam is now the prime candidate for this role! (as cited in Chomsky, 2004).

Sixth, the author did not devote enough space in his book to the largest conflict in the history of humanity, World War II, which was fought between forces belonging to the same Western civilization. It was a conflict within the Christian world, but nobody ever mentioned religion as a factor in this huge conflict, which was primarily a conflict between European Fascism and European democracies.

U.S. Administration attempts to convince the world of their success in fighting terrorism. However, Michael Scheuer who was a 22-year CIA veteran that ran the Counterterrorist Center's bin Laden station from 1996 to 1999, published a book “Imperial Hubris: Why the West is losing the War on Terrorism” (Anonymous, 2004). He stated clearly that the west is, in fact, losing the war on terror. Moreover, until U.S. Administration recognizes the errant path they have irresponsibly chosen, he says, “our enemies will only grow stronger.” The greatest danger for Americans confronting the Islamist threat is to believe—at the urging of U.S. leaders—that Muslims attack us for what we are and what we think rather than for what we do. However, although aspects of the modern world may offend conservative Muslims, no Islamic leader has declared jihad to
destroy American democracy, freedom of speech, the national association of credit unions, or coed universities. Instead, a growing segment of the Islamic world strenuously disapproves of specific U.S. policies and their attendant military, political and economic implications. In this book, he goes on to list instances in which American foreign policy have resulted in oppression, economic exploitation and mass death for millions of Muslims from Morocco to Malaysia:

- U.S. support for Israel that keeps Palestinians in the Israelis' slavery.
- U.S. and other Western troops exist on the Arabian Peninsula.
- U.S. occupation of Iraq and Afghanistan.
- U.S. support for Russia, India and China against their Muslim people.
- U.S. pressure on Arab energy producers to keep oil prices low.
- U.S. support for apostate, corrupt and often tyrannical Muslim governments.

The tone of Imperial Hubris is certainly angry and urgent and the harshness of his warnings about al-Qaida led him to be moved from a highly sensitive job. Michael Scheuer is one of the few voices in the west that understands terrorism, its causes and sources and how to solve it in the most moral and economical way.

A new BBC poll taken by Globescan, (Kull, 2011, p. 29), suggests there is a significant middle ground which rejects the view that Islam and the West are doomed to clash. The result of the poll was published in February 2007. The pollsters questioned some 28,000 people in 27 countries. An overall majority believes there is no inherent incompatibility between Islam and the West and so no inevitable collision. Problems arise from intolerant minorities - on both sides - rather than from cultures as a whole. Muslims will welcome the finding that tensions are the result of conflicts over political power and interests, rather than differences of religion or culture. They often argue that Muslim radicalism is the product of global inequalities of wealth and power - and Western foreign policy in Iraq, Afghanistan, Israel/Palestine and elsewhere. The large Muslim minorities now living in the West also argue they are the victims of social disadvantage and "Islamophobic" prejudice.
Stop the Clash and Start the Debate

Most people get information and base their decisions from the media. The world has been bombarded with false information about Islam and the Muslims. TV Evangelists, neoconservative book authors, “terrorist experts”, terrorism reports from U.S. corporations and even some local pastors and school teachers are joining forces in a venomous attack on Islam and Muslims. These attacks are mainly designed as a scare tactic for anyone who may contemplate to understand this great monotheistic religion from its sources. The words terrorism, Islamic militants, Jihad, Muslim fundamentalists…etc are being publicized on a daily basis in the media as a part of brainwashing the public.

This intensive brainwashing process was used before in Nazi Germany and the former Soviet Union to promote evil ideas. This same brainwashing process is being used by the Muslim dictators. For that reason, probably the second most powerful position in a dictatorship is the ministry of information that keeps reminding the public that the “great leader” is just a God-sent miracle to solve every citizen’s concern and people just have to feel that they are in good hands! Remember the information minister of Hitler and Saddam! It is really ironic that some of the western democracies are importing the brainwashing techniques from dictators:

• Dictators are exaggerating external dangers; so do some of the western democracies.
• Dictators are using the media for their own advantages; so do some of the western democracies.
• Dictators lie to their people; so do some of the western democracies.
• Dictators promote slogans to direct the public thinking process; so do some of the western democracies.
• Dictators use scare tactics to keep the public in check; so do some of the western democracies.

The problem at hand is the intensive brainwashing of the Christians to convince the public that Islam is their real enemy. Yet, there are still some few voices of reason from honest and intellectual people and organizations. Unfortunately, these voices are drowned in the venomous ocean of hate and prejudice.
Consequently, we Muslims and Christians have two alternatives. The first is to believe in the clash of civilization and war of ideology, help increase more violence and terror and face eventual global catastrophe between the West and 2.8 Billion Muslim and Chinese (1.5 Billion Muslims and 1.3 Billion Chinese according to the CIA facts book, 2004). Some Christian radicals believe that this will be the battle of Armageddon that is described in Revelation (16:16) as the final battle between good and evil. Muslims also believe in a final battle between good and evil and in the second coming of Jesus as a Muslim prophet.

Until that final battle happens, should we be involved in violence, clash and wars? Or should we be involved in understanding, dialogue and debate? Should we be involved in human suffering? Or should we be involved in human peace and security? Should we be involved in establishing human justice? Or should we be involved in exporting human injustice to some parts on earth? Therefore, the second alternative is to have a debate between Christian scholars (from Christian countries) and Muslim scholars (from Muslim countries.)

If the problem is between the “peaceful Christianity” and the “violent Islam” as many Christian radicals claim, then let us have a debate between Christian and Muslim scholars. Certainly debates are much wiser than killing millions of people. And we are not talking about a local debate in a mosque, church, or a town hall. We are talking about a televised debate about Christianity and Islam in the Muslim and Christian worlds. There is much information that the average Christian and Muslim are not aware of. We have debates between presidential candidates and certainly such a religious debate is more important than any other debates because it affects global peace. We can have a debate between the two religions that claim to be a monotheistic religion and worship the One and Only true God of Adam, Noah, Abraham, Moses, Jesus and Muhammad.

However, before we agree on a debate, Christians have to agree on one version of the Bible. Muslims have only one Quran, in the same Arabic text from the time of revelation until now and they do not play the versions game that some Christian scholars have mastered. I personally have five different versions of the Bible and sometime a Christian refers to one verse in the bible that I find in one version and is deleted in another Bible while in a third Bible the meaning of the verse is completely changed. As such, I do not know if this verse was truly inspired or not and why the meaning is changed. So, the Christians have to agree on one version
of the Bible and revise the other versions accordingly. If you have only one version of the Bible and you are not interested in other versions, you may be lucky. But if you have, like myself, more than one version and try to compare crucial verses, you are in for a big surprise and a bigger confusion.

It is also recommended that Christian debaters learn Arabic to read the original version of the Arabic Quran. This is not a difficult task. Thomas Jefferson did it! This is a very worthy cause to stop the human killings and tortures and to avoid a clash of civilization or war of ideology. Also, Thomas Jefferson single-handedly produced his own Bible using four different translations in the process. He placed Greek, Latin, French and English (King James Version) side by side, so that Jefferson, who was fluent in all four languages, could better determine the most accurate reading. He used cut and paste on blank papers. So, if Jefferson can do it without computers and word processors, certainly Christian scholars can do it with the available technology. This single version of the Bible should have another major benefit for Christians. Instead of having different Churches with conflicting Bibles and conflicting interpretations, they should have one Church and one Bible and this was what Jesus intended with the result of having peaceful coexistence between Christian themselves.

When the British ruled India, they poured in missionaries like frogs in rainy season just to convert the Muslims of India and there are various records of debates between Christian and Muslim scholars. Reverend C.C.P. Fonder wrote a book in Urdu entitled “Meezanul Haq” (The Truth Balanced) with the open intention of casting doubts into the minds of the Muslims about the authenticity of the Quran and Islam. In response to it Maulana Rahmatullah Kairanvi, an Indian Muslim scholar, wrote an excellent book entitled “Izhar-ul-Haq,” (The Truth Revealed). This was internationally recognized as one of the most authoritative and objective studies of the Bible in 1864. This book was originally written in Arabic in three volumes. It is a thoroughly researched response to the Christian offense against Islam in India. These three volumes clearly review the authenticity of the Bible and concisely summarize the main errors, distortions and contradictions in and between the Old and New Testaments of the King James Version. The third volume is devoted to refuting the doctrine of the Trinity; a doctrine that Jesus never taught. In this book, there are few debates mentioned which happened between Islamic and Christian scholars. In a debate which took place in January
1854, in Akbarabad in the City of Agra, Reverend Fonder admitted that there were alterations in the Bible in seven or eight places to which the Maulana Rahmatullah commented “If any alteration is proved to have been perpetrated in a particular text, it is considered null and void and invalidated” (Kairanvi, 1990, p. iv). Maulana Rahmatullah Kairanvi was destined to be killed by the British, but God saved him and he left to Makkah where he established an Islamic school “The Madrasa Saulatia.” The debate between Maulana Rahmatullah Kairanvi and Reverend C.C.P. Fonder was a model debate and Christians had to pay heavy price for debating with a Muslim scholar.

This book is intended to help the Christian scholars to develop a single unified revision of the Bible. A system for referencing each verse should be adopted and the history of the ancient copies should be explained. Verses of the Bible that are proven to be written by humans as marginal notes and included in the main text in the following version should be taken out. Why am I doing this service? Simply because I believe that I am among the vast majority of Muslims and Christians that prefer peace over war, debate over clash and understanding over violence. As for the battle of Armageddon, it is no use to even think to push God to do His Work. This battle is going to happen according to God’s Will, not according to the desires of the interpreters of the Bible.

Revising the Bible is not out of the ordinary. The Bible has been revised many times with verses deleted and by changing critical words that affect the Christian theology. The following is just a sample of revised Bibles where the word “revised” appears on the title:

- Revised Standard Version.
- New Revised Standard Version.
- Revised Version KJV.
- Revised Douay-Rheims: Holy Bible.
- English Revised Version.
- Geneva Bible revised.
- Revised Luganda Bible.
- Korean Revised Bible.

Revising the whole Bible, Old and New Testament, is a monumental task. Therefore, it is our intention to present road map of why and how to revise only the four Gospels into a single Gospel much like what Thomas Jefferson did. To accomplish that, Jefferson “Gospel” is presented as a
historic document that a single knowledgeable human developed. This is followed by comments that Christian scholars can use to issue a single version of the Gospel. We will not attempt to produce a revised New Testament. This is done out of respect to Christian theologian scholars, unlike some Christians who attempted to write “their own fake Quran” based upon arrogant and distorted ideas. This resulted in a mediocre work that not many Muslims attempted to read, but mainly used by Christian missionaries as part of their Weapons of Missionary Deception.

The main references in this book are the Quran and the different versions of the Bible. Thus, it should be easy for the reader to check these references. Also, a major part of the information on Christianity in this book was obtained from Western authors and friends whether they are Christians or not. Allah addressed mankind to get to know each other.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).”

(Surah 49, Ayah 13).

Consequently, as a Muslim I had to form my ideas about Christianity from its sources. That is something that most critics of Islam never tried.
In the name of Allah, Most Gracious, Most Merciful.

46. Say (O Muhammad): "O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.

(Quran 39:46-47)

Who were the true Christians? This is a basic question that Christian scholars attempted to find out among studies of the early Christians sects. The first two hundred years of Christianity are often called “lost centuries” or the dark period of the Christian history. For example, we know what happened to Jesus according to the Gospels. We also know what happened to Paul, the Apostles Peter and James. Yet we do not know for certain what happened to the rest of the Apostles. No one knows what happened to Virgin Mary after Jesus, where she lived, how and where she died. It is really ironic that the fate of the “mother of god” in the
Catholic Church and the holiest woman ever in Islam is also unknown. One historian observed that the church that emerged from the dark period looked very different from the time of Jesus and the Apostles. Marcus Borg, author of The Heart of Christianity (Borg, 2003), bluntly puts it, “There's a lot of interest in early Christian diversity because many people who have left the church - and some who are still in it - are looking for another way of being Christian.”

The history of this dark period is scarce for at least two reasons:

1. It was a time of great persecution upon the church. Christianity at that time was an underground movement that the Roman historians did not care very much about its history and few of its records have survived.

2. The victors of the ideological debates of the early Christianity became the custodian of the church history. Victors always write the history of the wars they win and those histories often fabricate the story, justify their cause, ignore facts and take liberties to demonize their opponents.

It is a fact that in this dark period there were many sects of Christianity. Like the present time there are many sects of Christianity as well. One would have the right to ask, which present sect represents the orthodox (orth=authentic, right, correct, original; dox=belief, doctrine, view, dogma) Christianity? Is it the Unitarian, Catholic, Baptist, Anglican, Methodist or Jehovah witness? If it can be suggested, in the present time, that Catholic and Unitarian churches symbolize two extremes of Christianity; Ebionites (the Jewish Christians) and Marcionites (gentile Christians) represent another extreme in the dark period.

Christianity started about 2000 years ago among the Jewish communities in Palestine at a time when Palestine was occupied by the Roman Empire (Keller, 1980). Jesus was born in Bethlehem in about 5 BC and raised in Nazareth in Galilee. He grew up as a Jew; he was circumcised when he was eight days old according to the Jewish traditions. For about 20 years, the history of Jesus is again a dark history; there are suggestions and theories about those 20 years, but nothing is definite. His ministry began when he was thirty years old when he was baptized by John the Baptist in the river Jordan, (Zanzig, 1999). After gathering a group of twelve disciples he traveled through Galilee proclaiming the imminent arrival of the kingdom of God. His acceptance of those who were socially and religiously outcast, his denunciation of the spiritless Jewish Law that
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saturated contemporary religious life and his attacks on the temple earned him the hostility of the Jewish establishment. Accused of blasphemy and inciting mutiny, Jesus was tried and sentenced to death by crucifixion. Persecution forced many Christians to escape Jerusalem for Antioch in Syria where the term "Christian" (derived from the Greek word Christos meaning “Messiah”) was used for the first time. Scholars commonly call the original apostles as disciples and followers of Jesus as “Jewish Christians.”

The Ebionites and the Nazarenes

The word Ebionite is an Aramaic transliteration meaning poor one. It was taken from the teachings of Jesus: "Blessed are you Poor Ones, for yours is the Kingdom of God," (Luke 6:20). The word Nazarene means a follower of Jesus of Nazareth. The word used in the Quran for Christians is "Nasara" (plural) or "Nasrani" (singular), which is very close to "Nazarene." This same name still exists in the Arabic language of the Middle East to refer to a Christian. The Nazarenes are often referred to synonymously with the Ebionites. Some scholars suggest this name was applied to the followers of Jesus in Jerusalem headed by James, the brother of Jesus. Others scholars consider one as a sect of the other. The name Nazarene is used in Matthew 2:23 and Acts 24:5 and it may only refer to the Jerusalem Christians who were poor and pursued a humble life, like Jesus himself. James became the community leader in Jerusalem and its first bishop (Acts 12:17; 15:13–21; Gal. 1:19) and was regarded as one of the pillars of the Christian Church (Gal. 2:9). He is the author of the Epistle of James of the New Testament.

After the destruction of Jerusalem (70 CE), the Jewish Christians, including the relatives of Jesus and the surviving apostles, escaped to Pella, Jordan with the second Bishop, Simon son of Cleopas (Luke 24:18; John 19:25), who was the cousin of Jesus and the next-of-kin. Jesus’ family occupied an outstanding faithful position in the Ebionites/Nazarenes community. Simon was executed in 107 CE in the reign of Emperor Trajan at the age of a hundred and twenty years. According to Eusebius “Church History”, the Church historian and theologian, the Church at that time continued as a pure and uncorrupt virgin, (Eusebius, 1989). After the defeat of the third Jewish revolt in 135 CE, the Romans completely destroyed Jerusalem and Jewish Christians congregation of Jerusalem stopped. The gentile Catholic Church, followers of Pauline Christianity, hijacked the Church of Jerusalem in Pella. The next Bishop in the Episcopal seat of James,
Marcus, was a gentile, probably a native of Italy. Marcus proceeded to declare his disconnection to those few who remained faithful to the true doctrine of Jesus Christ! The Gentile Christian era now began! At his persuasion, the Mosaic Law was renounced. By this sacrifice, the few Jewish Christians were admitted back in Jerusalem and gradually accepted the Catholic Church.

The Ebionites were not hostile to the Christian gentiles, but they warned of false leaders who would claim apostolic authority in replacing the Mosaic Law with false doctrines. They indicted the fathers of the Church for corrupting the original teachings of Jesus. The Catholic Church labeled these Jewish “original” Christians as heretics and sought their destruction. The doctrinal position of the Ebionites overlapped the beliefs of the Jews and Catholic Christians and caused them to be condemned by both. In turn, the Ebionites regarded the Jews as unenlightened and damned Paul as the first Christian heretic, (Acts 24:14). The sect proclaimed that most of the scriptures of the Catholics Church were not authentic.

The Gospel of the Ebionites was preserved by Epiphanius of Salamis, one of the fathers of Church, in the latter part of the fourth century. Unfortunately, he was a rather a hostile witness to the traditions contained in their Gospel and his statements were at times confusing or contradictory. Epiphanius wrote his "Panarion” in the fourth century, denouncing 80 heretical sects, among them the Ebionites, described in Panarion 30. Ebionites used only the Aramaic original of Matthew which was written with Hebrew letters and referred to as the Gospel of the Hebrews. Advocates of Pauline Christianity stated this version of Matthew omitted the first two chapters (on Jesus' virgin birth) and started with Jesus' baptism by John. This Gospel appears to be in harmony with all the synoptic gospels with some changes to reflect their theology. Scholars suggested that Gospel of Barnabas, favored by Muslims, may have been based upon an Ebionite document. Ebionites believed that Jesus was fully human, but was chosen as the son of God in the Jewish sense at his baptism. Ebionites believed that all followers of Jesus, whether they be Jewish or gentile should follow the Mosaic Law through interpretation and observance of either conservative Essenes or progressive Pharisee, implemented with the wisdom teachings of Jesus.

The Ebionites is the earliest Christian sect after Jesus and it included James and other apostles and disciples and the relatives of Jesus including, perhaps, Virgin Mary. They saw Jesus and listened to him. They knew
and understood what Jesus preached. They believed in the Old Testament and the Ten Commandments. They believed that Jesus came to fulfill and not to destroy. Just like Jesus, they were poor. For these reasons, the Ebionites may well be the true Christians that held the message of Jesus that conformed with God’s message in the Old Testament and in Islam.

According to Eusebius' Church History, the Ebionites accepted Jesus as the Messiah, but they differed with the Catholic Church in the following:

- Denied the divinity of Jesus.
- Denied that Jesus is the Son of God.
- Believed that salvation is not achieved by faith in Jesus, but only by the Mercy of God.
- Reproach Christians for eating unclean meats.
- Practice circumcision and observe the Law of Moses.
- Refused to accept that Jesus abolished or abrogated the Jewish Law.
- Refused to acknowledge that Jesus had a pre-existed life.
- Rejected the Gospel of John and all the epistles of Paul, whom they called an apostate from the law owing to his claims that belief in Christ made the entirety of Jewish law irrelevant for salvation.
- Held James in the highest regard, while Paul was considered “The Enemy” (Matt. 13:25–40).

Eusebius also talks about another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus pre-existence as “God the Word and Wisdom”.

Ebionites were not heretics, as the Church asserted, nor "re-Judaizers," as modern scholars call them, but the authentic successors of the immediate disciples and followers of Jesus, whose views and doctrines they faithfully transmitted, believing correctly that they were derived from Jesus himself. They were the same group that had earlier been called the Nazarenes, who were led by James and Peter, who had known Jesus during his lifetime and were in a far better position to know his aims than Paul, who met Jesus only in dreams and visions. Thus the opinion held by the Ebionites about Paul is of extraordinary interest and deserves respectful consideration instead of dismissal as outrageous propaganda - the reaction of Pauline Christian scholars from ancient to modern times. The Ebionites testified that Paul had no Pharisaic background or training; he was the son of Gentiles, converted to Judaism in Tarsus, came to Jerusalem when an adult and attached himself to the High Priest as a
henchman. Disappointed in his hopes of advancement, Paul broke with the High Priest and sought fame by founding a new religion. He became Christian, perhaps, to become a community leader in the new religion. When he could not advance with the Jewish Christians in Jerusalem, he turned to the gentiles. These accounts, while not exactly reliable in all its details may be substantially correct. It makes far more sense of all the puzzling and contradictory features of the story of Paul than the account of the official documents of the Orthodox Church.

In summary, the Ebionite Christians believed that Jesus was the Messiah sent from the Jewish God to the Jewish people in fulfillment of the Jewish scripture to reform the Jewish religion. Most likely they were the true followers of Jesus while the mainstream Christians follow the new religion developed by Paul. In this new religion, central story was that of an atoning death of a Divine being. Belief in this sacrifice and a mystical sharing of the death of the deity formed the only path to salvation. Paul alone was the creator of this amalgam.

**Epistle of James**

The Epistle (letter) of James does not receive the same enthusiasm and passion as other parts of the New Testament from Christian preachers. It seems like those preachers are ignoring St. James, the brother of Jesus, because of his leadership of the Jewish Christians in Jerusalem and the Ebionites in Pella in the middle of the first century (40–62 CE.) The belief in Jesus as an inspired prophet was what ultimately cut off the Ebionites from the main body of Judaism and Christianity. As long as Jesus was alive his claim to prophetic and Messianic status was not in any way heretical.

James is the one presiding at the great council of Jerusalem which met to decide the important question of the relationship of Christianity to the Mosaic Law; his leadership role is evident. In Gal. 2:9 Paul refers to him as a "pillar" of the church—equal to Peter and John. He was evidently in firm agreement with the decision of the Jerusalem council (Acts 15:13-19), but he was also careful to keep peace between the gentle believers and the Jewish Christians (Acts 15:20). James was called "James the Just" because of his recognized piety and was said to have "knees like those of camels" because of his much time spent in prayer. Josephus records that James was martyred during an uprising against Christians while Ananus was high priest in 62 CE.
The Epistle of James was probably written about 47 CE. The reference to the persecutions (2: 6) is in the present tense and indicates a stage of suffering which has not yet receded into the past of history. The style of this Epistle is in many ways very different from the other New Testament Epistles. It often sounds more like a preached sermon and a prescription for the ultimate success in life and in the hereafter. It emphasizes belief in God, faith and wisdom, good deeds, good rewards for the poor, warning to rich oppressors and declares that faith without works is dead. James shows knowledge of Christian material that uses sayings ascribed to Jesus in the Gospels: 5:12 (compare Matt 5:36-37); 1:5, 17 (compare Matt 7:7-12); 1:22 (compare Matt 7:24-27); 4:12 (compare Matt 7:1); 1:6 (compare Mark 11:23-24). There is, further, Christian material also used in 1 Peter: 1:2-3 (compare 1 Peter 1:6-7); 4:1-2 (compare 1 Pet 2:11). There was Christian tradition into which sayings ascribed to Jesus in the Gospels have been taken up, although not in the form of sayings of Jesus and of which James, 1 Peter, Matthew and Mark make use.

However, there are a number of distinct characteristics that set the Epistle of James apart from the other New Testament Epistles:

- Jesus is mentioned only twice in James 1:1 and James 2:1. There is not a single verse of his death, his resurrection and Paul salvation theology. This indicates that James and his group, the Ebionites, did not believe in these items. James gives us the pure teachings of Jesus rather than teachings about Jesus.

- In James 5.10-11 it was Job and not Jesus who serves as an example of endurance and willingness to suffer for the purpose of God. This is totally against Pauline Christianity which is based upon the ultimate suffering and crucifixion of Jesus for the human sins.

- The Epistle emphasizes that faith has to be accompanied with wisdom (1:2-8) and declares that faith without works is dead (2:14-26). This is totally against Paul in his epistles to the Roman and Galatians that stress on belief in Jesus, born again, Jesus loves you, Jesus dies for you and all the other nice slogans that do not require even believing in the Ten Commandments. James was not merely emphasizing the importance of works; he was making his case by asserting it against Paul’s view that faith alone, without works, is sufficient. This point of view of James is still criticized up to the present time, (Tamez. 2002).
• The Epistle portrays a deep sympathy for the poor and persecuted (2:1-9, 5:1-6), while at the same time criticizing the rich (4:13-17, 5:1-6). This is again strongly reminiscent of what we know about the original Jewish-Christian community in Jerusalem, where the term the poor was commonly used as an honorable title to describe the community there - either the whole group or a large part of it.

• There is no mention of Gentiles within the church. In fact, James does not mention Gentiles at all and the Letter was addressed to the twelve Jewish tribes in the Dispersion. It is likely that this Epistle was written before the Jerusalem Council of Acts 15 and those Gentiles had not yet been accepted into the church.

• Christianity is not presented in contrast with Judaism. There is no “us versus them” mentality. Instead Christianity is presented as a fulfillment of the Jewish faith. The only distinction is that Jesus is recognized as the Messiah and the emphasis on the spirit of the Jewish Law.

Although James was the first of the Catholic Epistles of the New Testament of the Bible, it has been placed after Paul Epistles. This is because the early Church and the fathers of the Church debated whether it should be canonized due to the rift between the Pauline Christianity and the true monotheism of Ebionites and their leader. Some scholars wonder if James' radical critique of wealth, support for the oppressed and his emphasis on faith with work kept him from becoming central to our Christian faith.

Pushed in the back of the New Testament is the Letter of James. James is the first of seven "Catholic" or universal letters. James, 1 and 2 Peter, 1, 2 and 3 John and Jude were written to the Catholic Church rather than to specific communities. All seven had a long and winding journey toward the designation as "Christian scripture". Other disputed books were: Hebrews, Revelation, The Shepherd of Hermes, The Didache, The Epistle of Barnabas and The Epistles of Clement. Most writings from before 200 do not mention the Epistle of James. The "Muratorian Canon," a list dating to about 200CE, gave a list of inspired books, but fails to mention James, Hebrews and 1 and 2 Peter. One significant text does quote James: The Shepherd of Hermes, written before 140. The theologian and biblical scholar, Origen, quotes James extensively between 230 and
250. He mentions that James was Jesus' brother, but does not make it clear if the letter is scripture. Hippolytus and Tertullian, from early in the third century, do not mention or quote James. Cyprian of Carthage, in the middle of the third century, also makes no mention.

However, by 340 Eusebius of Caesarea acknowledges that James is both canonical and orthodox and widely read. However, he categorizes it, along with the other Catholic Epistles, as "disputed texts" Two Greek New Testaments from that time each include James and along with the other Catholic Epistles. In 367 Athanasius lists the 27 New Testament books we presently use as the definitive canon. However, the battle for James was not won. Bishops in 428 and 466 rejected all the Catholic Epistles and the controversy continued. Jerome delivered a Latin translation of the New Testament, including James in 384. He comments that James "wrote only one Epistle, which is reckoned among the seven Catholic Epistles and even this is claimed by some to have been published by someone else under his name and gradually, as time went on, James gained in authority." In 426 Augustine's On Christian Learning moves James to the end of the Catholic Epistles.

Marcionites

Marcion (100-160) established a rival Christian sect in Rome about 140, (as cited in Chadwick, 1993b, p.30). He listed contradictions between the Old and New Testaments and developed a sophisticated apologetic method for approaching the discrepancies in the Bible. He believed that unknown persons, such as the Ebionites, determined to keep Christianity Jewish had corrupted the Gospels. Marcion rejected the Old Testament and almost all of the New Testament including the accounts of the incarnation and the resurrection. He based his teachings on ten of the Epistles of Paul and on an “altered version” of the Gospel of Luke. The existence of four versions of the Gospels was a troublesome mystery in itself. He believed in a dualistic interpretation of God, whereby God is divided into the just God of Law, who was the Creator of the Old Testament and the good God, the infinitely superior deity revealed by Jesus Christ. The popularity of his teachings showed that he had voiced a common anxiety due to public confusion. He had put his finger on something important in the Christian experience by rejecting the Jewish One God and introducing, instead, a dualistic God.
The Marcionites had a very attractive religion to many “civilized” pagan converts, as it cleared Christianity from the “uncivilized” Jewish religion. The Jewish God, the Jewish scriptures and Jewish customs were all rejected.

Much of early Christian doctrine was formulated in reaction to this movement. Marcion represented a formidable challenge to the Church. His exclusion of many of the apostolic writings provided a strong motive to the church’s need to classify which books did or did not rank as authoritative documents. In later Christian debate, the formation of the Biblical canon became a sensitive issue; were the books admitted to the Church’s canon because they were authentic? Or did the Church actively created the canon in response to Marcion’s “inspired” text? Christian historians believe that both questions have to receive affirmative answer. The criterion for admission of accepted books in the New Testament was governed by the Christian belief of the Fathers of the Church during the second and the third centuries.

**Gnosticism**

The term Gnosticism is derived from the Greek word gnosis (“revealed knowledge”), (as cited in Chadwick, 1993b, p.28). Gnosticism competed with orthodox Christianity for the first 350 years of Christian history and affected tremendously its doctrine. They promised salvation through secret knowledge that they claimed was revealed to them alone. Scholars trace their origin back to such various sources as Jewish mysticism, Hellenistic mystery and Iranian cults as well as Babylonian and Egyptian mythology. Most Gnostic sects adhered to Christianity but their beliefs sharply differed from those of the majority of Christians. Christian ideas were quickly incorporated into the Gnosticism sect. The most prominent Christian Gnostics were Valentinus and his disciple Ptolemaeus, who during the second century were influential in the Roman church. Valentinus accepted not only the four Gospels but also many additional traditions that included the Gospel of Thomas. Christian Gnostics showed that the traditional God of Judaism did not satisfy many of the new converts to Christianity. They did not experience the world as good world created by a merciful god. Until the discovery at Nag Hammadi in Egypt of key Coptic Gnostic documents in 1945, knowledge of Gnosticism depended on Christian sources, notably Irenaeus, Tertullian and Clement of Alexandria.
By the third century Gnosticism began to yield to orthodox Christian opposition and persecution. Partly in reaction to the Gnostic heresy, the church strengthened its organization by centralizing authority in the office of bishop, which made its effort to suppress the poorly organized Gnostics movement. Furthermore, as “orthodox” Christian theology and philosophy developed, the primarily mythological Gnostic teachings began to appear weird and crude. Christians defended their identification of the God of the New Testament with the God of Judaism and their belief that the New Testament is the only true “revealed knowledge.” By the end of the third century, many Gnostics were converted to orthodox beliefs. Gnosticism as a separate movement vanished.

Montanism

In the second century Montanus the Phrygian claimed to be the incarnate Trinity, uniting in his single person God the Father, God the Son and God the Holy Ghost (Chadwick, 1993b, p.32). This was not an isolated case of a single ill-balanced mind. From the earliest times down to the present day many sects have believed that Christ, not God himself, is incarnate in every fully initiated Christian and they have carried this belief to its logical conclusion by adoring each other. Tertullian records that this was done by his fellow-Christians at Carthage in the second century; the disciples of St. Columba worshipped him as an embodiment of Christ; and in the eighth century Elipandus of Toledo spoke of Christ as “a god among gods,” meaning that all believers were gods just as truly as Jesus himself. The adoration of each other was customary among the Albigenses and is noticed hundreds of times in the records of the Inquisition at Toulouse in the early part of the fourteenth century. These cases of Incarnation are encouraged by the following verse in the Gospel according to John 17:22, “And the glory which Thou hast given me, I have given to them (disciples); that they may be one, just as we are one” where every “true” Christian can be like the disciples receiving glory from Jesus and God, hence a part of the godhead.

Montanus was a convert to Christianity who lived in Phrygia in Asia Minor during the seventies of the second century. He and two followers, Priscilla and Maximilla, began prophesying as though the Holy Spirit was speaking directly through them. They claimed that Jesus was going to return and establish the New Jerusalem. Montanism spread through Asia Minor and as far as Africa but did not receive recognition from the established church.
Eusebius, (as cited in MacArthur, 1992, p. 74), presented the following testimony concerning this group:

“In a certain village in that part of Mysia over against Phrygia, Montanus, they say, first exposed himself to the assaults of the adversary through his unbounded lust for leadership. He was one of the recent converts and he became possessed of a spirit and suddenly began to rave in a kind of ecstatic trance and to babble in a jargon, prophesying in a manner contrary to the custom of the Church which had been handed down by tradition from the earliest times”

Over time the expectation of Christ's return diminished, the prophetic element withered and the movement's internal energies dissipated. From the 4th century all that was left was of Montanism was a small sect increasingly subjected to ecclesiastical and civil oppression, There is no evidence that Montanism survived in the west beyond the 5th century. However, the movement continued in Asia Minor up until the early Middle Ages.

Donatism

The Donatist sect has its origins in the Diocletian persecution of the church in 303 CE in which all churches and sacred scriptures of the Christians were to be destroyed. In 304 the emperor Diocletian sought to rid the Roman Empire of Christianity by forcing Christians to offer sacrifices to their idol gods or suffer imprisonment or martyrdom. Christians refused and the emperor Diocletian did not stop the increased persecution. Many Christians gave up the sacred texts to the persecutors and even betrayed other Christians to the Romans. With the end of the persecution the church was confronted with the question whether to admit those who had abandoned their faith during the Diocletian persecutions. This issue came to a head at the consecration of bishop Caecilian of Carthage in the province of Africa in 311 AD, when one of the three bishops, Felix, bishop of Aptunga, who consecrated Caecilian, had given copies of the Bible to the Roman persecutors. A group of about 70 bishops formed a synod and declared the consecration of the bishop Felix to be invalid. Great debate arose concerning the validity of the sacraments (baptism, the Lord's Supper, etc.) by one who had sinned so greatly against other Christians. After the death of Caecilian, Aelius Donatus the Great became bishop of Carthage and it is from his name that the movement is called. The Donatists believed that the Holy Spirit was actually present in the
baptismal waters. This means that a baptism administered by an apostate priest could not be valid. Anyone entering the Donatist Church had to be re-baptized. The Donatists regarded Catholic Church as compromised because some of its bishops had betrayed their faith during persecution and because it had accepted the support of the Roman authorities.

The Donatist issue was raised at several ecumenical councils and finally submitted to Emperor Constantine in 316. In each case the consecration of bishop Caecilian was upheld. However, persecution fuels emotions and by 350 the Donatists had gained many converts and outnumbered the Orthodox in Africa. However, during the fifth century the Donatists were treated as heretics and subjected to severely repressive laws. On 30th January 412 an edict was passed which called for the confiscation of Donatist property and the exile of Donatist leaders. The measures were successful; the Donatist church went into decline and after the end of the sixth century nothing more was heard of the movement.

**Monarchianism**

Monarchianism derives from the Greek word (mono - "one"; archia - "rule") meaning "uniqueness of first principle" that developed in the second century CE, (Chadwick, 1993a, p.85). It arose as an attempt to maintain Monotheism and refute Trinity. The term monarchia was used by Christians who were concerned that certain interpretations of the doctrine of the Trinity were inconsistent with true monotheism. They sought to explain the person of Jesus in such a way that it preserved the unity of God.

Monarchianism emerged in Asia Minor and came to Rome in about 190. It was divided into two groups. The first group, sometimes described as Dynamic monarchians, was led by Theodotus of Byzantium and Paul of Samosata a bishop of Antioch in Syria around 260 AD. They believed that Jesus was a man, born of the Virgin Mary and they taught that the holy spirit was a force or presence of God the Father. Present day groups in this category are the Jehovah’s Witnesses and the Unitarians. Additionally, some ancient dynamic monarchianists were also known as Adoptionists who taught that Jesus was tested by God and after passing this test and upon his baptism; he was granted supernatural powers by God and adopted as the son.
The second group is called Modal Monarchianism, led by Noetus of Smyrna, claimed that there was no difference between the Father and the Son. It was God the Father who was born of the Virgin Mary and suffered on the cross. Modal Monarchianism teaches that the Father, the Son and the Holy Spirit are just modes of the single person who is God. In other words, the Father, Son and Holy Spirit are not simultaneous and separate persons, but consecutive modes of one person. Praxeas, a priest from Asia Minor, taught this in Rome around 200 CE. Modern groups in this general category are the United Pentecostal and United Apostolic Churches. However, the present day modalists maintain that God's name is Jesus. They also require baptism "in Jesus' name" not "in the name of the Father, the Son and the Holy Spirit" for salvation.

The Ecumenical Councils of Church in the fourth century rejected their views and adopted the distinctness of the persons of the Trinity.

Arianism

In the Gospel according to Matthew 16:14, Jesus asked an important question to his apostles, "Who do people say the Son of Man is?" The twelve apostles quickly answer his question with a list of popular opinions, but when forced to reach a decision on their own, they could not easily come up with an answer. For the following three centuries after this question was initially asked by Jesus, it had still not been adequately answered by his followers. Even after 2000 years, no Evangelist or theologian expert can answer adequately this question. Jesus said specifically that is the son of man, but others try to correct Jesus and claim that he is god!

Arianism can be defined as those doctrines and beliefs put forward by Arius (250-336), (Chadwick, 1993a, p.129), Asterius the Sophist (died 341), (McBrien, 1995, p. 102), and Eusebius of Nicodemia (died 342), (Chadwick, 1993a, p.323). After those doctrines were condemned and declared heretic by the first Ecumenical council of Church in 325, people who owned Arius’ writings were ordered to deliver them. Thus historians uses the works of Arius’ main opponent Athanasius as a source for Arianism, for it is there that direct mention of Arius' beliefs and quotations of his work are supposed to be found, (Chadwick, 1993a, p.328). One section of Athanasius' de Synodis generally referred to as the "blasphemies of Arius," is considered by most scholars to be an authentic reproduction of Arius' teachings.
Arius seems to have been born in Libya. He had studied under St. Lucian of Antioch, the founder of the school of Antioch, who had earlier advocated that Christ was only a man. He is called the father of Arianism because Arius and almost all the fourth century Arian theologians were his students. Arius struggled with the question of the Trinity. He became a parish priest in Alexandria and taught that before time began the Father had created the son by the power of the Word to be His agent in creation. The son was not therefore to be identified with the Godhead. He was only god in a derivative sense and since there was a time when he did not exist he could not be eternal. This teaching of Arius drove the distinctions outside the Deity and thus destroyed the Trinity. He replaced the trinity by one Supreme Being and two inferior deities; the son and the holy ghost. Arius' views began to spread among the people and the Alexandrian clergy.

The Arian controversy found its formal beginning in a debate between Arius and Bishop Alexander of Alexandria. During a lecture on the nature of God, Arius contested Alexander's assertion that there was an eternal 'oneness' between the Father and the Son. Arius' objection to Alexander was a simple one, "If the Father had begotten the Son, he who had been begotten had a beginning and therefore there must have been a time when the Son did not exist" (Williams, 1985). Alexander, like many Christians of his time, thought it reprehensible to believe that the Son was created. (Perhaps more to his dislike was the fact that a subordinate of his dared to challenge his authority). Whether the fierceness of the debate had more to do with the egos of the men involved or the issue at hand is irrelevant; the Arian controversy had more importantly brought to the forefront of the Christian Church the unresolved issue of Christ's identity.

The Gospel according to John, 1:1-3, called the Son "God," and apparently considered him to be equal with the Father. At the same time, however, even a cursory glance at the New Testament reveals that Jesus himself claimed to be inferior to and distinct from God. At John 20:17, he tells Mary Magdalene that the Father is his God; he specifically says in John 14:28 that "the Father is greater than I;" he claims imperfect knowledge and he could not do things by himself.

"But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father" (Mark 13:32).
“For I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak” (John 12:49).

Bishop Alexander called a meeting of his priests and deacons. The Bishop insisted on the unity of the Godhead. Arius continued to argue that since the Son was begotten of the Father, then at some point he began to exist. Therefore, there was a time when the Son did not exist. Arius refused to submit to the Bishop Alexander and continued to spread his teaching. Alexander called a synod of Bishops of Egypt and Libya. Among the hundred Bishops who attended, eighty voted for the condemnation and exile of Arius. After the synod Alexander wrote letters to the other Bishops refuting Arius' views. In doing so, the Bishop used the term "homoousios" to describe the Father and Son as being of one substance. Alexander used a term which was to become the keyword of the whole controversy.

With the decision of the synod, Arius fled to Palestine. Some of the Bishops there, especially Eusebius of Caesarea, supported him. From there, Arius continued his journey to Nicomedia in Asia Minor. The Bishop of that city, Eusebius, had studied under Lucian of Antioch. He became Arius' most influential supporter. From this city Arius enlisted the support of other Bishops. His supporters held their own synod calling Arius' views orthodox and condemning Bishop Alexander of Alexandria. All these controversies were taking place just as the Church was emerging from Roman oppression.

Arius was not an idiot; he received the support from scholarly and politically powerful bishops. He knew the scriptures well and produced many texts to support his claim that Jesus, the Word, could only be a creature like us. The Logos had been the instrument used by God to bring all creatures into existence. The Word or the Logos had to be entirely different from God. He believed that Jesus had lived a perfect life; he had obeyed God even unto his death on the cross, notwithstanding the last words of Jesus on the cross according to Matthew. He contended that humans by imitating Jesus, the perfect creature, they too would be perfect creatures of God. Alexander and his student Athanasius harassed Arius. They had a different view regarding the weakness of humanity. Athanasius saw the need for God Himself to descent on earth and be crucified to save humanity because God alone is the Perfect Being. So a domestic dispute in Alexandria became a wide crisis in the Byzantine Empire!
When the Emperor of Rome Constantine selected and brought together 318 bishops for the Council, it was a military and political decision, (Hill, 2007, p.62). He needed the support of the new religion in his battles. He claimed that he saw a vision of the Cross in the middle of the sun, his god before converting to Christianity in his last day. Even the bishops had no illusion about that, for not only did the Emperor preside over the Council, he also proclaimed that his will was a divine law. The senior pastors accepted him as a “Universal Bishop” even though he was not baptized and they let him take part in votes on church doctrine. Constantine was completely ignorant of Jesus’ teachings. He was a follower of the solar monotheism of Mithras (the ancient Persian god), who was portrayed on coins as the “invincible sun”. When Constantine gave his name to the old Greek commercial city of Byzantium and made Constantinople in 330, five years after the Council, the capital of the Roman Empire, he had a mighty column erected for the ceremonial opening with the Emperor and the “invincible sun god” on the top of it.

When the bishops gathered to resolve the crisis, very few bishops shared Athanasius’ view of Christ. Most held position between Arius and Athanasius. Nevertheless, Athanasius used his powerful skills of argument to impose his theology on the bishops with the support of the atheist Emperor. Only Arius and two companions refused to sign this creed. The creed stated, “The Creator, God the father and the Redeemer, Son of God, were of the same nature and that Jesus is the only begotten of the father”. This absolutely vital Christian law became the church’s canon by imperial decree. That is how Jesus became identical with God. With this as a foundation, the bishops took Pauline Christianity to another level.

After the council, the bishops went on teaching the new creed and the Arian crisis continued for another sixty years. Arius and his followers fought back and managed to regain imperial favor. Athanasius was exiled about five times. It was still very difficult to explain this creed because it was not in the scriptures and had pagan association. To an outsider or to an average Christian, these theological arguments seemed a waste of time, no one can possibly prove anything definitively one way or another and the dispute simply proved to be divisive. No one disagreed about the special place that Christ holds, but the question remained in very many minds. What is Jesus Christ? Pauline Christianity had always been an inconsistent faith. Now at the first council, the church had added another paradox of incarnation, despite its apparent incompatibility with
 monotheism.

The atheist Emperor Constantine did the church another enormous favor. He was led by “divine inspiration” to discover the grave of Jesus, who had just become of the same substance as that of God. However, in spite of his spiritual inspiration and moral Christian values, Constantine did not stop murdering his close relatives during the same year, his son, his wife whom he had plunged into boiling water and his father in law whom he forced to commit suicide. This is the image of the Emperor and the Universal Bishop who managed the Nicene Creed and who, when the council was over, told the Christians that the agreement was “the decision of God.”

After the Council of Nicaea in 325, Arianism was wiped out except for a few remote Germanic tribes. Anti-Trinitarians was one of the many flourishing beliefs arising from the independent study of scripture. The word "Trinity" is not in the Bible, nor is the concept. The naming of Father, Son and Holy Spirit hardly occurs; except as an echo of a baptismal formula. At that time the Unitarian Church was called "Arians" for its leader Arius of Alexandria.

As the Unitarian title implies, this church is uncompromising in its assertion of the unity of the Godhead and its denial of the Trinity. Its revival in the modern period owes more to the nominalism of medieval scholasticism and its influence on Reformation thinkers, especially Socinus (1539-1604). As their defining doctrine denies the divinity of Christ, the Unitarians place themselves outside the worldwide Christian communion, even though it cannot be disputed that their ideas permeate many mainstream denominations. The unity of God is expressed symbolically as the Fatherhood of God, but this image contradicts the main stream Christianity.

**Nestorians**

This sect was founded by Nestorius who had likely been born of Persian parents. He studied at Antioch before becoming a monk at the nearby Euprepius Monastery and a presbyter (priest) shortly thereafter. He acquired a great reputation for asceticism, orthodoxy and eloquence. He was nominated to the See of Constantinople by Theodosius II in 428. He died shortly after the Council of Chalcedon in 451. The Patriarchate of Constantinople was a highly esteemed position, but it was also burdened
with political dangers.

Just as the first Ecumenical council started because of the theological crisis between Arius and Athanasius, third council in Ephesus in 431 started due to another crisis between Nestorius, the See of Constantinople and Cyril, the See of Alexandria.

Cyril was the leading antagonist to Nestorius, (Chadwick, 1993a, p.194). He was born in Alexandria to Greek pagan parents around 375. Cyril was destined at an early age for an ecclesiastical career. His uncle, Theophilus, was Patriarch of Alexandria and convened the Synod of the Oak in 403 C.E. where Cyril assisted him. He succeeded his uncle to the See of Alexandria in 412 and retained it until his death in 444. Cyril, in many ways, was a shrewd politician. He sought the backing of the Roman Church to rally supporters.

The crisis centered on the identity of the Virgin Mary. Nestorius did not really believe in the trinity and taught that Jesus was the Christ and the Messiah. Accordingly, he believed that the Virgin Mary was the mother of the Christ and the Messiah. God-bearer or the mother of god first appears in written sources in a letter written in 324 by Bishop Alexander of Alexandria. Nevertheless these terms were unacceptable to Nestorius. On the advice of Cyril, the teachings of Nestorius were condemned. Cyril held his own synod in Alexandria that same year. All the parties agreed to settle the dispute through a general council.

Theodosius, who had appointed Nestorius to the patriarchate, was not convinced that Nestorius was guilty of heresy and was reluctant to call for a general council. He reluctantly conceded to Cyril's request on November 30, 430, (Chadwick, 1993a, p. 197), partly as a result of the unrest which was going on in the city. He issued a letter calling for a council and ordered all Metropolitans of the empire to meet in Ephesus, 431. The Bishop of Ephesus is so anti-Nestorius.

The East Roman emperor Theodosius II (408-450) and the West Roman emperor Valentinianus III (425-455) convened this third Ecumenical Council, (as cited in Chadwick, 1993a, p. 202), These two emperors were not really interested in religion or complicated theology. They were young and fun loving. Theodosius II devoted himself wholly to his hobbies and tyrannically levied taxes on his subjects to pay for his extravagant way of life. It is no wonder that Theodosius was completely under the influence
of his power hungry elder sister Pulcheria, who opposed Nestorius. Pulcheria acted as a regent for her brother, for some time and publicized herself as a virgin. After her brother’s death, she had his rival murdered. As for the West Roman Empire, Valentianus was controlled by his mother and ultimately was assassinated.

Nestorius refused to appear in the council before his supporters, the oriental bishops, arrived. In the absence of Nestorius, the supporters of Cyril moved quickly to depose him. They finally pronounced a formal statement against Nestorius. Meanwhile, outside there was a crowd gathered, eagerly anticipating the outcome. It is worthy to note that there were demonstrations of women in Ephesus supporting the position of Cyril. When the decision of Nestorius’ deposition was announced to the gathered crowd, the women formed a procession to show their support. These women of Ephesus who expressed a special veneration for Mary were following an older tradition and devotion of another virgin and mother, Artemis (Diana) of the Ephesians, the Virgin Goddess of the moon and childbirth, the daughter of Zeus and the twin sister of Apollo,

“When they heard this, they were enraged and shouted, Great is Artemis of the Ephesians!” (Acts 19:28).

This council declared that the Virgin Mary is “God’s bearer” or “Mother of God.” The council stated that what Mary bore, was not a human closely united with God, but a single and undivided entity who is God and man at the same time. One attendant who expressed reservation on the title “God’s bearer” was condemned for making a big deal of contrast between Jesus the God and Jesus the man. The council of Ephesus led to a lasting division between the East and the West. The Christians in east Syria and Mesopotamia, living mainly in the Persian Empire and outside the Byzantine borders, felt unable to accept that definition of Mary. While in the West, it was believed that the Church of the East divided Christ into two different entities.

Monophysites

The term Monophysite is derived from the Greek word mono (one) and phusis (nature). The Monophysite controversy was the main issue at the Council of Chalcedon (451 CE) and continued the theological, political, social and philosophical tensions between the Christians at Alexandria and the Christians at Antioch. The Alexandrian Monophysites were
condemned by the Council and ultimately separated to become the Egyptian Coptic Orthodox Church. The Coptic Church, both in Egypt and in Ethiopia, remained the dominant form of African Christianity.

The central issues revolved around the nature(s) of Christ, which had been the subject of heated theological debate in the Eastern Church since the time of the Arian controversy and the Council of Nicaea. Although both sides of the controversy accepted the formulation of the Nicene Creed, they fought over the way in which divinity and humanity are joined in Christ Jesus. The problem arose when they began to think about the fact that God (and therefore the divine nature of Christ) was unchangeable, immutable and eternal, while human nature is changeable and temporal.

- The Antiochian theologians tended to stress Christ’s human nature because they believed that Christ needed to be fully and truly human if he were to be the savior of human beings.
- The Alexandrians tended to stress Christ’s divinity and his role as teacher of divine truth.

These differences were intensified by the rivalry between the two ancient Patriarchates, a rivalry which found a convenient expression in their competition for appointments to the Patriarchal See of Constantinople, which, for political reasons, had become the most powerful bishopric in the east, much as Rome had become the most powerful bishopric in the Western church. The Antiochenes were better at getting their candidates selected as bishop of Constantinople than the Alexandrians.

This decision of the two natures of Jesus was unacceptable to the churches in Egypt, Ethiopia, Armenia and Syria who claimed that Christ had only a single divine nature expressed in a human form. These churches broke away from the mainstream church and came to be known as Monophysites. In the 17th century some of the St Thomas Christians associated themselves with the Syrian Orthodox Church, thus creating another Monophysite group.

**The Early Ecumenical councils**

The early church struggled with the Christian doctrines and specifically with the identity of Jesus. Ecumenical councils were convened to resolve the theological differences and crises. During the early church, these councils were assembled under the auspice of the Roman Emperors and
Empresses from the bishops and others entitled to vote. These councils are convoked from the whole world under the presidency of the pope or his legates and the decrees of which, having received papal confirmation, bind all Christians.

The very existence of the early church was affected by these Ecumenical councils. Churches who did not accept the decrees of the Ecumenical councils were condemned and their theologians were exiled and excommunicated. To examine the early church, it is important to start with the first seven Ecumenical councils,

1. **Council of Nicaea (325)** lasted two months and twelve days. 2048 bishops attended the council. It was directed against Arius and his supporters. The Emperor Constantine selected only 318 bishops, (Hill, 2007, p.62), for voting on the creed of Nicaea which stated, “The Creator, God the father and the Redeemer, Son of God, were of the same nature and that Jesus is the only begotten of the father.” The council also condemned Arianism and fixed the date for keeping Easter. This doctrine started the Arians and the Unitarians Churches.

2. **First Council of Constantinople (381)** under Pope Damasus and the Emperor Theodosius I, was attended by 150 bishops. It was directed against the followers of Macedonius, who denied the Divinity of the Holy Ghost. Thus the council affirmed the trinity and that God, Jesus and the Holy Ghost are of the same substance. Also, this council condemned Bishop Apollinaris who taught that Christ was divine but not human.

3. **Council of Ephesus (431)** of more than 200 bishops, presided over by St. Cyril of Alexandria representing Pope Celestine I, declared Mary the Mother of God against Nestorius, Bishop of Constantinople and renewed the condemnation of Pelagius for his denial of the original sin.

4. **Council of Chalcedon (451)** 150 bishops under Pope Leo the Great and the Emperor Marcian decreed that Christ was truly God and truly man; two natures in one person, against Eutyches, who was excommunicated. This doctrine started the Monophysite churches.

5. **Second Council of Constantinople (553)** of 165 bishops under Pope Vigilius and Emperor Justinian I, condemned the errors of Origen and
certain writings of Theodoret of Theodore, Bishop of Mopsuestia and of Ibas, Bishop of Edessa; it further confirmed the first four general councils, especially that of Chalcedon whose authority was contested by some heretics. This council also stated that “God died” and the lord was “crucified in flesh.”

6. **Third Council of Constantinople (680-681)** under Pope Agatho and the Emperor Constantine Pogonatus was attended by the Patriarchs of Constantinople and of Antioch, 174 bishops and the emperor. It put an end to Monothelism by defining two wills in Christ; the Divine and the human, as two distinct principles of operation. It cursed Sergius, Pyrrhus, Paul, Macarius and all their followers.

7. **Second Council of Nicaea (787)** was convoked by Emperor Constantine VI and his mother Empress Irene, under Pope Adrian I and was presided over by the representatives of Pope Adrian. Between 300 and 367 bishops were present. It stated that it was theologically correct to depict Jesus, Mary and the saints as icons, or statues.

As can be seen from the above early Christian sects and Ecumenical Councils, all basic Christian beliefs were challenged by early Christian bishops or theologians. Each decision of the above Ecumenical Councils was an interpretation of vague verse of the Bible, especially if Jesus himself did not explain it clearly and thus raises many important questions:

1. Does it make sense that God and Jesus are made of the same substance?
2. Does it make sense that God and Holy Ghost are made of the same substance?
3. Does it make sense to talk about the substance of God and to make the above two assumptions?
4. Does it make sense to call Virgin Mary the mother of God or God’s bearer?
5. Does it make sense to consider Christ truly God and truly man?
6. Does it make sense to state that “God died” and the lord was “crucified in flesh.”?
7. Does it make sense to state that Jesus has two wills?
8. Does it make sense to depict Jesus, Mary and the saints as icons, or statues?

Furthermore, how can anyone provide an affirmative answer to the above questions to a person in the twenty first century? You be the judge.
In the name of Allah, Most Gracious, Most Merciful.

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

(Quran 2:78-79)

I do not have the time or the incentive to properly study the history and accuracy of the different versions of the Bible. This would entail learning Aramaic, Greek and Hebrew and studying the ancient texts (at least). I say this because we must take the word of "experts" with a big grain of salt because they have a high chance of being biased. This situation is created because the original text of the New Testament as dictated by Jesus does not exist. Furthermore, the language of the original New Testament is not known for sure whether it was Hebrew or Aramaic. This difficulty does not exist with the Word of God in the Ten Commandments or the Holy Quran, where the original text and its language are recognized for their authenticities.
Islamic tradition holds that the Bible was changed by humans. This chapter establishes undeniable proof of this statement. First, the existing versions or translations of the Bible attest to this fact. Second, the ancient Biblical manuscripts differ in many fundamental verses that affect the Christian doctrine. The whole process is flawed. The irony is that the high-powered Christian Evangelists and preachers never volunteer this information to their audience. The fact that the Quran established this fact about the Bible in the seventh century well before the Biblical critical analyses that started in the eleventh century and confirm this fact attests to the Quran Divine origin.

**Verses Deleted**

I was reading the Holy Bible, Easy-To-Read Version - Matthew 18:10-14. I found that the number of verse 11 existed with no text! The footnote for this verse states that some Greek copies add verse 11: “The Son of Man came to save lost people.” I could not believe it. Some Greek copies add a verse and some do not. So the Easy-To-Read Version decided against including this verse. Why? Isn’t the Bible the “inspired Word” of God that no verse should be added, removed, or changed?

I started investigating this problem by looking at footnotes! I was shocked that this is a common problem in the Word of God. Many of the following verses also do not exist in American Standard Version, Revised Standard Version and New Revised Standard. These verses exist mainly in King James Version. The Text that is added or deleted is italicized.

- Matthew 17:21 No Text. Howbeit this kind goeth not out but by prayer and fasting.
- Matthew 18:11 No Text. For the Son of man is come to save that which was lost.
- Matthew 23:14 No Text. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- Mark 7:16 No Text. If any man have ears to hear, let him hear.
- Mark 9:44 No Text. Where their worm dieth not and the fire is not quenched.
- Mark 9:46 No Text. Where their worm dieth not and the fire is not quenched.
- Mark 11:26 No Text. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
• Mark 15:28 No Text. And the scripture was fulfilled, which saith and he was numbered with the transgressors.
• Mark 16:9-20 The short Gospel according to Mark does not include the resurrection and ascension of Jesus, 12 verses. The long Gospel according to Mark includes these 12 verses!!
• Luke 9:54 Text Addition. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?
• Luke 9:55 Text Addition. But he turned and rebuked them and said, Ye know not what manner of spirit ye are of.
• Luke 10:1. “After these things the Lord appointed other seventy” Some Greek versions have the number 70, others have 72.
• Luke 17:36 No Text. Two men shall be in the field; the one shall be taken and the other left.
• Luke 22:19-20 Some Greek versions do not have the last part of verse 19 and all of 20. This is the part where Jesus said: The bread is my body and the wine is my blood.
• Luke 23:17 No Text. For of necessity he must release one unto them at the feast.
• John 3:16-21. Some scholars think these are Jesus’ words. Others think John added these verses start with “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
• John 5:3 Text Addition. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
• John 5:4 No Text. For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
• John 7:53 to 8:11. The story of the woman that was caught in Adultery does not exist. Old and best Greek copies do not have these verses?!
• Acts 8:37 No Text. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
• Acts 15:34 No Text. Notwithstanding it pleased Silas to abide there still.
• Acts 24:6-8 Some Greek copies add last part of verse 6, verse 7 and first part of verse 8.
• Acts 28:29 No Text. And when he had said these words, the Jews departed and had great reasoning among themselves.
The serious question about the above deleted verses is: Who added them in the beginning? And why? There are big sections that were added in Mark 16:9-20 and John 7:53 to 8:11. These are clear evidence that the Church has tampered with the New Testament. Are the above verses “inspired corrections,” “inspired additions,” or “inspired deletions.”? You decide!

**English Translations**

There are over 50 major translations of the New Testament. Theories of translation are enthusiastically and even hotly debated among both laymen and the scholars. The debate largely focuses around whether a translation should be “word for word” equivalent to the existing manuscript, or what is called dynamic or functionally equivalent focusing on the ease of understanding of the intended reader. Every translation imperfectly represents the existing manuscript because languages and cultures differ in ways that translation by itself cannot conquer. While translator bias is a fact to be contended with, translations are being tainted by the theological background of translators by interjecting their interpretation of ancient Hebrew and Greek words and idioms. A translator’s first and most essential job is to bridge the language and time gaps. The translator attempts to seek the best way of saying in English what was said first in ancient Hebrew or Greek. But even this is not simple. No English word fully matches a Greek or Hebrew word. For instance, the biblical words for "soul" are the Hebrew “nephesh” and the Greek “psyche.” Unfortunately, nephesh is also translated as "life," "appetite," "neck" and "person," among other words.

**Roman Catholic Version**

Roman Catholics in English-speaking countries commonly used the Douay or Douay-Rheims Bible, completed between 1582 and 1609. The Douay Bible was a translation from the Latin Vulgate, primarily the work of two English exiles in France, (as cited in Bunson, 2004, p. 300), William Allen (1532-1594) and Gregory Martin (1540?-1582). The Douay-Rheims Bible consists of an edition of the New Testament that was prepared and released in 1582 at Rheims, France and another edition of the Old Testament that was prepared and released in 1609 at the French town of Douay. The resulting combination became known as the Douay-Rheims. It was revised considerably in the eighteenth century by the English bishop Richard Challoner. During the nineteenth and twentieth centuries, Roman Catholics replaced
the Douay and Challoner Bibles with other translations. In the United States, one of the most widely used is the New American Bible of 1970. It is the first complete Bible to be translated from Hebrew and Greek by American Roman Catholics.

The Roman Catholic Version (RCV) is the oldest version that one can buy today. Despite its antiquity, the whole Protestant world condemns the RCV because it contains seven extra books, which they refer to as the Apocrypha. These books are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 Machabees and 2 Machabees. Notwithstanding the terrible warning contained in the Apocalypse, which is the last book in the RCV (renamed as “Revelation” by the Protestant), it is “revealed”:

“If any man shall add unto these things God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book”, (Revelation 22:18-19).

In spite of the above warning, the Protestants have eliminated or the Catholics have added seven whole books from their “Word of God”.

Protestant Versions

In 1604 King James I commissioned a new revision of the English Bible; it was completed in 1611. Following Tyndale primarily, this Authorized Version, also known as the King James Version, was widely acclaimed for its beauty and simplicity of style. In the years that followed, the Authorized Version underwent several revisions, the most notable being the English Revised Version (1881-85), the American Standard Version (1901) and the revision of the American Standard Version undertaken by the International Council of Religious Education, representing 40 Protestant denominations in the US and Canada. This Revised Standard Version (RSV) appeared between 1946 and 1952. Widely accepted by Orthodox, Protestant and Roman Catholic Christians, it provided the basis for the first accepted English Bible. In the Preface of the RSV, 1971, the following is written:

“The King James Version has grave defects. By the middle of the nineteenth century, the development of Biblical studies and the discovery of many manuscripts more ancient than those upon which the King James
Version was based, made it manifest, that these defects are so many and so serious as to call for the revision of the English translation.” The preface continued to refer to the unhappy experience with unauthorized publications, “which tampered with the text of the English Revised Version, in the supposed interest of the American public.”

The Holy Bible, New Revised Standard Version (NRSV) eliminated much obsolete and ambiguous usage (NRSV, 1989, p. vii). In the introduction, “To the Reader”, of the New Revised Standard Version of the Bible, it was stated that this Version used new development of biblical studies and many biblical manuscripts that are more ancient than those used for King James Version. This suggests that NRSV should be closer to the original biblical text that does not exist.

The New King James Bible, with contemporary American vocabulary, was published in 1982. The Holy Bible, Easy-to-Read version, in 1987 and 1989, was adapted from the existing text by the World Bible Translation Center to represent present day English.

Tables of Comparison

As you go through the following table of comparison, please keep in mind that the Quran is guarded against distortion by the original Arabic text and the Arabic memorization of the whole Quran by millions of Muslims for 14 centuries. Furthermore, the differences in the different versions of the Bible are due to:

• Differences in the ancient manuscripts as seen above.
• Promoting specific ideologies by scribes and translators.

Some Christian theologians hide behind the statement "I don't make an issue of Bible translations." That is perfectly understood as long as they are consistent in their stand, or lack of it. In other words if one chooses the stand of “non-issue”, this same stand should apply to any or all of the following:

• The deity of Jesus Christ. I John 5:5.
• The substitutionary death for sins made by Jesus Christ. Romans 5:8.
• The bodily resurrection of Jesus Christ. I Cor. 15:4.
• Salvation by grace alone without works. Eph. 2:8, 9.
• The Pre-millennial return of Jesus Christ. I Thess. 4

Casual comparison of Bible versions shows that they are really not the same. Some leave out entire sections which others disagree on some details such as whether Jesus should be called God's servant or God's Son. But how do you decide which is completely correct? Christian scholars want to impress you; they make it sound very complicated so you only believe in their final conclusions. But the bottom line is that there are different texts from which Bibles are translated and only one may be correct.

In the following section, a table of comparison is presented for four different versions of the “Word of God.” These versions are:

1. Douay-Rheims Bible, the Roman Catholic Version, RCV.
2. King James Version KJV. This translation of the Holy Bible is in the Public Domain.
4. Easy-to-Read Version ETRV “Taken from the HOLY BIBLE: EASY-TO-READ VERSION © 2001 by World Bible Translation Center, Inc.

Each version is supposed to be written by “experts” in theology and ancient Hebrew or Greek languages. The differences in these versions affect the fundamental Christian doctrine. It is not our intention to compare modern and ancient English translations, but to highlight some of the critical differences between ancient Greek Biblical authorities. The average Christian should have the right to ask which Bible and which Christianity should one accept. It is interesting that KJV, the most popular version, has so many fundamental differences with other versions. KJV used later manuscripts than, for example, the NRSV and there are many emphases on the trinity and deity of Jesus in KJV. One should have the right to ask who added those emphases and why? The new KJV has eliminated some of the differences and yet it is mind boggling that many Christian preachers still use the original KJV to press on points that were deleted.
Christianity is based on some pillars that are assumed to be advocated by Jesus. These pillars include the trinity, incarnation and atonement. Other pillars, such as resurrection and ascension, are introduced by the writers of the New Testament. Yet, there are fundamental differences of key verses among the different versions of the New Testament supposedly translated by expert scholars. And one should have the right to ask which version should I accept and why? This is a simple and very basic question that affects the basic beliefs of Christianity. To demonstrate this point, the following listing is only a portion of the overwhelming number of alterations to essential doctrines of Christianity and I would urge the reader of the New Testament to read the footnotes of the New Revised Standard Version and the Easy-to-Read Version and other Bibles as well.

Trinity

- Is Jesus the son of God or the son of man?
- Is Jesus God’s servant or His special servant?
- Why are verses deleted?
- How can ancient authority have the son of man and another ancient authority have the son of god?
- And which “authority” do we believe?
- Why is the text “the Father, the Word and the Holy Ghost and these three are one,” deleted?
- Is Jesus the only begotten son or a father’s only son?
- Did Jesus confess that he is the son of God or not?

The Islamic tradition holds that Jesus was a special servant of God.

Also the Islamic tradition holds that Bible was changed and this is the proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel 3:25</td>
<td>the son of</td>
<td>the son of</td>
<td>a god</td>
<td>angel!</td>
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<tr>
<td></td>
<td>God</td>
<td>God</td>
<td></td>
<td>(Footnote)</td>
</tr>
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<td>Matthew 20:20</td>
<td>adoring him</td>
<td>worshipping</td>
<td>kneeling</td>
<td>bowed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>him</td>
<td>before him</td>
<td>before Jesus</td>
</tr>
<tr>
<td>Mark 1:1</td>
<td>the Son of</td>
<td>the Son of</td>
<td>Son of God.</td>
<td>Son of God.</td>
</tr>
<tr>
<td></td>
<td>God.</td>
<td>God.</td>
<td>(Footnote)</td>
<td>(Footnote)</td>
</tr>
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<td>Verse</td>
<td>Originating Text</td>
<td>Revised Text</td>
<td>Comparison</td>
<td></td>
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<td>-----------</td>
<td>----------------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Luke 22:70</td>
<td>You say that I am</td>
<td>You say that I am</td>
<td>You say that I am</td>
<td>Yes, you are right when you say that I am</td>
</tr>
<tr>
<td>John 1:14</td>
<td>the only begotten of the Father (in parenthesis)</td>
<td>the only begotten of the Father (in parenthesis)</td>
<td>a father’s only son</td>
<td>the only Son of the Father</td>
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<td>John 3:16</td>
<td>he gave his only begotten Son</td>
<td>he gave his only begotten Son</td>
<td>He gave his only begotten Son (Footnote)</td>
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<td>Son of Man (Footnote)</td>
<td>Son of Man (Footnote)</td>
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<td>John 14:28</td>
<td>the Father is greater than I</td>
<td>my Father is greater than I</td>
<td>the Father is greater than I</td>
<td>the Father is greater than I</td>
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<tr>
<td>Acts 3:13</td>
<td>his Son Jesus</td>
<td>his Son Jesus (Footnote)</td>
<td>His servant Jesus</td>
<td>his special servant</td>
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<td>Acts 8:37</td>
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<td>that Jesus Christ is the Son of God</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
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<td>Romans 1:3</td>
<td>his Son</td>
<td>his Son Jesus Christ our Lord</td>
<td>his Son</td>
<td>God’s Son, Jesus Christ our Lord</td>
</tr>
<tr>
<td>1 John 5:7</td>
<td>And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.</td>
<td>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</td>
<td>There are three that testify (Footnote)</td>
<td>So there are three witnesses that tell us (about Jesus)</td>
</tr>
</tbody>
</table>

Table 3.1 - Trinity
Sir Isaac Newton on 1 John 5:7

In 1690, Newton (died 1727) wrote a manuscript on the corruption of the text of the New Testament concerning 1 John 5:7 and Timothy 3:16. It was entitled, "A Historical Account of Two Notable Corruptions of Scripture," (Newton, 1841, p. 1-58). Due to the prevailing environment against criticism, he felt it unwise to profess his beliefs openly and felt that printing it in England would be too dangerous! Newton sent a copy of this manuscript to John Locke requesting him to have it translated into French for publication in France. Two years later, Newton was informed of an attempt to publish a Latin translation of it anonymously. However, Newton did not approve of its availability in Latin and persuaded Locke to take steps to prevent this publication. It was only the horrors of the infamous Church inquisitions which held back Sir Isaac Newton from openly revealing these facts to all.

Using early Church writers, the Greek and Latin manuscripts and the testimony of the first versions of the Bible, Newton proved that the words "the Father, the Word and the Holy Ghost: and these three are one," in support of the Trinity doctrine, did not appear in the original Greek Scriptures. The only Greek manuscripts in any form which support the words, "in heaven, the Father, the Word and the Holy Ghost and these three are one; and there are three that bear witness in earth," are the Montfortianus of Dublin, copied evidently from the modern Latin Vulgate; the Ravianus, copied from the Complutensian Polyglot; a manuscript at Naples, with the words added as a marginal note by a recent hand of Cardinal Ximenes in Codex Ottobonianus in 1515 on the strength of a late Greek manuscript corrected from the Latin. Codex Ottobonianus refers to codices that are housed at the Vatican Library in Ottobonianus collection. The manuscripts of Codex Ottobonianus formerly belonged to the private collection of Cardinal Ottoboni. However, all the old versions omit the words and the oldest manuscripts of the Vulgate omit them. It is as simple as that. The Bible was throughout time corrected by human hands. Newton states that this verse appeared for the first time in the third edition of Erasmus’s New Testament. Finally, Newton considered the sense and context of the verse, concluding, "Thus is the sense plain and natural and the argument full and strong; but if you insert the testimony of 'the Three in Heaven' you interrupt and spoil it!"(Newton, 1841, p. 55).

Below are excerpts from Newton’s "A Historical Account of Two Notable Corruptions of Scripture."
"When they got the Trinity; into his edition they threw by their manuscript, if they had one, as an almanac out of date. And can such shuffling dealings satisfy considering men? .... It is rather a danger in religion than an advantage to make it now lean on a broken reed," (Newton, 1841, p. 2).

"In all the vehement universal and lasting controversy about the Trinity in Jerome's time and both before and long enough after it, this text of the three in heaven" was never once thought of. It is now in everybody's mouth and accounted the main text for the business and would assuredly have been so too with them, had it been in their books," (Newton, 1841, p. 17).

"Let them make good sense of it who are able. For my part, I can make none. If it be said that we are not to determine what is Scripture what not by our private judgments, I confess it in places not controverted, but in disputed places I love to take up with what I can best understand. It is the temper of the hot and superstitious art of mankind in matters of religion ever to be fond of mysteries and for that reason to like best what they understand least. Such men may use the Apostle John as they please, but I have that honour for him as to believe that he wrote good sense and therefore take that to be his which is the best," (Newton, 1841, p. 56).

The note in the NIV Study Bible, which is well known for its ardent belief in the Trinity, says, "The addition is not found in any Greek manuscript or NT translation prior to the 16th century." There are times when people adore their theology more than the God-inspired original and they fight for the man-made addition as if it were the original words of God. This has been the case with 1 John 5:7 and 8 and we applaud the honesty of the translators of modern versions who have left it out of their translations.

There are many Trinitarian scholars who freely admit that the Greek text from which the KJV is translated was adjusted in this verse to support the Trinity. The Greek scholar A. T. Robertson, author of the unparalleled work, A Grammar of the Greek New Testament in Light of Historical Research and the multi-volumes Word Pictures in the New Testament, supports the theory that addition entered the text of these verses.

**Sir Isaac Newton on 1 Timothy 3:16**

This shorter portion of Newton's dissertation was concerned with 1 Timothy 3:16, which reads (in the King James Version):
“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Newton stated: “In all the times of the hot and lasting Arian controversy it never came into play . . . they that read "God manifested in the flesh" think it one of the most obvious and pertinent texts for the business. The word Deity imports exercise of dominion over subordinate beings and the word God most frequently signifies Lord. Every lord is not God. The exercise of dominion in a spiritual being constitutes a God. If that dominion be real that being is the real God; if it be fictitious, a false God; if it be supreme, a supreme God." Newton argued that, by a small alteration in the Greek text, the word "God" was substituted to make the phrase read "God was manifest in the flesh." instead of "He was manifest in the flesh." He demonstrated that early Church writers in referring to the verse knew nothing of such an alteration. Newton also wrote a discussion on two other texts that Athanasius had attempted to corrupt. This work has not been preserved. He believed that not all the books of the Scriptures have the same authority.

Newton concludes: "If the ancient churches in debating and deciding the greatest mysteries of religion, knew nothing of these two texts, I understand not, why we should be so fond of them now the debates are over." It was only in the nineteenth century that Bible translations appeared 'correcting' these passages. Modern versions of the Bible usually omit the addition to 1 John 5:7, but some place it in a footnote, with a comment indicating that 'it is not found in the earliest manuscripts'. Modern translations of 1 Timothy 3:16 now typically replace "God" with the 'correct' "He".

Incarnation

• Why are verses deleted? Are they “inspired” or not?
• Did Jesus come as god in flesh or not?
• Are Christians members of his flesh and of his bones or not?
• Why did the writers of KJV emphasize that God manifested Himself in the flesh of Jesus?

The Islamic tradition rejects the concept of incarnation.

Also the Islamic tradition holds that Bible was changed and this is another proof.
Comparison of Versions of the Bible

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 2:30</td>
<td>Deleted</td>
<td>according to the flesh</td>
<td>Deleted</td>
<td>Deleted</td>
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<tr>
<td>Ephesians 5:30</td>
<td>we are members of him, body, of his flesh and of his bones</td>
<td>we are members of his body, of his flesh, and of his bones</td>
<td>we are members of his body</td>
<td>we are parts of his body</td>
</tr>
<tr>
<td>1 John 4:3</td>
<td>Deleted</td>
<td>Jesus Christ is come in the flesh</td>
<td>Deleted</td>
<td>Deleted</td>
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</tbody>
</table>

Table 3.2 - Incarnation

**Reason for Jesus’ coming to Earth**

- Why did Jesus come to earth?
- Why was the reference to saving people deleted?

Islamic traditions maintain that all prophets came to guide lost people to the One God who is the Only Savior.

Also the Islamic tradition holds that Bible was changed and this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt. 18:11</td>
<td>For the Son of man is come to save that which was lost</td>
<td>For the Son of man is come to save that which was lost</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Luke 9:56</td>
<td>The Son of man came not to destroy souls, but to save. And they went to another village.</td>
<td>For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.</td>
<td>Then they went on to another village. (Footnote)</td>
<td>Then Jesus and his followers went to another town.</td>
</tr>
</tbody>
</table>

Table 3.3 - Reason for Jesus’ coming to Earth
Blood Redemption

- Do Christians have redemption through Jesus’ blood or his broken body? This is only Paul’s theology.
- Was Jesus sacrificed and suffered for us or just suffered and killed?
- Why did the writers of KJV emphasize that Jesus was sacrificed and suffered for us?

The Islamic tradition rejects the concept of blood redemption.

Also the Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV (Footnote)</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Corinthians 11:24</td>
<td>my body, which shall be delivered for you</td>
<td>my body, which is broken for you (Footnote)</td>
<td>my body; it is for you</td>
<td></td>
</tr>
<tr>
<td>1 Corinthians 5:7</td>
<td>sacrificed</td>
<td>sacrificed, for us</td>
<td>sacrificed</td>
<td>killed</td>
</tr>
<tr>
<td>Colossians 1:14</td>
<td>through his blood</td>
<td>through his blood</td>
<td>Deleted (footnote)</td>
<td>Deleted</td>
</tr>
<tr>
<td>Hebrews 1:3</td>
<td>making purgation of sins</td>
<td>he had by himself purged our sins</td>
<td>he had made purification for sins</td>
<td>The Son made people clean from their sins</td>
</tr>
<tr>
<td>1 Peter 4:1</td>
<td>suffered</td>
<td>suffered for us</td>
<td>suffered</td>
<td>suffered</td>
</tr>
</tbody>
</table>

Table 3.4 - Blood Redemption

Virgin Mary

- Was Jesus Mary’s first born or just a son which casts doubt upon the virginity of Mary at Jesus’ birth?
- Was Joseph his earthly father or step father?
- Did Jesus call his mother “woman” or “Dear woman”? I do not believe that Jesus called his mother woman, even as some apologists claim that he called her woman softly!
The Islamic tradition holds that Virgin Mary was a virgin when Jesus was conceived and she is the holiest woman ever. There is one chapter in the Quran with her name as the title of the chapter.

Also the Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 1:25</td>
<td>her first born son</td>
<td>her first born son</td>
<td>a son (Footnote)</td>
<td>the son</td>
</tr>
<tr>
<td>Luke 2:33</td>
<td>his father and mother</td>
<td>Joseph and his mother</td>
<td>father and mother</td>
<td>father and mother</td>
</tr>
<tr>
<td>Luke 2:43</td>
<td>his parents</td>
<td>Joseph and his mother</td>
<td>his parents</td>
<td>his parents</td>
</tr>
<tr>
<td>John 2:4</td>
<td>Jesus saith to her: &quot;Woman&quot;</td>
<td>Jesus saith unto her, &quot;Woman&quot;</td>
<td>Jesus said to her, &quot;Woman&quot;</td>
<td>Jesus answered, &quot;Dear woman&quot;</td>
</tr>
</tbody>
</table>

Table 3.5 - Virgin Mary

Resurrection

- Did the Gospel according to Mark include appearances of Jesus after his resurrection and his ascension or not?
- Would Jesus be perfected or just finished his work?
- Did Peter get up and run to the tomb of Jesus or not?
- Did Jesus show the apostles his hands and his feet or not?

The Islamic tradition rejects the story of resurrection.

Also the Islamic tradition holds that Bible was changed and now this is another proof.
Table 3.6 - Resurrection

**Ascension**

- Why are verses deleted? Are they “inspired” or not?
- Was Jesus raised by himself, or has he been raised by God? Paul's concept that Jesus was raised by God. Mark writes that Jesus has raised himself!
- Why was the ascension deleted from NRSV and the short version of the Gospel according to Mark?
- Short Version of Mark: Appearances of Jesus after his resurrection and ascension do not exist in the ancient copies of the Bible (Codex Vaticanus and Codex Sinaiticus).

The Islamic tradition holds that Jesus was ascended to God.
Also the Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 16:6</td>
<td>He is risen</td>
<td>He is risen</td>
<td>He has been raised</td>
<td>He has risen</td>
</tr>
<tr>
<td>Mark 16:19</td>
<td>was taken up into heaven</td>
<td>was received up into heaven</td>
<td>was taken up into heaven (Footnote) disclaimer of Mark 16:9-20</td>
<td>he was carried up into heaven (Footnote) disclaimer of Mark 16:9-20</td>
</tr>
<tr>
<td>Luke 24:51</td>
<td>carried up to heaven</td>
<td>carried up to heaven.</td>
<td>carried up into heaven (Footnote) disclaimer</td>
<td>carried into heaven</td>
</tr>
<tr>
<td>John 3:13</td>
<td>who is in heaven</td>
<td>which is in heaven</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>John 16:16</td>
<td>because I go to the Father</td>
<td>because I go to the Father</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
</tbody>
</table>

Table 3.7 - Ascension

**Believe in Jesus**

- Why are verses deleted? Are they “inspired” or not?
- Why do some versions emphasize believing in Jesus while others delete these verses or require only “general belief”?

Muslims believe that only God can purge our sins.

Also the Islamic tradition holds that Bible was changed and now this is another proof.
<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 10:24</td>
<td>how hard is it for them that trust in riches</td>
<td>how hard is it for them that trust in riches</td>
<td>how hard it is (Footnote)</td>
<td>it is very hard</td>
</tr>
<tr>
<td>John 6:47</td>
<td>He that believeth in me hath everlasting life</td>
<td>He that believeth on me hath everlasting life</td>
<td>Whoever believes has eternal life</td>
<td>If a person believes, then that person has life forever</td>
</tr>
<tr>
<td>Acts 8:37</td>
<td>And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God</td>
<td>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Romans 11:6</td>
<td>Deleted</td>
<td>but if it be of works, then is it no more grace: otherwise work is no more work</td>
<td>Deleted (Footnote)</td>
<td>If they could be made God's people by the things they did, then God's gift of grace would not really be a gift</td>
</tr>
<tr>
<td>Hebrews 1:3</td>
<td>making purgation of sins</td>
<td>when he had by himself purged our sins</td>
<td>When he had made purification for sins</td>
<td>The Son made people clean from their sins</td>
</tr>
</tbody>
</table>

Table 3.8 - Believe in Jesus

**Authority of Scripture**

- Why are verses deleted? Are they “inspired” or not?
- Why do some versions add authoritative words and some don’t?
The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luke 4:4</td>
<td>but by every word of God</td>
<td>but by every word of God</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<tr>
<td>2 Corinthians 2:17</td>
<td>adulterating the word of God</td>
<td>corrupt the word of God (Footnote)</td>
<td>peddlers of God's word (Footnote)</td>
<td>We don't sell the word of God for a profit</td>
</tr>
<tr>
<td>2 John 1:9</td>
<td>the doctrine</td>
<td>the doctrine of Christ</td>
<td>the teaching</td>
<td>the teaching of Christ</td>
</tr>
</tbody>
</table>

Table 3.9 - Authority of Scripture

**Sanctification**

- Why are verses deleted? Are they “inspired” or not?
- Why old versions include words such as "holy", “sincere”, “pure” and other requirements of the sanctified life and the newer versions delete these words?

The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 5:44</td>
<td>do good to them that hate you</td>
<td>bless them that curse you, do good to them that hate you</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<tr>
<td>Matthew 20:16</td>
<td>For many are called but few chosen</td>
<td>for many be called, but few chosen</td>
<td>Deleted (Footnote)</td>
<td>And the people that have the first place now will have the last place in the future</td>
</tr>
<tr>
<td>Mark 10:21</td>
<td>Deleted</td>
<td>take up the cross</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
</tbody>
</table>
Romans 8:1  who walk not according to the flesh  who walk not after the flesh but after the Spirit  Deleted  Deleted

1 Thessalonians 5:27  all the holy brethren  all the holy brethren  Deleted (Footnote)  all the brothers and sisters

1 Peter 1:22  From a sincere heart  with a pure heart  from the heart (Footnote)  with all your heart

2 Peter 1:21  holy men of God  holy men of God  men and women moved by the Holy Spirit  people were led by the Holy Spirit

Table 3.10 - Sanctification

Prayer

- Why are 21 words from the prayer in Luke 11 and words of instruction on prayer in other passages removed from new versions? Are they “inspired” or not?

The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 6:13b</td>
<td>Deleted</td>
<td>For thine is the kingdom, and the power, and the glory, forever</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Mark 9:29</td>
<td>prayer and fasting</td>
<td>prayer and fasting</td>
<td>Prayer (Footnote)</td>
<td>Prayer</td>
</tr>
</tbody>
</table>
Comparison of Versions of the Bible

Luke 11:2

| Father, hallowed be thy name. Thy kingdom come | Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth | Father, hallowed be your name. Your kingdom come (2 Footnotes) | Father, we pray that your name will always be kept holy. We pray that your kingdom will come |

Luke 11:4

| And lead us not into temptation | And lead us not into temptation, but deliver us from evil | do not bring us to the time of trial (Footnote) | (tested) |

Acts 1:14

| prayer | prayer and supplication | prayer | constantly praying |

Table 3.11 - Prayer

Second coming of Jesus

- Why are references to the second coming of Jesus Christ to establish his reign upon earth deleted? Are they “inspired” or not?

The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
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<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 6:13</td>
<td>Deleted</td>
<td>for thine is the kingdom</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Matthew 25:13</td>
<td>Deleted</td>
<td>Wherein the Son of man cometh</td>
<td>Deleted (Footnote)</td>
<td>when the Son of Man will come (parenthetical disclaimer)</td>
</tr>
<tr>
<td>Revelation 11:17</td>
<td>Who art to come</td>
<td>and art to come</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
</tbody>
</table>

Table 3.12 - Second coming of Jesus
Sins

- Why are verses deleted? Are they “inspired” or not?

The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 5:22</td>
<td>angry with his brother</td>
<td>angry with his brother without a cause</td>
<td>angry with a brother or sister (Footnote)</td>
<td>angry with his brother without a cause</td>
</tr>
<tr>
<td>Matthew 23:14</td>
<td>you devour the houses of widows, praying long prayers</td>
<td>you devour widows houses and for a pretense make long prayers</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Mark 11:26</td>
<td>But if you will not forgive, neither will your father that is in heaven forgive you your sins</td>
<td>But if ye do not forgive, neither will your father which is in heaven forgive your trespasses</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Whole section of John 7:53 - 8:11</td>
<td>Verses included</td>
<td>Verses included</td>
<td>Verses included (Footnote)</td>
<td>Verses included (Footnote)</td>
</tr>
<tr>
<td>Romans 13:9</td>
<td>Thou shalt not bear false witness</td>
<td>Thou shalt not bear false witness</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<tr>
<td>Galatians 5:19</td>
<td>Deleted</td>
<td>adultery</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<tr>
<td>Galatians 5:21</td>
<td>murders</td>
<td>murders</td>
<td>Deleted (Footnote)</td>
<td>Deleted</td>
</tr>
<tr>
<td>1 Timothy 6:10</td>
<td>the root of all evils</td>
<td>The root of all evil</td>
<td>a root of all kinds of evil</td>
<td>all kinds of evil</td>
</tr>
</tbody>
</table>
Table 3.13 - Sins

**Day of Judgment**

- Why are references to the Day of Judgment often deleted? Are they “inspired” or not?

The Islamic tradition holds that Bible was changed and now this is another proof.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
<th>KJV</th>
<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark 6:11</td>
<td>Deleted</td>
<td>for Sodom and Gomorrah in the day of judgment</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<tr>
<td>Mark 9:44</td>
<td>9:43 Where their worm dieth not, and the fire is not extinguished</td>
<td>Where their worm dieth not and the fire is not quenched</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Luke 17:36</td>
<td>They answering, say to him: Where, Lord?</td>
<td>Two men shall be in the field, the one shall be taken and the other left. (Footnote) disclaimer</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<td>Revelation 12:12</td>
<td>Woe to the earth and to the sea</td>
<td>Woe to the inhabiters of the earth and of the sea!</td>
<td>woe to the earth and the sea</td>
<td>it will be bad for the earth and sea</td>
</tr>
</tbody>
</table>

Table 3.14 - Day of Judgment
In the name of Allah, Most Gracious, Most Merciful.

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

3. And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good).

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

[Tafsir At-Tabari]

(Quran 22:1-4)

In a recent poll two thirds of Americans surveyed believe that Muslims should adopt “western values” of democracy and freedom instead of Islamic values. This shows that many Americans feel that “western values” are different from Islamic or general religious values. They assume that Muslims hate democracy and freedom. This poll shows that Americans have very little knowledge about Muslims or humans at large.
People form these negative opinions because they do not have the right information. Islam as a monotheistic religion, like Christianity, believes in the Divine Values of justice, democracy and freedom. Islam advocates true democracy that is not tainted by corruption and freedom of expression as long as they do not offend God or His messengers.

No one really believes that any Muslim, or any human being for that matter, does not advocate true democracy. However, real democracy is hard to find in Muslim countries. In many Muslim countries, moderate Islamic parties are declared illegal, mainly because of their opposition to the rampant corruption of single ruling party and are subjected to prosecution. Jews in Israel have fundamentalist religious parties but Muslims have no such right to establish moderate Islamic parties in their own countries. Due to restrictions imposed on those parties, militant Islamic groups develop as a result of this oppression. Secret services are usually quite strong in Muslim countries, where anyone remotely are suspected of having religious values of justice, democracy and freedom is subjected to terrible torture in prisons. During the second Gulf war, it was reported that Saddam Hussein had a grinding machine for grinding humans! Yes, this is not a typographical error; it was a grinding machine for grinding humans! This is the kind of torture chambers that are invented for oppositions by Muslim dictators. They know if the Divine values of Islam are applied, they will be asked about the billions of dollars that they swindled; the thousands of innocent lives that they tortured and slaughtered; the crime of bringing their country many decades backward; and the destruction of people’s identity and dreams. The irony is that Muslim dictators are supported by western democracy.

On the other hand, democracy in some western countries is not that great either; it is being bought by elected officials and many people have abandoned their so called democratic process. Millions of dollars are raised during elections so that these elected officials can have tremendous fringe benefits such as health insurance and sizable pension that are denied to millions of their constituents. Real democracy should advocate that elected officials should feel the dreams and share the frustrations of average citizens and act accordingly. Thus, Muslims believe true democracy, but cannot exercise it in their countries.

No one really believes that any Muslims or any human beings for that matter, do not advocate freedom of expression. The freedom of expression in most Muslim countries is only guaranteed within the boundaries set
by governments! These boundaries are called emergency laws that are
designed to restrict human freedom and human rights. Most of these laws
and practices are imported from the collapsed late communist Soviet
Union. Thus, Muslims believe in freedom of expression, but cannot
exercise it in their countries.

No one really believes that any Muslim, or any human beings for that
matter, do not advocate freedom of religion. Again, the freedom of religion
in most Muslim countries is only guaranteed within the boundaries set by
governments! Thus, Muslims believe in freedom of religion, but cannot
exercise it in their countries. The boundaries of the freedom of religion are
applied on both the Muslim majority and other religious minorities. But
the rights of religious minorities in Muslim countries are only publicized.
One half truths Middle Eastern Christian living in a western country went
to the TV to complain that building a church in a Muslim country requires
a government approval. He chose to ignore that building a mosque too
requires a government approval. Thus, Muslims believe in freedom of
religions, but cannot exercise it in their countries.

The freedom of sex in Muslim countries is exactly the same as that of
the orthodox Christianity and Judaism. While freedom of sex that leads
to teenage pregnancies and extramarital affairs is rampant in western
countries, there are still many western citizens that detest this phenomenon.
This freedom of sex destroys families and children. In Islam, sexual
fidelity is sternly demanded and proven adultery is punishable in an
Islamic country that adopts the Islamic laws. Moreover, the freedom
of using drugs in Muslim countries is exactly the same as that of the
orthodox Christianity and Judaism. While the freedom of using drugs is
rampant in western counties, there are still many western citizens who
despise this phenomenon. The number of alcoholic and drug addicts in
the west is frightening and the number of prisoners is terrifying.

Islam is the only religion that makes loving, respecting and believing in
Prophet Jesus (peace be upon him), including his miraculous birth, an
article of faith. Muslims believe that he indeed did raise the dead and he
also brought a message, the original Bible is from God. However, over
time, his message has been changed and altered to give us what the Bible
says today. Christian scholars confirm this alteration. That is not to say
that every verse in the Bible is rejected by Muslims. In fact, the Quran
contains commands similar to many of the commandments in the Bible.
A few examples:

**Biblical Commandment:** Thou shall have no other gods before Me.

**Quran:** “Know therefore that there is no god but God” (47:19).

“Do not associate another deity with God” (17:22).

**Biblical Commandment:** Thou shall not make unto thee any graven image.

**Quran:** “No visions can encompass Him, but He encompasses all visions” (6:103).

**Biblical Commandment:** Thou shall not take the name of the Lord thy God in vain.

**Quran:** “Glorify the name of your Lord morning and evening” (76:25).

“Do not use God’s name in your oaths as an excuse to prevent you from dealing justly” (2:224).

**Biblical Commandment:** Honor thy father and thy mother.

**Quran:** “You shall be kind to your parents. ... You shall lower to them the wing of humility and pray: O Lord! Bestow on them Your blessings just as they cherished me when I was a little child” (17:23-24).

**Biblical Commandment:** Thou shall not kill.

**Quran:** “And do not take any human being's life – (the life) that God has willed to be sacred - other than in (the pursuit of) justice” (17:33).

**Biblical Commandment:** Thou shall not commit adultery.

**Quran:** “You shall not commit adultery. Surely it is a shameful deed and an evil way (opening the door to other evils)” (17:32).

**Biblical Commandment:** Thou shall not bear false witness.
Quran: “And (know that the true servants of God are) those who do not bear witness to falsehood” (25:72).

Biblical Commandment: Thou shall not covet.

Quran: “Do not covet the bounties that God has bestowed more abundantly on some of you than on others” (4:32).

Such remarkable similarities are not surprising because Muslims believe that Judaism, Christianity and Islam all originate from the same God. God's laws are universal but their adoption is a matter of choice. The Quranic order that there be "no compulsion in religion" (2:256) reverberates in James Madison's, "The religion then of every man must be left to the conviction and conscience of every man."

It is precisely because Muslims believe in Jesus as a great prophet and because Muslims believe in the infinite mercy and grace of God, that Muslims cannot accept the whole Bible as the literal word of God. In fact, anyone with common sense and basic sense of humanity and morality will reject the claim that the Bible is the word of God after reading this chapter.

The verses below are taken from the Bible. You have the right to check the following verses to see for yourself that they are not taken out of context. If we claim that the Bible is the authentic word of God, we will be insulting Him because God is not cruel, unfair and discriminatory as portrayed below. There are many verses in the Bible that are rejected and Christians are guilty for not following them. The reason why Christians reject the observance of the Torah is because they follow the innovations of Paul, who corrupted the teachings of Jesus. Scholars have testified that Paul is the founder of Christianity. But amazingly, there are verses in the Pauline epistles being neglected today!

Only imperfect human beings can pen verses such as those below. This fits perfectly with the Muslim stand that in the name of religion, man has altered and changed the Bible. So much of the Bible, including the vague concept of trinity, is the work of man. Can these verses be the words of God? If they cannot be the words of God, then is it not safe for us to conclude the Bible is not entirely the work of God because it has been altered by man.
Consequently, isn't the question of, “What else in the Bible is the work of man?” a very valid one? You decide.

Many times, Western Countries Leaders, urge Muslims to adopt Western Christian values. I found this very funny. I need to ask them this question: which of the following Christian values they want Muslims to adopt? And are they serious?

**Genesis 3:16, Ephesians 5:22-24, Titus 2:5, 1 Peter 3:1-6**

The husband is to rule over his wife. Wives are to be subject to their husbands even when the husband is disobedient to God. Man is the image and glory of God, while woman is the glory of man. Man was not created for woman but woman for man.

(Note: Paul canceled the whole Mosaic Law by believing in Jesus, except this one!)

**Genesis 3:16**

Women should suffer pain during childbirth.

(Note: This verse was used by the Church to oppose the use of anesthesia during childbirth.)

**Genesis 9:20-23**

Noah made wine and drank it. He became drunk and lay naked in his tent. Ham, the father of Canaan, saw his naked father. He told his brothers outside the tent. Then Shem and Japheth got a coat. They walked backwards into the tent, so they did not see their father naked. The wine made Noah sleep. But when he woke up, he learned what Ham had done. He cursed Ham and prayed that he be the slave of his brothers.

(Question: Does this story identify a man that God chose to save the righteous people and destroy the unbelievers?)

**Genesis 15:18**

Egypt, Jordan, Saudi Arabia, Lebanon, Syria, Yemen and part of Iraq belong to the Jews only.
(Note: This is what Israel is attempting to do. This promise was given by God to Abram and not to Israel)

**Genesis 17:10**

"This is my covenant, ... every male among you shall be circumcised."

(Note: God repeated the words circumcise, circumcised, circumcising, circumcision, uncircumcised, foreskin and foreskins appear 157 times in the KJV.)

**Genesis 19:30-36**

The daughters of Prophet Lot conspired to use their father to grow a family by getting him drunk and then having sex with their father each in one night. They did that and they became pregnant. The older daughter gave birth to a son called Moab (Hebrew: from my father!) and the younger daughter gave birth to a son called Ben-Ammi (Hebrew: Son of my father!)

**Genesis 25:22-34**

Esau and Jacob were Isaac’s sons. One time Esau came back from the field hungry. He asked his brother to let him have some of the red lentil soup that Jacob was eating. For some of the red lentil soup, Jacob asked for Esau’s rights as firstborn in return. Esau did not have a choice. If he died from hunger, Jacob would have all of his father’s wealth anyway.

(Questions: Would you use your brother like that?)

**Genesis 38:8-10**

A man who refuses to impregnate his widowed sister-in-law is "wicked in the Lord’s sight" and so is put to death.

(Question: Is this the Justice of God, the Ultimate Just?)

**Exodus 20:8-11, 31:15-17, 34:21, 35:1-3**

No work of any kind is to be done on the Sabbath, not even lighting of a fire. This commandment is permanent. Death is required for violations.
(Note: This would require even that essential services, such as hospitals, police departments, etc., shut down on the Sabbath.)

**Exodus 21:7-11**

A father can sell a daughter into slavery to pay a debt. A daughter sold into slavery is not released at the end of six years as is an ordinary male slave.

(Question: Is this the Justice of God, the Ultimate Just?)

**Exodus 21:12**

Whoever strikes a man so that he dies is to be put to death.

(Question: Is this the Justice of God, the Ultimate Just?)

**Exodus 21:15**

Whoever strikes his father or mother is to be put to death.

(In Islam a man is accountable to God for a misdeed such as this.)

**Exodus 21:16**

Whoever kidnaps a man is to be put to death.

(Question: Is this the Justice of God, the Ultimate Just?)

**Exodus 21:17, Leviticus 20:9, Deuteronomy 21:18-21**

Whoever curses father or mother shall be put to death. A stubborn and/or rebellious child is to be stoned to death.

(Question: Is this the Justice of God, the Ultimate Just?)

**Exodus 21:20-21**

A slave owner is to be punished if he strikes his slave and the slave dies shortly thereafter. If the slave lives a day or two and then dies, the slave owner is not to be punished, for the slave is the owner's property.
(Question: Is there any mercy in the Old Testament?)


An eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe, life for life.

**Exodus 21:28-32**

When an ox gores a man to death, the ox must be stoned. If the ox has gored a man previously, the animal's owner must also be put to death; in the case of the goring of a slave, the only requirement is that the owner of the ox must pay thirty shekels to the owner of the slave.

(Question: Isn’t the slave a human being?)

**Exodus 22:16-17**

When a man seduces a virgin who is not engaged to be married and lies with her, he shall give the bride-price for her and make her his wife.

**Exodus 32:12 KJV**

Moses did not like what God did, so he asked God to repent of this evil act against the Israelis!

(Question: Is it right and holy to ask your Creator to repent?!)  

**Leviticus 12:2**

A woman who has a child is unclean and purification rites are required.

**Leviticus 15:19 - 22**

A woman who is menstruating is unclean. Anyone who touches her is unclean until the evening. Anything which a woman who is menstruating sits on or lies on is unclean. Anyone who touches the bed of a woman who is menstruating must wash his clothes and bathe and is unclean until evening. Anyone who touches anything which was sat upon by a woman who is menstruating must wash his clothes and bathe and is unclean until evening.
Leviticus 15:28 - 30

After her flow stops, a woman who was menstruating must count off seven days before she is considered clean again. On the eighth day, she must present two birds to the priest for atonement for having had a menstrual discharge.

Leviticus 20:15 - 16

If a person engages in sex with an animal, both the animal and the person must be put to death.

Leviticus 21:9

If a priest's daughter becomes a prostitute, she is to be burnt with fire.

Leviticus 21:14

A priest (or descendant of Aaron) must not marry a widow, a divorced woman, a woman who has been defiled, or a harlot, but only a virgin.

Leviticus 25:44 - 46, Ephesians 6:5, Colossians 3:22, Titus 2:9, 1 Peter 2:18

Slavery is an everlasting institution. Slaves are to obey their masters in everything.

Leviticus 27:3 – 7

Males are more valuable than females.

Numbers 3:10

An unauthorized person who acts as a priest must be put to death.

Numbers 31:18, 31:35, Judges 21:12

Young virgins are considered a spoil of war and can be taken for the use of the victors.
Numbers 31:15-17
Moses asked the Israeli army to kill all the Midianite men and burn all their towns and villages. They took the women, children and animals and brought them to Moses. Moses was very angry with the leaders of the army. Moses said to them “Why did you let the women live.” “Now kill all the Midianite boys and women and spare the women who had not sexual relations with any man.” The women who were spared were 32,000!

Deuteronomy 7:1-2

“When the Lord your God brings you into the land that you are about to enter and occupy and he clears away many nations before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites, seven nations mightier and more numerous than you—and when the Lord your God gives them over to you and you defeat them, then you must utterly destroy them. Make no covenant with them and show them no mercy.”

Deuteronomy 15:1-3

Every seven years, a brother (meaning a fellow Israelite) should be released from his debt. Only a foreigner should be required, again, to honor his debt.

Deuteronomy 17:3-5

“And he should go and worship other gods and bow down to them or to the sun or the moon or all the army of the heavens, .....and you must stone such one with stones and such one must die.”

Deuteronomy 20:10-17

“When you approach a city to fight against it, you shall offer it terms of peace. If it agrees to make peace with you and opens to you, then all the people who are found in it shall become your forced labor and shall serve you. However, if it does not make peace with you, but makes war against you, then you shall besiege it. When the Lord your God gives it into your hand, you shall strike all the men in it with the edge of the sword. Only the women and the children and the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of
your enemies which the Lord your God has given you... Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes.”

Deuteronomy 22:5

A woman must not wear men's clothing, nor a man wear women's clothing, for the LORD your God detests anyone who does this.

Deuteronomy 22:13-21

The bridegroom, who falsely slanders his bride, gets off with a fine. She shall remain his wife; he shall not be permitted to divorce her as long as he lives.

Deuteronomy 22:28-29

A virgin who is raped must marry her rapist.

Deuteronomy 23:2

A bastard--and his offspring to the tenth generation--are to be punished for his illegitimacy and cannot enter a congregation of the Lord.

Deuteronomy 25:5-10

A man has an obligation to marry his widowed sister-in-law. If he refuses, his brother's wife shall go up to him in the presence of the elders, pull his sandal off his foot, spit in his face.

Joshua 6:21-23

Joshua said to the people of Israel, the Lord has given you the city of all silver and gold and vessels of brass and iron, are consecrated unto the Lord: They shall come into the treasury of the Lord. The people utterly DESTROYED ALL THAT WAS IN THE CITY, BOTH MAN AND WOMAN, YOUNG AND OLD and OX AND SHEEP and ASS, WITH THE EDGE OF THE SWORD.

(Question: Is there any mercy? Can you imagine this terrorism?)
1 Samuel 15:3

“Now go and attack Amalek and utterly destroy all that they have; do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey."

(Question: Is there any mercy? Can you imagine this terrorism?)

Proverbs 13:24, 22:15, 23:13

Children are to be disciplined with the rod-- if beaten with a rod, they will not die.

Ezekiel 32:32

“For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.”

Hosea 4:14

The sins of female prostitutes and adulterers can be excused when the men themselves set a bad example.

Hosea 13:16

“Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword, their little ones shall be dashed in pieces and their pregnant women ripped open.”

(Question: Is there any mercy? Can you imagine this terrorism?)

Matthew 5:18-19

The Old Testament law is to remain in effect until heaven and earth pass away.

Matthew 8:21, Luke 9:60

Jesus shows no compassion for the dead, saying to a man who had just lost his father: "Let the dead bury the dead."
Matthew 10:34-36

Jesus says that he has come to destroy families by making family members hate each other. He has "come not to send peace, but a sword."


When Jesus' mother and brothers want to see him, Jesus rudely asks, "Who is my mother? Who are my brothers?" In Luke he insults them by saying that his mother and brothers are those who hear the word of God and did it.

(Question: Didn’t Virgin Mary hear the Word of God and did it?)

Matthew 19:12

Men should consider castration, thereby making themselves eunuchs, for the sake of the kingdom of heaven.

(Note: During the dark and middle ages, saints castrated themselves by the thousands in order to become more godly. Even now, the practice continues in some sects.)

Mathew 19:29, Mark 10:20-30

Abandon your wife and children for Jesus and he'll give you a big reward.

Matthew 23:9

Do not call any man on earth "father."

(Question: So what do you call your biological father?)

Mark 6:11

Any city that doesn’t “receive" the followers of Jesus will be destroyed in a manner even more savage than that of Sodom and Gomorrah.”
Mark 10:12, Luke 16:18

Anyone who divorces his wife and marries commits adultery and whoever marries a woman divorced from her husband commits adultery.


A man who leaves his house, wife, brothers, parents, or children for the sake of the kingdom of God will receive special rewards.

Luke 14:26

One cannot be a disciple of Jesus unless he hates his mother, father, wife, children, brothers, sisters and even his own life.

Luke 14:33

“So therefore, none of you can become my disciple if you do not give up all your possessions.”

(Question: Will rich Evangelists abandon their possessions for the sake of Jesus?!)

Luke 19:27

“But those mine enemies, which would not that I should reign over them, bring hither and slay them before me.”

(Question: Is this the loving and forgiving Jesus?)

Luke 20:35

Jesus says that everyone in heaven is single. Does that mean that married people can't go there, that they must get a divorce once they arrive, or what?

John 2:4, 19:26

In John 2:4, Jesus speaks rudely to his mother, saying: "Woman, what have I to do with thee?"
Even when was on the cross, John 19:26: “Woman, behold thy son!”
Is this an authorization for anyone to call his mother woman? Or was this
the writing of someone that did not appreciate the mother of Jesus for one
reason or another?

**John 7:8-10**

Jesus tells his family that he wasn't going to the feast, but he was lying,
as he later goes "in secret.

**John 18:38**

Pilate asked Jesus, “What is the Truth?” Jesus did not reply!

**Romans 1:32**

This is what Paul says about the Old Testament's "just" system.

“They know God's decree, that those who practice such things deserve
to die—yet they not only do them but even applaud others who practice
them.”

**Romans 13:1-4, 1 Peter 2:13-14**

Be subject to every human institution. All authorities (laws and
governments) that exist have been instituted by God.

(Note: This would include those of Nazi Germany, yet believers seldom
follow this injunction. Even Jesus and his Disciples violated this principle.)

**1 Corinthians 7:1-38**

Although it is well for a man to remain chaste, the temptation to
immorality is a valid reason to marry; a man should marry if he cannot
control himself. Yet, a man who is already married should live as if he
were not. He that is unmarried is concerned about how he can please the
Lord while he that is married is concerned about pleasing his spouse. It is
better to remain single so as to attend to the Lord without distraction. Men
and widows should not marry.
1 Corinthians 11:14

Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him.

1 Corinthians 14:34-35

Women are to be silent in church. If they have any questions, they are to ask their husbands at home. It is a shame for women to speak in church.

2 Thessalonians 3:10

We gave you this command: Anyone unwilling to work should not eat.

1 Timothy 2:9

I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes.

1 Timothy 2:11-12

Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent.

1 Timothy 5:9-15

You should help a widow only if she: 1) is over 70 years old, 2) had only one husband, 3) has raised children, 4) has lodged strangers, 5) has "washed the saints feet," 6) has relieved the afflicted and 7) has "diligently followed very good work." Otherwise, let them starve. "But the younger widows refuse [to help]: for ... they will marry; having damnation." Besides the young widows are always idle tattlers -- "busybodies, spreading things which they ought not." He adds that "some are already turned aside after Satan."

Hebrews 12:6-8

God hurts those that he loves. And if God doesn't hurt you, you are a bastard, not a son.
1 Peter 3:3-6

Wives are not to braid their hair, wear gold, or put on any "apparel." They are to do these things in imitation of the "holy" women of the Old Testament who were "in subjection to their own husbands: even as Sarah obeyed Abraham, calling him Lord."

2 John 1:9-11

Do not allow anyone into your house who is not a fellow believer. According to this statement, no Christian should invite non-Christian to his home!
Invitation of non Muslims to the true Guidance of God is an obligatory duty for all Muslims. Without this invitation, people fall into ignorance and misguidance. Allah states in the Quran:

“In invite (all) to the Way of your Lord with wisdom and beautiful preaching; and reason with them in ways that are best and most gracious: surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way” (Quran 16:125).

“Who is better in speech than one who calls (people) to Allah, works righteousness, and says, " I am of those who bow in Islam?" The good deed and the evil deed are not alike. Repel the evil deed with one which is better: Then will he between whom and thee was hatred become as it were your friend and intimate! And no one will be granted such goodness
except those who exercise patience and self-restraint, none but persons of the greatest good fortune” (Quran 41:33-35).

The Muslim who practices this invitation must always remember that he is not entrusted with converting people to Islam for ultimate guidance is from Allah and free will is the bases of the Divine worldly test. Allah states:

“The Messenger's duty is only to convey (the message) in a clear way” (Quran 24:54).

Based upon the above verse, even the prophet of Islam is not in charge of converting people. So, if someone asks me about Islam, I would say “Islam is simple. We believe in One God, the same God of all the prophets in the Bible, Prophets Jesus and Muhammad. Our Holy book is the Quran, which is truly the authentic Words of God. It is in Arabic. It is the same Arabic text for 14 centuries. Moreover, millions of Muslims memorize the whole Quran by heart from generation to generation. We are like John Adams, Thomas Jefferson and three other US presidents, Lev Tolstoy, Sir Isaac Newton and millions of Christians who do not believe in the trinity. But we believe that Jesus is one of the greatest of the five Prophets, Noah, Abraham, Moses, Jesus and Muhammad, Peace be upon them.” And that is it. Straight talk, no lies, no deception and no hard sell.

On the other hand, Christian mission development is not like any other religions. It is another big business.

First, the twelve disciples were instructed by Jesus to share their faith with the Jews:

"Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (Matthew 10:5-6).

And Jesus stated clearly that he was sent only to the Jews:

"He (Jesus) answered: I was sent only to the lost sheep of the house of Israel"(Matthew 15:24).

The missionaries did not succeed in converting all the Jews. So, against the above statements by Jesus, the writers of the Gospels decided that Christianity was a missionary religion to the end of the earth:
This verse is called the “Great Commission” “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember; I am with you always, to the end of the age” (Matthew 28:19-20).

“But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria and to the ends of the earth” (Acts 1:8).

As stated in Volume 2, trinities were all over the Middle East and its surrounding. Eusebius of Caesarea (283-371 CE) wrote: "The religion of Jesus Christ is neither new nor strange." This made the job of the early Christian missionaries relatively easy. They were converting people from one form of trinity to another. The present day missionaries do not have the same luxury as their forerunners; their job is quite difficult and consequently deception is their most effective way to get results. Following their old tradition, Christian missionaries are pouring into Muslim and non-Muslim countries “proclaiming the good news about the kingdom of God and the name of Jesus Christ” (Acts 8:12). They are distributing Bibles, cassettes, videos and religious leaflets designed to "save" non-Christians from their "false" religion.

Christian Missionaries on one hand preach high moral teachings of Jesus, yet at the same time, they follow deceptive strategy in order to convert people to their religion. Missionaries especially fool the poor, sick, illiterate, people in rural areas and unreligious people under the guise of helping them in this life and saving them in the hereafter. They push to convert these people because they are the most vulnerable and therefore most likely to fall for their deception. They also prey on people subjected to human catastrophe whether it is famine, war, Tsunami, or earthquake. These deceptive methods are used simply because the honest upfront approach did not prove as effective as the Christian missionaries thought they were.

In 2004, Mother Jones magazine reported a scene at Columbia International University in South Carolina that demonstrates an unnerving ethical elasticity. "Did Jesus ever lie?" asks a lecturer. His class replies," No." But did Jesus raise his hand and say, 'I swear to tell the truth, the whole truth and nothing but the truth?" Again, 20 voices call out, "No!" (The instructor confirms the quote but says that it was taken out of context).
One of the basic arguments raised by Christian Missionaries is the framework of Jesus-Father-Crucifixion-Salvation. This is how it goes: “The Father crucified his son Jesus for my salvation. So I am saved by believing in Jesus and you too can be saved. So believe like I believe.” However, in Islam, one can earn salvation by believing first in One God and his Prophets including Jesus and by good deeds. But Christian missionaries are highly trained individuals. They do not explain Christianity, because they can’t. They practice the shortest way to score a hit. No mention about the confusing Trinity. No mention about ancient mythical gods that had similar life stories like that of Jesus. No mention about the untold history of the early Christianity and the early Christian sects. No mention about the 50 or so different versions of the Bible. No mention about the deleted verses of the Bible. No mention that crucial verses were added sixteen centuries after Jesus. No mention about the serious contradictions in the Bible. No mention about the Ecumenical Councils of Church and their political decisions. No mention about the Church that they belong to and certainly no mention about other Churches. Some missionaries call this “heavenly deception”. This is in spite of:

“Cursed be he that doeth the work of the LORD deceitfully” (KJV), (Jeremiah 48:10).

CHRISTIAN MISSIONARIES RESOURCES

Christian Missionaries have overwhelming resources at their disposal for the purpose of converting all non-Christians on earth:

Training

Training a professional missionary is an extensive process. First, there are many schools that teach students “effective” ways to propagate Christianity. These schools teach such courses as: Biblical foundation, Bible and Biblical exegesis, theological orientation, the practice of ministry, Christian leadership, church history, counseling, world mission and evangelism, technology in ministry, preaching and communication, history of Christian mission, world religions, churches in different parts of the world and psychology.

Second, there are tremendous resources in the Internet that help practicing missionary in the field such as: gateway sites, research sites, unreached people, immigrant groups, the persecuted church and human rights, world
and religious news, missions news, events and prayer resources, short-
term opportunities (human catastrophe), maps and missions innovation.
Additional resources include evangelism and apologetics resources,
resources for cults and discussion about missions, directories by languages,
encyclopedias, dictionaries, worship music, networking agencies,
missionary training for medical, dental and veterinary professionals and
even how to get low missionary airfares. Their schools also teach the
missionary how to be effective charismatic speaker.

Furthermore, the Christian missionary libraries have extensive and
comprehensive books and manuals to prepare future missionaries
to convert Muslims to Christianity. The following are examples of
missionary reference list: (Addison, 1942), (Butrus, 1996), (Chapman,
1995), (Cooper, 1993), (Guthrie, 2000), (Jadid), (McDowell, 1972),
(Neill, 1964), (Parshall, 1980), (Saal, 1991), (Terry, 1996) and (Time
magazine, June 30, 2003).

Conferences

Conferences on World Mission and Evangelism are being held in
different parts of the world and are arranged by organization such as
the International Missionary Council (IMC) and the World Council of
Churches (WCC), Salvation Army, International Mission Board, Africa
International Christian Mission and the Orthodox Christian mission
center. The conferences remind ministers that the mission is for Jesus
Christ, who is present and active as the Holy Spirit in church and the
world. The participants come from evangelical, Pentecostal and Roman
Catholic backgrounds, where dialogue focuses on the growing mission
involvement. Conferences look at the direction of mission today and how
to expand it all over the globe. Some of these conferences target certain
country and certain religion and present strategy of converting people to
Christianity. They exchange ideas, tactics and strategy about the fastest
ways to convert people of specific religion in specific countries under
specific circumstances.

Budget

On January 29, 2001, President George W. Bush announced through
an executive order after having failed to do so legislatively the White
House Office of Faith-Based and Community Initiatives (http://www.
faithbasedcommunityinitiatives.org/) at the United States Agency for
International Development (USAID). This initiative allows the US government to more easily fund faith-based organizations for their work in developing countries, including relief and humanitarian efforts. Today, 25% of USAID partners are faith based organizations and 385 million dollars have been set aside in the 2005 US budget for faith-based and community initiatives. The National Committee for Responsive Philanthropy's (NCRP) reports that all the organizations funded under the Faith-Based initiative had as part of their mission three elements: "personal salvation, biblical infallibility and a commitment to religious conversion."

Because Christian mission is a big business, it is estimated that they have an annual budget of some $6.8 Billion from donations, pledges to churches and USAID. This huge budget allows missionaries to work in almost every country on earth to convert Muslims, Jews, Japanese, Chinese, Hindus, Africans, Iraqis, Afghanis, etc. From one church, trustees of the Southern Baptist International Mission Board adopted a $290.1 million budget for 2003 during an Oct. 31-Nov. 3 meeting in Dallas that included the appointment of 95 new missionaries -- the second-largest group of long-term workers ever appointed in a single service. In mission’s fund raising, some missionaries prey on the average Christian to support missions to save the souls of lost people as well as support their luxury homes, cars and swimming pools.

One has to admit that they have limited success in parts of Africa and areas of human catastrophes and with generally unreligious individuals. As expected, most of the world is fighting back this massive weapon of missionary deception. Muslims, Jews, Hindus and others are exposing Christian Evangelists for their misleading methods. Therefore, when one divides their annual budget by the number of converted people, one can find out that converting one single person to Christianity is a very expensive task and probably that converted person will not have an effect in any religion.

**Weapons of Missionary Deception**

In this section, we will focus on the missionary tactics in the Islamic world. Similar deceptive tactics are applied in other parts of the world with varying degrees of intensity. Missionaries admit that it is hard to convert Muslims because Islam is the only other religion that makes it an article of faith to believe in Jesus, Mary and the disciples. For that, large
missionary organizations have “experts” in refuting Islamic teachings that Jesus was just a great prophet and a servant of God, (Acts 3:13, NRSV). They develop training manuals for converting Muslims which include comparative religions and frequently asked questions, conducting dialogues between a missionary and Muslims and points to be avoided.

Time magazine (June 30 2003) published a fascinating cover report about “Missionaries Under Cover - Growing numbers of Evangelists are trying to spread Christianity in Muslim Lands. But is this what the world needs now?” This is a fascinating report that exposes deceptive approach of Evangelical missionaries in many parts of the Muslim world. It stated that the number of missionaries in Islamic countries doubled between 1982 and 2001 – from more than 15,000 to somewhere in excess of 27,000, with 50% of them are Americans. The link to this article is: http://www.time.com/time/magazine/article/0,9171,1005107,00.html

The Islamic world has become the target of unprecedented efforts by Christian missionaries to convert Muslims to their religion. The first time these crusading forces went to Muslim lands with swords and suits of armor. This time they arrive with credit cards, Christian literature and millions of dollar for “humanitarian aid” as "cover" for missionary work, which they prefer to call it "conduit for sharing the gospel of Jesus. Christians are commanded to minister to the hungry, but also to the hunger of the soul! It can't be separated. Frontiers, a missionary organization has a slogan in the 90's "Muslims. It's their turn. It's all we do. Whatever it takes."

Now let us see the extent of the meaning of that phrase: “Whatever it takes.”

Creating Doubt

When talking to a Muslim about religion, a missionary may attempt to extract as many "I don't know" responses as possible, in order to establish his superiority and knowledge of Islam. The missionary has studied Islamic beliefs for the sole purpose to sell Christianity to Muslims. Many missionaries know the facts; they studied the Bible but they are no longer interested in truth. Many missionaries intentionally go into Muslim areas so they can practice and create the most seductive "Sales Pitch" they can manage. Once they have finished their training in marketing Christianity they will target unsuspecting Muslims (the lonely, vulnerable
and weak) lacking in Islamic knowledge. Many books and manuals have been written specifically for Muslims keeping the general principles of Islam in mind. One of those books "Shahadat Al-Quran" (Testimony of the Quran) was distributed all around the Islamic world. This book was taken from the book "The Lord is one" by Zakariya Butrus (Archpriest from Mṣr-Al-Djadida, Egypt), (Butrus, 1996). This book addresses the similarities between Islam and Christianity. For example, this book quotes Quranic verses that refer to Prophet Jesus as a prophet, a word and a spirit and claim that this is the Christian trinity. Of course this is a false interpretation and gross deception. First, Allah said He blew in Adam of his own spirit in the same way as the creation of Jesus. Second, Jesus was created by God’s Word “Be and it will.” Another figment of his wild imagination is that he asserts that Islam fights “another trinity” which is that of the Mariamists that believe in three gods: God, Mary and Jesus. The verse that he refers to addresses the duality of god (Jesus and Mary) and not the Christian trinity. As a matter of fact, in many verses, the Quran warns people of accepting the trinity, duality or associate anyone with God, since it contradicts the Unity of God which is the cornerstone of Islam as well as Judaism. This missionary bases his whole theory on the fact that there are two or three nouns or attributes of God. One of their other arguments that they claim that "In the name of Allah, the most Gracious, the most Merciful" means three gods!! Not one! That is even a worst lie than the ones before, they ignore that Allah has 99 names that we know.

They also try to compare Christ in Islam to Christ in "Christianity". They misquoted interpretations of the Quran, such as Tafseer Al-jalaleen and make it sound like the interpretation says Jesus knows the time of Day of Judgment. When one refers to this interpretation, one finds that the time of Day of Judgment is known to be very soon when Jesus came and it was also very soon when Muhammad came as the Quran states. The Quran always says that the Day of Judgment is soon and this can be understood if one knows that one day in the Quran can be 50,000 or 10,000 years depending on the event in that day. This is used to fool the Muslim who is not educated about his religion.

Another book called “Religion of the Messiah was not abrogated” by Iskander Jadid (Christian from Egypt) also misquoted the above Tafseer Al-jalaleen claiming that they said that Muslims must ask the people of the book (Christian and Jews) when in fact the authors of this interpretation were explaining that Allah was asking the unbelievers to check with the
people of the book that Allah always sent male messengers only, like Jesus, Moses, David..etc. So Allah did invite unbelievers to ask the people of book about that specific point, not anything else.

Another book is "The cross in the Bible and Quran", where it was claimed that Sheikh Al-fakhr Al-Razi (traditional Islamic scholar) believed that Jesus was killed on the cross in his interpretation of the Quran. When one checks this interpretation, one finds that this is a big lie. Al-Fakhr Al-Razi quoted a question from a Christian about the cross then took many pages to answer it, so the Christian author quoted the question and ignored the answer!

It is important to emphasize that Christian missionaries are supplied wrong information from Christians living in Islamic countries. This situation is analogous to that of some Iraqis supplying the USA with wrong information about Weapons of Mass destruction.

**Islamic identification**

Islamic identification is the use of Islamic symbols or names as an attempt to convert Muslims. According to Christian missionaries, Muslims were turned off from praying in churches because they looked different. To solve this issue, missionaries built churches that look like mosques. They even call one of those churches Masjid Isa or Jesus mosque, so people can sit on the floor and pray in lines and publicly declare the Islamic faith “There is no God but Allah and Muhammad is his messenger.” They came up with innovative ways to recite the Bible similar to the recitation of the Quran. They use the religious education circles (Halaqa) in the church similar to that of the mosque. They started using Islamic names, for examples one of their radio stations that has a person who is responsible for answering questions of listeners is called "Sheikh Abdullah" and his program is called "Allah Akbar," i.e. Allah is Greatest. They flooded Muslim populations with Christian TV and radio stations. Programs such as “voice of truth” and “light upon light” have the same name of Islamic programs. They can use different names but they use Islamic names only to confuse Muslims with their misguided preaching. They know it will not work to just say “we want you to become Christian and here is why.” Another trick is to send Christian missionary girls with headscarves to Muslim countries, where they attract Muslim teens in sporting clubs, libraries and public places. Usually, these girls pretend to have an Islamic name and they know some Islamic expressions. Moreover, missionaries
are ready to make concessions in their traditions to win Muslims, for example making Sunday Christian classes on Fridays, which is the holiday of the Muslims. This was done in Kuwait.

To impress the unsuspected Muslim, they use Islamic expressions such as "bismillahri Al-Rahmani Al-raheem", "Jesus Alaihi assalam", "Allah subhanahu"..., calling their churches "boyoot Allah" (houses of God). They sometimes even claim to accept pluralistic approach, i.e. they believe in Islam as a religion from God, but they say that Christianity was not abrogated by Islam!

**Muslim Converts**

Christian missionaries claim that many Muslims have converted to Christianity and they publish books and cassettes about that. For example the book *Why I became Christian?* by *Sultan Muhammad Bulus,* a weird mix of Christian and Muslim names, recalls his conversion story. It is claimed in this book that this person was a Muslim from Afghanistan who was the son of a Muslim scholar and went to Mecca to perform Pilgrimage. There, he asked Allah for one thing which was to give him the true guidance and then the book says he accepted Christianity. The rest of the book is an attack on Islam that appears to be written by someone who has done a whole lot of research and is highly experienced in Islamic issues. It is very obvious that this book is false and forged. This same story (going to Mecca, asking for true guidance and converting from Islam), is used quite a lot by Christians. Another book *Sudan rushes to God,* tells a lot of stories about many people who converted to Christianity. Many of them were originally Christians and some other cases were originally Muslims. There are many conversion stories on the internet about Muslims converting to Christianity using St. Paul model (seeing Jesus in a vision) or the Roman Emperor Constantine model (seeing the cross in the sun)! One of those interesting stories is that of a physician originally from Egypt. He came from a rich family and he went to Christian schools all of his life. Then he immigrated to the west and married a Christian lady. He always saw light on her face and was wondering about that. Then one day he saw a cross in the light of his wife’s face. Then he screamed “I believe in Jesus!”
Jesus Christ, the Messiah

To start with, the missionary will talk about his belief that Jesus is the Messiah which is what Muslims believe. Many Muslims do not find out until later; often after they have joined a Christian friendship group that their fundamental belief is that Jesus is the only begotten son of god and is made of the same substance as that of god. Any talk about "the Messiah" is merely an introduction for their belief. However, since Muslims do not agree with the trinity, this most basic belief of Christianity is glossed over as much as possible when missionaries talk to Muslims.

Number of Proofs

Christian missionaries claim that they have 50, or 100, or 300 "proofs" that they are correct in their claims about Jesus. As proof after proof is shown to be meaningless, the missionary will hide behind his numbers. He would say "Well, we have so many more proofs, what's the difference if you can disprove some of them". He will attempt to "split the difference" with you: "Well, even if half our proofs prove nothing, we still have another 25 or 50, or 150". They even use archeology to prove their trinity, as if they found the word trinity in rocks signed by Jesus. But the fact is all of their proofs can be shown to be false.

Placebo and Miracles

One common tactic employed by missionaries is to give a sick person fake medicines which have no medicinal value and ask them to worship in the name of their faith for wellness. The person does not get well because he took placebo. After several days, the missionary shows up and gives the person an identical dose of the medicine, but this time it is the real medicine. Then the missionary will instruct the person to now pray to Jesus. This time the missionary also pray to Jesus to heal the sick person. Soon after, due to the medicine and not due to Jesus, the person gets cured. The uneducated and gullible person, however, will attribute his cure to Jesus and convert to Christianity.

Adoption

Missionaries like to seek orphans or children, between three months to three years, of poor family, so they can offer them adoption and raise the kids according to their Christian belief. And guess what their favorite
countries are? Right, it is the Muslim poor countries like Sudan, Somalia, Bosnia and Niger. In England, they have special hotels for children where they stay there with no connection with their parents. The workers there speak many languages, but the majority speaks Arabic, Urdu and other languages of Muslim countries. Another example is Bosnian children who were taken from Bosnia to Italy and France where they are raised according to the Christian belief. These children know nothing about their original religions. Even if these children discover what happened to them they will still have doubts from the continuous brainwashing that they were subjected to. This tactic is similar to bringing African Muslim slaves from African Muslim countries and converting them to the religion of their masters.

After the tsunami that hit Indonesia in 2005, World Help, another US based missionary group, planned to airlift orphans from the province of Banda Aceh, a stronghold of conservative Muslims and resettle them in a Christian children's home in Jakarta. Before the Indonesian government stepped in and put an end to their plans, the fundraising appeal on World Help's website stated the need to "plant Christian principles as early as possible" in the Muslim children.

In their defense, World Help drew a parallel with their work and that of Mother Teresa, who placed Hindu orphans in Catholic children's homes in Calcutta and was awarded the Nobel Peace Prize for her work. However, they failed to point out significant differences. Mother Teresa was not a short term missionary who flew in to the country, relocated the children and then left. While Mother Teresa has also been accused of having an ulterior motive, i.e. religious conversion, she was not viewed as an outsider who had little understanding of the country's culture. She adopted India as her home and lived there for nearly 70 years, was sensitive to its religions and cultures and was accepted and trusted by the people she worked with. In 1980 she was accorded the nation's highest civilian honor, the Jewel of India award and on her death was acknowledged to be the most famous Indian citizen.

Even the Church of Scientology is part of what has become known as the God Squad. Working in Banda Aceh, the severest hit region by the tsunami, under pitched tents and a banner that reads "Penanganan," (meaning trauma centre), volunteer ministers provide grief counseling to the villagers. This includes administering back messages they call "nerve assist" and the teachings of L. Ron Hubbard, the founder of Scientology.
Although the group says that it is not looking to convert, a website associated with the Church appealed for funds to print and distribute copies of Hubbard's writings in tsunami affected areas.

**Humanitarian Aid plus the Good News**

After the war in Afghanistan and Iraq and again in the wake of the tsunami of 2005, aggressive wave of Evangelist organizations were among the first to set-up relief operations in devastated countries. Many described missionary organizations lining up at the Iraq-Jordan border as a second army, preparing to fight a "battle for the souls" of Iraqi people and loaded with Arabic Bibles, cassettes and videos. Some Christian and non-Christian groups alike condemn this hard-lined evangelism. Aggressive proselytizing by Christian missionaries in Sri Lanka, Iraq, Afghanistan and Indonesia has provided fundamentalist forces within these countries a “justification” for their backlash and in some cases has fueled violence against native Christian populations.

Reverend Franklin Graham, the head of Samaritan's Purse, a faith-based organization has received more than $13 million in US government funds. With a total annual budget of over $220 million Samaritan’s Purse is active in about 100 countries worldwide including providing emergency aid in places like Indonesia, Iraq and Sri Lanka. The self acknowledged mission of Samaritan's Purse is to help those in need "with the purpose of sharing God's love through His Son, Jesus Christ." Graham, a right-wing fundamentalist, has been publicly disparaging about Islam calling it "a very evil and wicked religion" and has also said that Hindus are "bound by Satan's Power."

Samaritan's Purse is not new to such controversy and has a history of aggressive proselytization. In 2003 their Operation Christmas Child program came under scrutiny for delivering shoeboxes filled with presents and evangelical literature to children in developing countries. During the 1991 Gulf War, this organization shipped Arabic copies of the Bible into Saudi Arabia, not only breaking Saudi law but also defying the US-Saudi alliance. After an earthquake in rural El-Salvador, the agency insisted on holding prayer sessions before helping and teaching residents to build emergency shelters.

Samaritan's Purse is not the only organization which has used the desperation of communities after wars and environmental disasters
as a platform to proselytize. In reaction to the tsunami in Asia, K.P Yohannan, President for the Gospel For Asia, a Texas based group was quoted as saying "This disaster (i.e. the tsunami) is one of the greatest opportunities God has given us to share his love with people." Yet another organization mixing aggressive religious messages and relief aid is the Southern Baptist Convention (SBC), which had 800 volunteers deliver food packages to Iraq labeled with "grace and truth were realized through Jesus" (a verse from St. John's Gospel) in Arabic. According to Albert Mohler of the SBC, the God of Islam and the salvation it offers is false and "The Christian has to look at Iraq and see persons desperately in need of the gospel..." SBC delivered thousands of 70-lb. food packages with John 1: 17 in Arabic: "For the law was given through Moses; grace and truth were realized through Jesus Christ."

It is true that heavy handed evangelism is not the norm. Nonetheless, the actions and statements of those handing out food with a religious price tag have negatively impacted other faith-based organizations solely involved in humanitarian aid. A similar situation was witnessed in Afghanistan in 2001, after the Taliban arrested Americans Heather Mercer and Dayna Curry for proselytizing and subsequently expelled all Christian aid organizations from the country. Many have linked the rise of Christian evangelism to the Argentinean Christian mission strategist Luis Bush and his "10/40 Window Movement". Also termed the Resistance Belt, the 10/40 window refers to a region of the world between ten degrees and forty degrees north of the equator, stretching from western Senegal to eastern China. This rectangular area "encompasses the majority of the world's Muslims, Hindus and Buddhists -- billions of spiritually impoverished souls". Bush suggested that Christian missionaries should concentrate on this window.

In Sri Lanka where 74% of the population is Sinhalese Buddhist, the evangelical zeal of the missionaries has been met with an equally fanatic fervor of Buddhist monks to outlaw religious conversions. Prior to the tsunami, in a span of six months more than 50 violent attacks were reported against Christians; 146 Christian places of worship were shut down by radical Buddhists between December 2003 and March 2004 and in November 2003 the office of the missionary organization World Vision in Sri Lanka was firebombed. Finally in July 2004, the Buddhist nationalist party introduced legislation for the Prohibition of Forcible Conversion of Religions Bill in parliament. This legislation states "No person shall convert or attempt to convert, either directly or otherwise, any person
from one religion to another by the use of force or by allurement or by any fraudulent means, nor shall any person aid or abet any such conversions."

**Health Aids**

This is very similar to the above humanitarian aids. In Western countries there are organizations and universities that provide fellowship to medical and dental students to teach them medicine or dentistry and missionary courses to bring the good news of Jesus the Messiah to Muslims worldwide. These organizations prepare Christian students to be better informed about Islam and better prepared to give an account of their own faith. In 2005 one of those missionary dental organizations arranged a seminar in an Arabic country to present the latest technology in dentistry. At the end of the seminar, the missionary dentists gave the Arabic dentists boxes to improve both the physical and spiritual health of their patients. These boxes were filled with seminar materials and evangelical literature to their patients, courtesy of Jesus Christ and the Holy Spirit. The Arabic dentists rejected the evangelical literature and accused the missionary dentists of deception.

**Tentmaking**

Another approach for the weapon of missionary deception is called tentmaking, after Paul who supported himself while spreading word of risen Christ through the Mediterranean. Like Paul, the new missionaries did not have to depend on funding from missionary organization. They take day jobs—often in aid and development or other areas in which the host country lack expertise—and preach unofficially on the side. Evangelists have turned into employment agencies. They are looking for all kinds of jobs such as mechanical engineers, computer technicians and English teachers. The key condition for the job is to accept missionary recruitment seminars. Any English speaking missionary can go to a Muslim country, start a business, get income, teach English, make friends, talk sports and preach the Kingdom of Heaven.

Such activities are legal in Lebanon but are regarded by both Muslims and some Christian leaders as threats to the fragile peace among the country's sects. Thus the local Catholic Archbishop, while condemning the crime, felt it necessary to announce, "We don't accept this kind of preaching. We reject it totally."
Secret Baptism

As mentioned above, Jesus instructed his disciples to baptize people in the name of the Father, the Son and the Holy Spirit. Based on this instruction, another tactic that is deceptively employed by missionaries is to “baptize” victims without their knowledge. Then to reveal that they had been baptized and they must convert to Christianity. Though well-documented in India, it is little known that the most famous perpetrator was Mother Teresa and her sisters.

“For Mother (Teresa), it was the spiritual well-being of the poor that mattered most. Material aid was a means of reaching their souls, of showing the poor that God loved them. In the homes for the dying, Mother taught the sisters how to secretly baptize those who were dying. Sisters were to ask each person in danger of death if he wanted a ‘ticket to heaven’. An affirmative reply was to mean consent to baptism. The sister was then to pretend she was just cooling the person’s forehead with a wet cloth, while in fact she was baptizing him, saying quietly the necessary words. Secrecy was important so that it would not come to be known that Mother Teresa’s sisters were baptizing Hindus and Muslims.”

Good, Bad or Ugly

Some missionaries like to play the game of the "good cop - bad cop." This game involves a "bad cop" who threatens the subject and a "good cop" who protects him from the "bad cop". The subject is so grateful to the "good cop" and so worried about losing the good-will of his protector, that he invariably shows his appreciation by telling the "good cop" what he wants to hear. In similar fashion, the "good" Christian talks about how much he loves and respects Muslims, while denouncing the "bad" Christians who hate, persecute and insult Muslims. The naive and the ones lacking in knowledge of Christian history and bigotry will feel grateful to the "good cop" and may judge him to be a friend and reliable ally of Muslims. At that time the conversion process starts.

Mistranslation

Missionaries go to Muslim, non Arabic country, with a translated version of the Quran. Many translations date from sixteenth to the eighteenth century with the sole purpose of discrediting Islam. A person who is not familiar with Arabic can be led to accept a mistranslating which puts a
Christian "twist" on a verse or its interpretation. It is no coincidence that the Muslims of past generations, who were much better versed in Arabic language, never had any serious problems refuting Christian missionary arguments. Missionaries will try to convince uneducated Muslim that the translated Quran is the Quran. Any translations of the Quran will most definitely contain errors. In its Arabic natural language, the Quran is the direct Word of Allah to mankind through the prophet Mohammed (peace be upon him). Any translation of the Quran no longer retains that “official” and perfect status; however it can be tremendously helpful to beginning students wanting to learn more about Islam.

**Loving Muslims**

Missionaries go to Muslim countries, preach “Jesus loves me” and emphasize Matthew 5:43-44:

"You have heard that it was said, 'you shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you."

Missionaries are advised to love Muslims because Muslims are people, too! Muslims are concerned about the same things as Christians. They want to raise their children well. They are concerned about rising crime and pornography as well as work hard to pay their bills and survive. Like Christians, Muslims decry human suffering and violence between peoples. Muslims yearn for peace, friendship and a happy life. Christians and Muslims share the same concerns and needs. Muslims are loved by God in the same way that He loves all people. Like all humans, Muslims are created in the image of God (Genesis 1:26-27). Like all humans, Muslims sin and fall short of God's glory (Romans 3:23). Like all humans, God loved them so much that He sent His son, so that those who believe in Jesus will have eternal life (John 3:16). Many Muslims are sensitive to God and spiritual needs.

After intensive training to love Muslims, missionaries travel to Muslim countries to show Muslims the good face of Christianity with no mention of the “other” face. No mention about the confusing Trinity. No mention about ancient mythical gods that had similar life stories as that of Jesus. No mention about the untold history of the early Christianity. No mention about the 50 or so different versions of the Bible. No mention about the deleted verses of the Bible. No mention that crucial verses were added
sixteen centuries after Jesus. No mention about the serious contradictions in the Bible. No mention about the Church that they belong to and certainly no mention about other Churches.

**Question to missionaries**

You may recognize many of the tactics used by some missionaries in selling their faith as they have similarities to disreputable salesman and this raises some interesting points: Why would one propagate faith in such a deceitful and underhanded way? Is it because God will not aid ones seeking the true path? Is it because a bad product is difficult to sell unless you fool someone? If they are genuinely interested in interfaith, why don't they ask someone with a sound knowledge and understanding of Islam, instead of targeting the naive, vulnerable and the weak? Why do they seek out the naive and weak and then intentionally ask mischievous questions, when they have been answered many times by learned scholars and by people that they have approached over the years? Why do they target Muslims, Hindus, Chinese or Jews considering the moral corruption often in their own family and neighborhood? Is it because Muslims are wealthy in faith?

Why have they a budget of $6.8 billion with very limited success and risky mission and even adverse results? Why do Priests, Rabbis and missionaries revert to Islam without any budget or a sword?
In the name of Allah, Most Gracious, Most Merciful.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary) ]:

158. But Allah raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.

(Quran 4:156-158)

There is compelling evidence to produce one unified final revision of the New Testament that is free from inconsistencies and additions or deletions of verses. The existing main discrepancies in the New Testament can be summarized as:
1. Inconsistencies in events or words in the Gospels according to Matthew, Mark, Luke and John.
2. Inconsistencies in additions or deletions of verses of the Gospels between different versions of the New Testament.

In the following part, one example is presented for each of the above mentioned inconsistencies. The following chapters of this book elaborate on the seriousness of the inconsistencies in the New Testament.

First: Inconsistencies in events or words in the Gospels according to Matthew, Mark, Luke and John.

The last words of Jesus on the cross come as a shock to me and a big embarrassment to Christian scholars. First, there are four different versions in the Gospels according to Matthew, Mark, Luke and John. These verses are part of a Christian doctrine of divine inspiration. If God had inspired these four writers, why did God inspire them to record different words? These verses are not just different words, but totally different concepts.

The following are the "last words" of Jesus, just before his departure from earth:

- In Matthew 27:46 Jesus’ last words were "Eli, Eli, lama sabachtani?" My God, my God, why have you forsaken me?
- In Mark 15:34, it is "Eloi, Eloi, lama sabachtani?" My God, my God, why have you forsaken me?" This is the same as Matthew though it is Eloi instead of Eli.
- In Luke 23:46 Jesus cried: "Father, into thy hands I commend my spirit."
- In John 19:30, Jesus tasted the vinegar. Then he said, "It is finished." Jesus bowed his head and died.

If God inspired the Evangelists and if they considered Jesus the Son of God, then how could there be any discrepancy about the last words of God or the Son of God on Earth? How can these verses be part of a supposed "divine inspiration"? No Answer. One Christian scholar has a simplistic answer: Jesus said all of the above! Then why none of "divine inspirations" stated all of the above? It seems that the reasonable statement should be the one that Jesus said in his own Aramaic language. Besides,
those words were reported in two Gospels, Matthew and Mark. But this statement raises more serious questions.

The last words of Jesus according to Matthew and Mark represent an eternal mystery for Christianity. Why did Jesus say that God abandoned him? It is hard to believe that Jesus said that God abandoned him. There are three possibilities:

• He said that. Then, why did the Son of God think that his father abandoned him? Jesus told his disciples that he would die and rise from the dead in three days. He knew that he would die and be resurrected, so how can that be called abandonment? If he is the Son of God that came to save humanity with his blood, so how can that be called abandonment? If he knew his mission in life, so how can that be called abandonment? This statement simply contradicts the entire New Testament. Many Christian scholars have the same trouble justifying this statement.

• He did not say that. This means that Matthew and Mark were not accurate and God did not inspire the Gospels, because God would not allow any inaccuracies.

• The man on the cross was not Jesus! This may seem at first sight that it is an unreasonable idea. But if we know that the same sentence, word for word, exists in the songs of David, Psalm 22.1, one may be tempted to suggest that the man on the Cross was a Jew asking God for help from his Old Testament.

The Gospel of Barnabas, which was referred to by the Fathers of the Church, gives a reasonable explanation. The man on the cross was not Jesus. He was Judas. Barnabas reported that before the alleged arrest of Jesus, God commanded the Angels to take Jesus out of this world, Barnabas 215. Then, God acted miraculously that Judas was so changed in speech and in face to be like Jesus that the apostles believed him to be Jesus, Barnabas 216. When Judas was taken to the cross, he did nothing else but cried out "God, why hast thou forsaken me, seeing that the malefactor hath escaped and I die unjustly?" Barnabas 217. The first sentence is a prayer of the Jews from Psalm 22:1, so Judas was praying to God from the Old Testament. The guardian angels of Mary ascended to the third heaven, where Jesus was in the company of Angels and told him that his mother was weeping. Jesus prayed to God to come down to Earth
to see his mother and his disciples. Then God commanded the angles to bear Jesus into his mother’s house and they kept watching over him for three days. After the third day, Jesus was carried up into heaven.

Looking further at Biblical contradictions I found out that this problem is a way of life for Apologists, who are Christian scholars whose job is to attempt to explain contradictions in the Bible, sometimes without reasonable success.

**Second: Inconsistencies in additions or deletions of verses of the Gospels between different versions of the New Testament.**

I have five different versions of the Bible at my home. I was reading the Holy Bible, Easy-To-Read Version - Matthew 18:10-14. I found that the number of verse 11 existed with no text! The footnote for this verse states that some Greek copies add verse 11: “The Son of Man came to save lost people.” I could not believe it. Some Greek copies add a verse and some don’t. So the Easy-To-Read Version decided against including this verse. Why? Isn’t the Bible the “inspired Word” of God that no verse should be added, removed, or changed?

I started investigating this problem by looking at footnotes! I was shocked that this is a common problem in the “inspired” Word of God. Then I found about 50 verses also do not exist in American Standard Version, Revised Standard Version and New Revised Standard. The explanation of these lost verses is that they do not exist in ancient copies.

**Third: Inconsistencies in important verses of the Gospels between different versions of the New Testament.**

When I started looking at the different versions of the Bible, I was under the impression that these versions are translations of the same document. I was wrong. There are completely different versions of the same verse of the Bible. Take John 9:35, as an example, the following is the text from different versions of the Bible”

The Douay-Rheims Bible “Jesus heard that they had cast him out. And when he had found him, he said to him: Dost thou believe in the Son of God?”

The King James Version “Jesus heard that they had cast him out; and
when he had found him, he said unto him, Dost thou believe on the Son of God?"

The New Revised Standard Version “Jesus heard that they had driven him out and when he found him, he said, "Do you believe in the Son of Man?"

FOOTNOTES: Other ancient authorities read [the Son of God]

New International Version “Jesus heard that they had thrown him out and when he found him, he said, "Do you believe in the Son of Man?"

Another Example is Acts 3:13:

The King James Version “The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus”

The New Revised Standard Version “The God of Abraham, the God of Isaac and the God of Jacob, the God of our ancestors has glorified his servant Jesus.”

FOOTNOTES: Servant or Child.

There is an enormous difference between “son of man”, “son of God” and “servant of God”. The following questions need answers:

• Is Jesus the son of God, the son of man or the servant of God?
• How can ancient authority have the son of man and another ancient authority have the son of God?
• How can ancient authority have the son of God and another ancient authority have the servant of God?
• And which “authority” do we believe?

Like the above deleted verses, I found many other inconsistencies in the different versions of the Bible for the same verse.

When a text was written by different authors of the Gospels, you are bound to find inconsistencies. When translators find different documents of the same verse, you are certain to find inconsistencies. When a text was written and copied by humans in a region where different forms of trinities existed, you are guaranteed to find insinuations to trinities. All
that can happen since we really don’t know who were the original writers and copiers and certainly we don’t know their beliefs and their level of trust worth.

The author Jasper Ray in his book “God Wrote Only One Bible” accused the editors of the Revised Standard Version of not understanding simple English, let alone Hebrew or Greek! (Ray, 1980). He also accused the editors of plainly revealing the fact that they do not believe in the Deity of Christ. This is because in a footnote of John 9:38 the editors wrote “Sir and Lord translate the same Greek word.” Jasper Ray advocates the use of the word “Lord.” On the other hand, the editors accused the King James Version of having serious defects. Now the question is what does the average reader of the Bible do about this clash of Biblical scholars?

The Jews realize God as Elohiym, or Yahweh. The Christians recognize God as God, Father, Lord, Jehovah, or Jesus. Muslims and all Christian Arabs accept Allah as the name of God. In the Arabic Bible, any reference to God is written as “Allah”. However, some TV Evangelists claim that Allah is not the same God of the Christians. They refuse to acknowledge that the Vatican and all the Christian Arabs recognize Allah as the Only God. Yes, Muslims do not believe in the Trinity. TV Evangelists ignores millions of Christians who do not believe that Jesus is the son of God or in the Trinity.

In this chapter, we present another Gospel that was compiled by President Thomas Jefferson. It was extracted textually from the Gospels in Greek, Latin, French and English (King James Version), according to Matthew, Mark, Luke and John. This was a smart idea because in doing that, Jefferson consolidated the four Gospels into one, thus avoiding having Gospels contradicting each other. He placed the Gospels side by side, so that Jefferson, who was fluent in all four languages, could better determine the most accurate reading. He worked late at night in his study at the White House, using a razor to cut out large segments of the four Gospels and pasting the parts he decided to keep onto the pages of a blank book. He titled this original project of 1804 "The Philosophy of Jesus," which he refined and greatly expanded in his later years. The final product, completed in 1820, he called the "Life and Morals of Jesus of Nazareth," which was the version that Congress published. Jefferson's "Life and Morals" argues no theology because he did not believe in the trinity or the divinity of Jesus. It is simply his edited version of the Gospels. He literally cut out the virgin birth, miracle stories, claims to Jesus' divinity,
the resurrection and portrayed Jesus as just an extraordinary man and a powerful moral leader.

In this chapter, we present the full text of the "Life and Morals of Jesus of Nazareth," that took him ten years, (Jefferson, 1902). The verse numbers are included in bold. We added the corresponding verses of the Gospels according to Matthew (MT.), Mark (MK.), Luke (LK.) and John (JH.) so that the reader can examine what he included as well as what he decided against. It is believed that there were about 50 Gospels circulating in the Roman Empire before the Church authorized only four Gospels. Thus, Jefferson’s Gospel could well be one of those unauthorized Gospels that no one knows for sure the reason for their exclusions and what they included.

Although we consider Jefferson’s Gospel a great achievement, we do not feel it is totally perfect. For one, this Gospel presents the Life of Jesus and this life included his miraculous birth and his miracles. Therefore, we included our comments after the text of Jefferson’s Gospel.

The Life and Morals of Jesus of Nazareth

CHAPTER 1

1 (LK. 2:1-7) Now it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be enrolled.

2 (And this enrollment was the first which was made when Quirinius, was governor of Syria.)

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David.

5 To be enrolled with Mary his betrothed, being then with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 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.

8 (L.K. 2:21) And when eight days were accomplished for the circumcising of the child, his name was called JESUS.

9 (L.K. 2:39-40) And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

10 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

11 (L.K. 2:42-48) And when he was twelve years old, they went up to Jerusalem, unto the feast according to the custom.

12 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his parents knew not of it.

13 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintances.

14 And when they found him not, they turned back again to Jerusalem, seeking him.

15 And it came to pass, that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions.

16 And all that heard him were astonished at his understanding and answers.

17 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

18 (L.K. 2:51-52) And he went down with them, and came to Nazareth, and was subject unto them.

19 And Jesus increased in wisdom and stature.

20 (L.K. 3:1-2) Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of Trachonitis, and Lysanias the tetrarch of Abilene,

21 Annas and Caiaphas being the high priests,

22 (MK. 1:4) Appeared John the Baptist in the wilderness.

23 (MT. 3:4-6) Now the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

24 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

25 And were baptized of him in Jordan.

26 (MT. 3:13) Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

27 (LK. 3:23) And Jesus himself, when he began his ministry, was about thirty years of age.

28 (JN. 2:12-16) After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there a few days.

29 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

30 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

31 And when he had made a scourge of cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' coins, and overthrew their tables;

32 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

33 (JN. 3:22) After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
34 (MT. 4:12) Now when Jesus had heard that John was cast into prison, he departed into Galilee;

35 (MK. 6:17-28) For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

36 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

37 Therefore Herodias had a grudge against him, and would have killed him; but she could not:

38 For Herod feared John, knowing that he was a just man and holy, and protected him; and when he heard him, he was sore perplexed, yet he heard him gladly.

39 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief men of Galilee;

40 And when the daughter of the said Herodias came in, and danced, she pleased Herod and them that sat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

41 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

42 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

43 And she came in immediately with haste unto the king, and asked, saying, I will that thou give me straightway in a charger the head of John the Baptist.

44 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not refuse her.

45 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
46 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

47 (MK. 1:21-22) And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

48 And they were astonished at his teaching: for he taught them as one that had authority, and not as the scribes.

49 (MT. 12:1-5) At that time Jesus went on the sabbath day through the corn fields; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

50 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

51 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

52 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

53 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are guiltless?

54 (MT. 12:9-12) And when he was departed thence, he went into their synagogue:

55 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

56 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

57 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath days.
58  (MK. 2:27) And he said unto them, The sabbath was made for man, and not man for the sabbath.

59  (MT. 12:14-15) But the Pharisees went out, and held a council against him, how they might destroy him.

60  But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him.

61  (LK. 6:12-17) And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

62  And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

63  Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

64  Matthew and Thomas, James the son of Alphaeus, and Simon called the Zealot,

65  And Judas the son of James, and Judas Iscariot, who became a traitor.

66  And he came down with them, and stood in the plain; and there was a great company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him.

CHAPTER 2

1  (MT. 5:1-12) And seeing the multitudes, he went up into a mountain: and when he was set down, his disciples came unto him:

2  And he opened his mouth, and taught them, saying,

3  Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4  Blessed are they that mourn: for they shall be comforted.

5  Blessed are the meek: for they shall inherit the earth.
6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 (LK. 6:24-26) But woe unto you that are rich! for ye have received your consolation.

14 Woe unto you that are full now, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep.

15 Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets.

16 (MT. 5:13-47) Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it again be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.

17 Ye are the light of the world. A city that is set on an hill cannot be hid.

18 Neither do men light a lamp and put it under a bushel, but on a lampstand; and it giveth light unto all that are in the house.

19 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
20 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

21 For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled.

22 Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

23 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

24 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment:

25 But I say unto you, That whosoever is angry with his brother shall be in danger of judgment: and whosoever shall abuse his brother, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

26 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

27 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

28 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

29 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

30 Ye have heard that it was said, Thou shalt not commit adultery:

31 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
32 And if thy right eye causeth thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

33 And if thy right hand causeth thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

34 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

35 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

36 Again, ye have heard that it hath been said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

37 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

38 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

39 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

40 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

41 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

42 But I say unto you, That ye resist not him that is evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

43 And if any man will sue thee, and take away thy coat, let him have thy cloak also.

44 And whosoever shall compel thee to go a mile, go with him twain.
45 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

46 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

47 But I say unto you, Love your enemies, pray for them that persecute you;

48 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

49 For if ye love them which love you, what reward have ye? do not even the tax-gatherers the same?

50 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles so?

51 (Lk. 6:34-36) And if ye lend to them of whom ye hope to receive, what gain have ye? for sinners also lend to sinners, to receive as much again.

52 But love ye your enemies, and do good, and lend, hoping for nothing in return; and your reward shall be great, and ye shall be the children of the Most High: for he is kind unto the unthankful and to the evil.

53 Be ye merciful, as your Father also is merciful.

CHAPTER 3

1 (Mt. 6:1-34) Take heed that ye do not your good works before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3  But when thou doest alms, let not thy left hand know what thy right hand doeth:

4  That thine alms may be in secret: and thy Father which seeth in secret shall reward thee.

5  And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6  But thou, when thou prayest, enter into thy inner chamber, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee.

7  And when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8  Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9  After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10  Thy kingdom come, Thy will be done in earth, as it is in heaven.

11  Give us this day our daily bread.

12  And forgive us our debts, as we forgive our debtors.

13  And lead us not into temptation, but deliver us from evil.

14  For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15  But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16  Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The lamp of the body is the eye: if therefore thine eye be sound, thy whole body shall be full of light.

23 But if thine eye be not sound, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and riches.

25 Therefore I say unto you, Be not concerned for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not of much more value than they?

27 Which of you by being concerned can add one hour to his life?

28 And why are ye concerned for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which today is, and
tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore be not concerned, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34 Have therefore no concern for the morrow: for the morrow shall have concern for the things of itself. (MT. 7:1-2) Sufficient unto the day is the trouble thereof. Judge not, that ye be not judged.

35 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

36 (LK. 6:38) Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom .

37 (MT. 7:3-20) And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

38 Or how canst thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

39 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

40 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

41 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

42 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
43 Or what man is there of you, whom if his son ask bread, will he give him a stone?

44 Or if he ask a fish, will he give him a serpent?

45 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

46 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

47 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

48 But strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

49 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

50 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

51 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

52 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

53 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

54 Wherefore by their fruits ye shall know them.

55 (MT. 12:35-37) A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

56 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
57 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

58 (MT. 7:24-29) Therefore whosoever heareth these sayings of mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock:

59 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

60 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

61 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

62 And it came to pass, when Jesus had ended these sayings, the people were astonished at his teaching:

63 For he taught them as one having authority, and not as their scribes.

CHAPTER 4

1 (MT. 8:1) When he was come down from the mountain, great multitudes followed him.

2 (MK. 6:6) And he went round about the villages, teaching.

3 (MT. 11:28-30) Come unto me, all ye that labour and are heavy laden, and I will give you rest.

4 Take my yoke upon you, and learn from me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

5 For my yoke is easy, and my burden is light.

6 (LK. 7:36-46) Now one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster vial of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred denarii, and the other fifty.

And when they had nothing to pay, he graciously forgave them both. Which of them, therefore, will love him most?

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with her tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

(MK. 3:31-35) There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
19 And he answered them, saying, Who is my mother, and my brethren?

20 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

21 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

22 (L.K. 12:1-7) In the mean time, when there were gathered together a multitude of many thousands of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

23 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

24 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have whispered in the ear in closets shall be proclaimed upon the housetops.

25 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

26 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

27 Are not five sparrows sold for two pennies? And yet not one of them is forgotten before God.

28 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

29 (L.K. 12:13-48) And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

30 But he said unto him, Man, who made me a judge or a divider over you?

31 And he said unto them, Take heed, and beware of all manner of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
32 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

33 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

34 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

35 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

36 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

37 So is he that layeth up treasure for himself, and is not rich toward God.

38 And he said unto his disciples, Therefore I say unto you, Be not concerned for your life, what ye shall eat; neither for your body, what ye shall put on.

39 The life is more than meat, and the body is more than raiment.

40 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and yet God feedeth them: of how much more value are ye than the fowls!

41 And which of you with being concerned can add to his stature one cubit?

42 If ye then be not able to do that thing which is least, why are ye concerned for the rest?

43 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

44 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?
45 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of a concerned mind.

46 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

47 But rather seek ye his kingdom; and these things shall be added unto you also.

48 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

49 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth destroyeth.

50 For where your treasure is, there will your heart be also.

51 Let your loins be girded about, and your lamps burning;

52 And ye yourselves like unto men that wait for their lord, when he will return from the wedding feast; that when he cometh and knocketh, they may open unto him immediately.

53 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

54 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

55 And this know, that if the goodman of the house had known what hour the thief would come, he would not have suffered his house to be broken through into.

56 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

57 Then Peter said unto him, Lord, speakest thou this parable unto us, or also unto all?
58 And the Lord said, Who then is the faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

59 Blessed is that servant, whom his lord when he cometh shall find so doing.

60 Of a truth I say unto you, that he will make him ruler over all that he hath.

61 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken;

62 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder.

63 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

64 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

65 (Lk. 12:54-59) And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

66 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

67 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this present time?

68 And why even of yourselves judge ye not what is right?

69 While thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
70 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER 5

1 (LK. 13:1-9) There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: but if not, then thou shalt cut it down.

10 (LK. 11:37-46) And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down at meat.

11 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

12 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
13 Ye fools, did not he that made that which is without make that which is within also?

14 But give alms of such things as ye have; and, behold, all things are clean unto you.

15 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over justice and the love of God: these ought ye to have done, and not to leave the other undone.

16 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

17 Woe unto you! for ye are as graves which are not seen, and the men that walk over them are not aware of them.

18 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

19 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

20 (Lk. 11:52-54) Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

21 And as he departed from thence, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

22 Laying wait for him, to catch him in some saying.

23 (Mt. 13:1-9) On that same day went Jesus out of the house, and sat by the sea side.

24 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

25 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
26 And as he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

27 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

28 But when the sun was up, they were scorched; and because they had no root, they withered away.

29 And some fell among thorns; and the thorns sprung up, and choked them:

30 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

31 Who hath ears to hear, let him hear.

32 (MK. 4:10) And when he was alone, they that were about him with the twelve asked of him the parable.

33 (MT. 13:18-23) Hear ye therefore the parable of the sower.

34 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart. This is he which received seed by the way side.

35 But he that received the seed into stony places, the same is he that heareth the word, and at once with joy receiveth it;

36 Yet hath he not root in himself, but endureth for a while: and when tribulation or persecution ariseth because of the word, he quickly falleth away.

37 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

38 But he that received seed into the good ground is he that heareth the word, and understandeth it; he also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
39 (MK. 4:21-23) And he said unto them, Is a lamp brought to be put under a bushel, or under a bed? and not to be set on a lampstand?

40 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come to light.

41 If any man have ears to hear, let him hear.

42 (MT. 13:24-30) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

43 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

44 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

45 And the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

46 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

47 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

48 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

49 (MT. 13:36-52) Then he departed from the multitude, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

50 He answered and said unto them, He that soweth the good seed is the Son of man;

51 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
52 The enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels.

53 As therefore the tares are gathered and burned in the fire; so shall it be in the end of the age.

54 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause men to sin, and all them which do iniquity;

55 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

56 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

57 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

58 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

59 Who, when he had found one pearl of great value, went and sold all that he had, and bought it.

60 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered fish of every kind:

61 Which, when it was full, they drew it to shore, and sat down, and gathered the good into vessels, but cast the bad away.

62 So shall it be at the end of the age: the angels shall come forth, and sever the wicked from among the just,

63 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

64 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea.
Then said he unto them, Therefore every scribe which is instructed concerning the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

(MK. 4:26-34) And he said, So is the kingdom of God, as if a man should cast seed upon the ground;

And should sleep, and rise night and day, and the seed should spring up, and grow up, he knoweth not how.

The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

And he said, Whereunto shall we liken the kingdom of God? or with what parable shall we describe it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

And with many such parables spake he the word unto them, as they were able to hear it.

And without a parable spake he not unto them: but when they were alone, he expounded all things to his disciples.

CHAPTER 6

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
3 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

4 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

5 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at my house.

6 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

7 (Lk. 5:27-29) And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

8 And he left all, rose up, and followed him.

9 And Levi made him a great feast in his house: and there was a great company of publicans and

10 (Mk. 2:15-17) Many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

11 And when the scribes which were Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

12 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners.

13 (Lk. 5:36-38) And he spake also a parable unto them; No man teareth a piece from a new garment and putteth it upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

14 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
15 But new wine must be put into new bottles.

16 (MT. 13:53-57) And it came to pass, that when Jesus had finished these parables, he departed thence.

17 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

18 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

19 And his sisters, are they not all with us? Whence then hath this man all these things?

20 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

21 (MT. 9:36) But when he saw the multitudes, he was moved with compassion on them, because they were distressed, and downcast, as sheep having no shepherd.

22 (MK. 6:7) And he called unto him the twelve, and began to send them forth by two and two;

23 (MT. 10:5-6) And charged them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

24 But go rather to the lost sheep of the house of Israel.

25 (MT. 10:9-18) Take ye neither gold, nor silver, nor copper in your purses,

26 Nor bag for your journey, neither two coats, neither shoes, nor yet a staff: for the workman is worthy of his meat.

27 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

28 And when ye come into an house, salute it.
29 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

30 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

31 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

32 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and innocent as doves.

33 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

34 And ye shall be brought before governors and kings for my sake, to bear testimony before them and the Gentiles.

35 (MT. 10:23) But when they persecute you in this city, flee ye into another:

36 (MT. 10:26)-31 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

37 What I tell you in darkness, that speak ye in light: and what ye hear whispered in the ear, that proclaim ye upon the housetops.

38 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

39 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without the will of your Father.

40 But the very hairs of your head are all numbered.

41 Fear ye not therefore, ye are of more value than many sparrows.

42 (MK. 6:12) And they went out, and preached that men should repent.

43 (MK. 6:30) And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had
taught.

44 (JN. 7:1) After these things Jesus walked in Galilee: for he would not
walk in Judea, because the Jews sought to kill him.

45 (MK. 7:1-5) Then came together unto him the Pharisees, and certain
of the scribes, which came from Jerusalem.

46 And they saw some of his disciples eat bread with defiled, that is to
say, with unwashen, hands.

47 For the Pharisees, and all the Jews, except they wash their hands oft,
eat not, holding the tradition of the elders.

48 And when they come from the market, except they wash, they eat not.
And many other things there be, which they have received to hold, as
the washing of cups, and pitchers, and copper vessels.

49 And the Pharisees and scribes asked him, Why walk not thy disciples
according to the tradition of the elders, but eat bread with defiled
hands?

50 (MK. 7:14-15) And when he had called all the people unto him, he
said unto them, Hearken unto me every one of you, and understand:

51 There is nothing from without a man, that entering into him can defile
him: but the things which come out of him, those are they that defile
the man.

52 (MK. 7:16-24) And when he was entered into the house from the
people, his disciples asked him concerning the parable.

53 And he saith unto them, Are ye so without understanding also? Do
ye not perceive, that whatsoever thing from without entereth into the
man, it cannot defile him;

54 Because it entereth not into his heart, but into the belly, and goeth out
into the waste? (Thus declared he all meats clean.)

55 And he said, That which cometh out of the man, that defileth the man.
56 For from within, out of the heart of men, proceed evil thoughts, fornications, thefts, murders, adulteries,

57 Covetousness, wickedness, deceit, lasciviousness, envy, slander, pride, foolishness:

58 All these evil things come from within, and defile the man.

59 And from thence he arose, and went into the region of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

CHAPTER 7

1 (MT. 18:1-4) At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 (MT. 18:7-9) Woe unto the world because of its stumbling blocks! for it must needs be that stumbling blocks come; but woe to that man by whom the stumbling block cometh!

6 And if thy hand or thy foot causeth thee to stumble, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

7 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

8 (MT. 18:12-17) How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine
upon the mountains, and goeth and seeketh that which is gone astray?

9  And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

10  Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

11  Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

12  But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

13  And if he shall neglect to hear them, tell it unto the church: but if he neglect even to hear the church, let him be unto thee as a Gentile man and a publican.

14  (MT. 18:21-35) Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

15  Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

16  Therefore is the kingdom of heaven likened unto a certain king, which would settle accounts with his servants.

17  And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

18  But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

19  The servant therefore fell down, and bowed before him, saying, Lord, have patience with me, and I will pay thee all.

20  Then the lord of that servant was moved with compassion, and released him, and forgave him the debt.
21 But the same servant went out, and found one of his fellowservants, which owed him an hundred denarii: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

22 So his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

23 And he would not: but went and cast him into prison, till he should pay the debt.

24 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

25 Then his lord, after that he had called him, said unto him, Thou wicked servant! I forgave thee all that debt, because thou didst beseech me:

26 Shouldest not thou also have had compassion on thy fellowservant, even as I had mercy on thee?

27 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

28 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother.

29 (Lk. 10:1-8) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

30 And he said unto them, The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

31 Go your ways: behold, I send you forth as lambs among wolves.

32 Carry neither purse, nor bag, nor shoes: and salute no man by the way.

33 And into whatsoever house ye enter, first say, Peace be to this house.

34 And if a son of peace be there, your peace shall rest upon him: if not,
it shall turn to you again.

35 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

36 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

37 (Lk. 10:10-12) But into whatsoever city ye enter, and they receive you not, go ye into the streets of the same, and say,

38 Even the very dust of your city, which cleaveth to our feet, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

39 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

40 (Jn. 7:2-16) Now the Jew's feast of tabernacles was at hand.

41 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

42 For no man doeth any thing in secret, if he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

43 For even his brethren did not believe in him.

44 Then Jesus said unto them, My time is not yet come: but your time is alway at hand.

45 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

46 Go ye up unto this feast: I go not up unto this feast: for my time is not yet full come.

47 When he had said these words unto them, he abode still in Galilee.

48 But when his brethren were gone up, then went he also up unto the
feast, not openly, but as it were in secret.

49  Now the Jews sought him at the feast, and said, Where is he?

50  And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

51  Howbeit no man spake openly of him for fear of the Jews.

52  Now about the midst of the feast Jesus went up into the temple, and taught.

53  And the Jews marvelled, saying, How hath this man received learning, having never studied?

54  Jesus answered them, and said,

55  (JN. 7:19-26) Did not Moses give you the law, and yet none of you keepeth the law? Why do ye seek to kill me?

56  The people answered and said, Thou hast a devil: who seeketh to kill thee?

57  Jesus answered and said unto them, I have done one work, and ye all marvel.

58  Moses gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath do circumcise a man.

59  If a man on the sabbath receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

60  Judge not according to the appearance, but judge with righteous judgment.

61  Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

62  And, lo, he speaketh openly, and they say nothing unto him. Do the
rulers know indeed that this is the Christ?

63 (JN. 7:32) The Pharisees heard that the people murmured such things concerning him; and the chief priests and the Pharisees sent officers to seize him.

64 So there was a division among the people because of him.

65 (JN. 7:43-53) And some of them would have seized him; but no man laid hands on him.

66 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

67 The officers answered, Never man spake like this man.

68 Then answered them the Pharisees, Are ye also deceived?

69 Have any of the rulers or of the Pharisees believed in him?

70 But this people who knoweth not the law are accursed.

71 Nicodemus saith unto them, (he that came to Jesus beforetime, being one of them,)

72 Doth our law judge any man, before it hear him, and know what he doeth?

73 They answered and said unto him, Art thou also of Galilee? Search, and thou shalt find that out of Galilee ariseth no prophet.

74 And every man went unto his own house.

CHAPTER 8

1 (JN. 8:1-11) Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought in a woman caught committing
adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was caught committing adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, to test him, that they might have cause to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him be the first to cast a stone at her.

8 And again he stooped down, and with his finger wrote on the ground.

9 And they which heard it, began going out one by one, beginning at the eldest: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, he said unto her, Woman, whither are they gone? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said, Neither do I condemn thee: go, and sin no more.

12 (JN. 9:1-3) And as he passed by, he saw a man which was blind from his birth.

13 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he was born blind?

14 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

15 (JN. 10:1-5) Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

16 But he that entereth in by the door is the shepherd of the sheep.
To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

(JN. 10:11-14) I am the good shepherd: the good shepherd layeth down his life for the sheep.

He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth them.

He fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my own, and am known of mine.

(JN. 10:16) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

(LK. 10:25-37) And, behold, a certain lawyer stood up, and put him to a test, saying, Master, what shall I do to inherit eternal life?

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which striped him of his raiment,
and beat him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, he took out two denarii, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 (Lk. 11:1-13) And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

39 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

40 Give us each day our daily bread.

41 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.

42 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

43 For a friend of mine in his journey is come to me, and I have nothing
And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

CHAPTER 9

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

And, behold, there was a certain man before him which had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day, or no?

But they held their peace.

And he saith unto them, Which of you shall have a son or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
6 And they could not answer him to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief places; saying unto them.

8 When thou art bidden of any man to a wedding feast, sit not down in the highest place; lest a more honourable man than thou be bidden by him;

9 And he that bade thee and him shall come and say to thee, Give this man place; and thou begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have honour in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a feast, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 (L.K. 14:16-24) Then said he unto him, A certain man made a great feast, and bade many:

16 And sent his servant at the time of the feast to say to them that were bidden, Come; for all things are now ready.

17 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
18 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

19 And another said, I have married a wife, and therefore I cannot come.

20 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the blind, and the halt.

21 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

22 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

23 For I say unto you, None of those men which were bidden shall taste of my supper.

24 (L.K. 14:28-32) For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

25 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

26 Saying, This man began to build, and was not able to finish.

27 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

28 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

29 (L.K. 15:1-32) Then drew near unto him all the publicans and sinners for to hear him.

30 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
31 And he spake this parable unto them, saying,

32 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

33 And when he hath found it, he layeth it on his shoulders, rejoicing.

34 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

35 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

36 Either what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently till she find it?

37 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

38 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

39 And he said, A certain man had two sons:

40 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

41 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

42 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

43 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

But when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forthwith the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

But he was angry, and would not go in: therefore came his father out, and entreated him.

But he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet
thou never gavest me a kid, that I might make merry with my friends:

58 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

59 And he said unto him, Son, thou art ever with me, and all that I have is thine.

60 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 10

1 (LK. 16:1-15) And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, What is this that I hear of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 And the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I have not strength to dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the dishonest steward, because he had done wisely: for the children of this world are wiser in their dealings with
their own generation than the children of light.

9 And I say unto you, Make to yourselves friends by means of the mammon of this world; that, when it faileth you, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is dishonest in the least is dishonest also in much.

11 If therefore ye have not been faithful with the worldly mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 Now the Pharisees, who were lovers of money, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 (Lk. 16:18-31) Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

17 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

18 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

19 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

20 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
21 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

22 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

23 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted here, and thou art tormented.

24 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

25 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

26 For I have five brethren; that he may warn them, lest they also come into this place of torment.

27 But Abraham saith unto him, They have Moses and the prophets; let them hear them.

28 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

29 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

30 (Lk. 17:1-4) Then said he unto the disciples, It is impossible but that occasions of stumbling will come: but woe unto him, through whom they come!

31 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should cause one of these little ones to stumble.

32 Take heed to yourselves: If thy brother sin, rebuke him; and if he repent, forgive him.
And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

(LK. 17:7-10) But which of you, having a servant plowing or keeping sheep, will say unto him when he is come from the field, Go straightway and sit down to meat?

But will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him?

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done only that which was our duty to do.

(LK. 17:20) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with signs that are observed:

(LK. 17:26-35) And as it was in the days of Noah, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed.

In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
45 Remember Lot's wife.

46 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

47 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

48 Two women shall be grinding together; the one shall be taken, and the other left.

49 (Lk. 18:1-14) And he spake a parable unto them to this end, that they ought always to pray, and not to faint;

50 Saying, There was in a certain city a judge, which feared not God, neither regarded man:

51 And there was a widow in that city; and she came unto him, saying, Render justice for me against mine adversary.

52 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

53 Yet because this widow troubleth me, I will render her justice, lest by her continual coming she weary me.

54 And the Lord said, Hear what the unrighteous judge saith.

55 And shall not God render justice for his own elect, which cry day and night unto him? Shall he delay long over them?

56 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

57 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

58 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

59 The Pharisee stood and prayed thus with himself, God, I thank thee,
that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

60 I fast twice in the week, I give tithes of all that I gain.

61 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

62 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

63 (Lk. 10:38-42) Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

64 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word.

65 But Martha was busy about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

66 But the Lord answered and said unto her, Martha, Martha, thou art concerned and troubled about many things:

67 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER 11

1 (Mt. 19:1-26) And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the region of Judaea beyond Jordan;

2 And great multitudes followed him.

3 The Pharisees also came unto him, testing him, and saying unto him, Is it lawful for a man to put away his wife for any cause?
4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.

10 The disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Master, what good thing shall I do, that I may have eternal life?
17 And he said unto him, Wherefore asketh thou me concerning that which is good? there is none good but one; but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When the disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

27 (MT. 20:1-16) For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers for his vineyard.

28 And when he had agreed with the labourers for a denarius a day, he sent them into his vineyard.
29 And he went out about the third hour, and saw others standing idle in the marketplace,

30 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. So they went also.

31 Again he went out about the sixth and ninth hour, and did likewise.

32 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

33 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.

34 And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

35 And when they came that were hired about the eleventh hour, they received every man a denarius.

36 And when the first came, they supposed that they should receive more; but they likewise received every man a denarius.

37 And when they had received it, they murmured against the goodman of the house,

38 Saying, These last have laboured but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

39 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a denarius?

40 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

41 Is it not lawful for me to do what I will with mine own? Or is thine eye envious, because I give freely?

42 So the last shall be first, and the first last.
43  (L.K. 19:1-28) And Jesus entered and passed through Jericho.

44  And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

45  And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

46  And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

47  And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

48  And he made haste, and came down, and received him joyfully.

49  And when they saw it, they all murmured, saying, He is gone to be guest with a man that is a sinner.

50  And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

51  And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

52  For the Son of man is come to seek and to save that which was lost.

53  And as they heard these things, he continued and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

54  He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and then to return.

55  And he called ten of his servants, and delivered them ten pounds, and said unto them, Do business with this till I come.

56  But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us.
57 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

58 Then came the first, saying, Lord, thy pound hath gained ten pounds more.

59 And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

60 And the second came, saying, Lord, thy pound hath gained five pounds.

61 And he said likewise to him, Be thou also over five cities.

62 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

63 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

64 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

65 Wherefore then gavest not thou my money into the bank, that at my coming I might have received it with interest?

66 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

67 (And they said unto him, Lord, he hath ten pounds!)

68 I say unto you, That unto every one which hath shall more be given; from him that hath not, even that which he hath shall be taken away.

69 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
70 And when he had thus spoken, he went before, ascending up to Jerusalem.

CHAPTER 12

1 (MT. 21:1-3) And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village which is before you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 (MT. 21:6-8) And the disciples went, and did as Jesus commanded them,

5 And brought the ass, and the colt, and put on them their clothes, and he sat thereon.

6 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

7 (MT. 21:10) And when he was come into Jerusalem, all the city was moved, saying, Who is this?

8 (JN. 12:19-24) The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

9 Now there were certain Greeks among them that came up to worship at the feast:

10 The same came therefore to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

11 Philip cometh and telleth Andrew: and then Andrew and Philip tell Jesus.
12 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

13 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

14 (MT. 21:17) And he left them, and went out of the city into Bethany; and he lodged there.

15 (MK. 11:12) And on the morrow, when they were come from Bethany,

16 (MK. 11:15-19) Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

17 And would not suffer that any man should carry any goods through the temple.

18 And he taught, saying unto them, Is it not written, My house shall be called the house of prayer for all nations? but ye have made it a den of thieves.

19 And the chief priests and scribes heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his teaching.

20 And when even was come, they went out of the city.

21 (MK. 11:27) And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

22 (MT. 21:28-31) And he said unto them, But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

23 And he answered and said, I will not: but afterward he repented, and went.
24 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

25 Which of the twain did the will of his father? They answer, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

26 (MT. 21:33) Hear another parable:

27 (MK. 12:1-9) A certain man planted a vineyard, and set an hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into a far country.

28 And at the harvest season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

29 And they caught him, and beat him, and sent him away empty-handed.

30 And again he sent unto them another servant; and they wounded him in the head, and sent him away shamefully handled.

31 And again he sent another; and him they killed; and many others, beating some, and killing some.

32 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

33 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

34 And they took him, and killed him, and cast him out of the vineyard.

35 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

36 (MT. 21:45-46) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

37 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.
And Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king, which made a marriage feast for his son,

And sent forth his servants to call them that were bidden to the wedding feast: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage feast.

But they made light of it, and went their ways, one to his farm, another to his business:

And the remnant took his servants, and treated them shamefully and slew them.

But the king was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding hall was furnished with guests.

But when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
51 For many are called, but few are chosen.

52 Then went the Pharisees, and took counsel how they might entangle him in his talk.

53 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither deferrest thou to any man: for thou regardest not the station of men.

54 Tell us therefore, What thinkest thou? Is it lawful to pay taxes unto Caesar, or not?

55 But Jesus perceived their wickedness, and said, Why do ye test me, ye hypocrites?

56 Shew me the tax money. And they brought unto him a denarius.

57 And he saith unto them, Whose is this image and superscription?

58 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

59 When they had heard these words, they marvelled, and left him, and went their way.

60 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

61 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

62 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

63 Likewise the second also, and the third, unto the seventh.

64 And last of all the woman died also.
65 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

66 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

67 For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven.

68 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

69 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

70 And when the multitude heard this, they were astonished at his teaching.

71 (MK. 12:28-31) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

72 And Jesus answered him, The first is, Hear, O Israel; The Lord our God is one Lord:

73 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

74 The second is thus: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

75 (MT. 22:40) On these two commandments hang all the law and the prophets.

76 (MK. 12:32-33) And the scribe said unto him, Thou speakest rightly, Master, in that thou hast said, God is one; and there is none other but he:

77 And to love him with all the heart, and with all the understanding, and with all the strength, and to love thy neighbour as thyself, is more
CHAPTER 13

1 (MT. 23:1-13) Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not accordingly.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and lengthen the fringes of their garments,

6 And love the place of honour at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi.

8 But be not ye called Rabbi: for one is your Master, and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

13 (MT. 23:15-33) But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men:

14 For ye neither go in yourselves, neither suffer ye them that are
entering to go in.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea
and land to make one proselyte, and when he is made, ye make him
twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by
the temple, it is nothing; but whosoever shall swear by the gold of the
temple, he is bound thereby!

17 Ye fools and blind: for whether is greater, the gold, or the temple that
sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever
swearreth by the gift that is upon it, he is bound thereby.

19 Ye blind men: for whether is greater, the gift, or the altar that
sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all
things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that
dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God,
and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of
mint and dill and cummin, and have omitted the weightier matters
of the law, justice, mercy, and faith: these ought ye to have done,
without leaving the other undone.

24 Ye blind guides, which strain out a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean
the outside of the cup and of the platter, but within they are full of
extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and
platter, that the outside of them may be clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the condemnation of hell?

34 (MK. 12:41-44) And Jesus sat opposite the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

35 And there came a certain poor widow, and she threw in two mites, which make a penny.

36 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

37 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

38 (MT. 24:1-2) And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

39 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
40 (MT. 24:16-21) Then let them which be in Judaea flee into the mountains:

41 Let him which is on the housetop not come down to take any thing out of his house:

42 Neither let him which is in the field return back to take his cloak.

43 And woe unto them that are with child, and to them that give suck in those days!

44 But pray ye that your flight be not in the winter, neither on the sabbath day:

45 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

46 (MT. 24:29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

47 (MT. 24:32-33) Now learn a parable from the fig tree; When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

48 So likewise ye, when ye shall see all these things, know that he is near, even at the doors.

49 (MT. 24:36-51) But of that day and hour knoweth no man, not the angels of heaven, nor the Son, but the Father only.

50 But as the days of Noah were, so shall also the coming of the Son of man be.

51 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

52 And knew not until the flood came, and took them all away; so shall the coming of the Son of man be.
53 Then shall two be in the field; the one shall be taken, and the other left.

54 Two women shall be grinding at the mill; the one shall be taken, and the other left.

55 Watch therefore: for ye know not what day your Lord doth come.

56 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken into.

57 Therefore be ye also ready.

58 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat in due season?

59 Blessed is that servant, whom his lord when he cometh shall find so doing.

60 Verily I say unto you, That he shall make him ruler over all his goods.

61 But and if that evil servant shall say in his heart, My lord delayeth his coming;

62 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

63 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

64 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER 14

1 (MT. 25:1-30) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.
3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom! Go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore.

14 For it shall be like unto a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and then took his journey.

16 Straightway he that had received the five talents went and traded with the same, and made therewith other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.
19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewn:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall more be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall
be weeping and gnashing of teeth.

31 (Lk. 21:34-36) And take heed to yourselves, lest at any time your hearts be filled with revellings, and drunkenness, and cares of this life, and so that day come upon you suddenly like a snare.

32 For it shall come upon all them that dwell on the face of the whole earth.

33 But watch ye always and pray, that ye may be with strength to escape all these things that shall come to pass, and to stand before the Son of man.

34 (Mt. 25:31-46) When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory:

35 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats:

36 And he shall set the sheep on his right hand, but the goats on the left.

37 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

38 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye invited me in:

39 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

40 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

41 When saw we thee a stranger, and invited thee in? or naked, and clothed thee?

42 Or when saw we thee sick, or in prison, and came unto thee?

43 And the King shall answer and say unto them, Verily I say unto you,
Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

44 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

45 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

46 I was a stranger, and ye invited me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

47 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

48 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

49 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER 15

1 (MK. 14:1-8) It was now two days until the passover, and the feast of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster vial of ointment of spikenard very precious; and she brake the vial, and poured it on his head.

4 But there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred denarii, and
have been given to the poor. And they rebuked her.

6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whencesoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body for burying.

9 (MT. 26:14-20) Then one of the twelve, called Judas Iscariot, went unto the chief priests,

10 And said unto them, What will ye give me if I will deliver him unto you? And they weighed unto him thirty pieces of silver.

11 And from that time he sought opportunity to betray him.

12 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

13 And he said, Go into the city to a certain man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

14 And the disciples did as Jesus had appointed them; and they made ready the passover.

15 Now when the even was come, he sat down with the twelve.

16 (Lk. 22:24-27) And there arose also a dispute among them, which of them should be accounted the greatest.

17 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

18 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
19 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

20 (JN. 13:2) And while they supped,

21 (JN. 13:4-17) Jesus riseth from supper, and laid aside his garments; and took a towel, and girded himself.

22 After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

23 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

24 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

25 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

26 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

27 Jesus saith to him, He that has washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

28 For he knew who should betray him; therefore said he, Ye are not all clean.

29 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

30 Ye call me Master and Lord: and ye say well; for so I am.

31 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

32 For I have given you an example, that ye should do as I have done to you.
33 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

34 If ye know these things, happy are ye if ye do them.

35 (JN. 13:21-26) When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

36 Then the disciples looked one on another, doubting of whom he spake.

37 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

38 Simon Peter therefore beckoned to him and said, Ask him who it should be of whom he spake.

39 He then lying on Jesus' breast saith unto him, Lord, who is it?

40 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

41 (JN. 13:31) Therefore, when he was gone out, Jesus said,

42 (JN. 13:34-35) A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another.

43 By this shall all men know that ye are my disciples, if ye have love one to another.

44 (MT. 26:31) Then saith Jesus unto them, All ye shall fall away because of me this night:

45 (MT. 26:33) Peter answered and said unto him, Though all men shall fall away because of thee, yet will I never fall away.

46 (L.K. 22:33-34) I am ready to go with thee, both into prison, and to death.
47 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

48 (MT. 26:35-45) Peter said unto him, Though I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

49 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

50 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

51 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

52 And he went a little farther, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

53 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

54 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

55 He went away again the second time, and prayed, saying, My Father, if this cup may not pass away from me, except I drink it, thy will be done.

56 And he came and found them asleep again: for their eyes were heavy.

57 And he left them, and went away again, and prayed the third time, saying the same words.

58 Then cometh he to the disciples, and saith unto them, Are ye still sleeping, and taking your rest?

CHAPTER 16

1 (JN. 18:1-3) When Jesus had spoken these words, he went forth with his disciples through the Kidron valley, where was a garden, into the
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which he entered, and his disciples.

2 Now Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of soldiers and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 (MT. 26:48-50) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

5 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

6 And Jesus said unto him, Friend, do that for which thou art come.

7 (JN. 18:4-8) Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

8 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

9 As soon then as he had said unto them, I am he, they drew backward, and fell to the ground.

10 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

11 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

12 (MT. 26:50-52) Then came they, and laid hands on Jesus and seized him.

13 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear.

14 Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish by the sword.
15 (MT. 26:55-56) In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

16 Then all the disciples forsook him, and fled.

17 (MK. 14:51-52) And there followed him a certain young man, having only a linen cloth upon his naked body; and they laid hold on him:

18 But he left the linen cloth, and fled from them naked.

19 (MT. 26:57) And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

20 (JN. 18:15-16) And Simon Peter followed Jesus, and so did another disciple: now that disciple was known unto the high priest, and went in with Jesus into the court of the high priest.

21 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

22 (JN. 18:18) And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

23 (JN. 18:17) Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

24 (JN. 18:25-27) Now Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

25 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

26 Peter then denied again: and immediately the cock crew.

27 (MT. 26:75) And Peter remembered the word which Jesus had said unto him, Before the cock crow, thou shalt deny me thrice. And he
went out, and wept bitterly.

28 (JN. 18:19-23) The high priest then asked Jesus of his disciples, and of his teaching.

29 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

30 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

31 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

32 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

33 (MK. 14:53) And they led Jesus away to the high priest: and there were assembled all the chief priests and the elders and the scribes.

34 (MK. 14:55-61) Now the chief priests and all the council sought for witness against Jesus to put him to death; but found none.

35 For many bare false witness against him, but their witness agreed not together.

36 And there arose certain, and bare false witness against him, saying,

37 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

38 But not even in this regard did their witness agree together.

39 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

40 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the
Blessed?

41 (LK. 22:67-68) But he said unto them, If I tell you, ye will not believe:

42 And if I also ask you, ye will not answer me.

43 (LK. 22:70) Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

44 (MK. 14:63-65) Then the high priest rent his clothes, and saith, What need we any further witnesses?

45 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

46 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the guards did strike him with the palms of their hands.

47 (JN. 18:28-31) Then led they Jesus from Caiaphas unto the Praetorium: and it was early; and they themselves went not into the hall, lest they should be defiled; but that they might eat the passover.

48 Pilate then went out unto them, and said, What accusation bring ye against this man?

49 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

50 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

51 (JN. 18:33-38) Then Pilate entered into the Praetorium again, and called Jesus, and said unto him, Art thou the King of the Jews?

52 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

53 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

(LK. 23:5) But they were the more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

(MT. 27:13) Then said Pilate unto him, Hearest thou not how many things they witness against thee?

(LK. 23:6-16) When Pilate heard of Galilee, he asked whether the man were a Galilean.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

Now when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

And he questioned with him at great length; but he answered him nothing.

And the chief priests and scribes stood by and vehemently accused him.

And Herod with his soldiers dealt with him contemptuously, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.
65 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

66 And Pilate, when he had called together the chief priests and the rulers and the people,

67 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no guilt in this man touching the charges whereof ye accuse him:

68 No, nor yet Herod: for he sent him again to us; and, lo, nothing worthy of death has been done by him.

69 I will therefore chastise him, and release him.

CHAPTER 17

1 (MT. 27:15-23) Now at the feast the governor was wont to release unto the people a prisoner, whom they would.

2 And they had then a notable prisoner, called Barabbas.

3 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

4 For he knew that for envy they had delivered him.

5 Moreover, while he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

6 But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus.

7 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

8 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.
9 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

10 (MT. 27:26-27) Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

11 Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him the whole band of soldiers.

12 (MT. 27:29-31) And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

13 And they spit upon him, and took the reed, and smote him on the head.

14 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

15 (MT. 27:3-8) Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

16 Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that.

17 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

18 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

19 And they took counsel, and bought with them the potter’s field, to bury strangers in.

20 Wherefore that field is called, The Field of Blood, unto this day.

21 (LK. 23:26-32) And as they led him away, they laid hold upon one Simon of Cyrene, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
22 And there followed him a great company of people, and of women, which bewailed and lamented him.

23 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

24 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

25 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

26 For if they do these things in a green tree, what shall be done in the dry?

27 And there were also two other, malefactors, led with him to be put to death.

28 (JN. 19:17-24) And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

29 There they crucified him, and two other with him, on either side one, and Jesus in the midst.

30 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

31 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Latin, and Greek.

32 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but, This man said I am King of the Jews.

33 Pilate answered, What I have written I have written.

34 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his undergarment: now the undergarment was without seam, woven from the top to the bottom.
35  They said therefore among themselves, Let us not rend it, but cast lots for it, in order to determine whose it shall be.

36  (MT. 27:39-43) And they that passed by reviled him, wagging their heads,

37  And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

38  Likewise also the chief priests mocking him, with the scribes and elders, said,

39  He saved others; himself he cannot save. He is the King of Israel: let him now come down from the cross, and we will believe in him.

40  He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

41  (LK. 23:39-41) And one of the malefactors which were hanged railed on him, saying, Art thou not the Christ? Save thyself and us!

42  But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

43  And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

44  (Lk. 23:34) Then said Jesus, Father, forgive them; for they know not what they do.

45  (JN. 19:25-27) Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clophas, and Mary Magdalene.

46  When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

47  Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

48  (MT. 27:46-50) And about the ninth hour Jesus cried with a loud
voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

49 Some of them that stood there, when they heard that, said, This man calleth for Elijah.

50 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

51 The rest said, Let be, let us see whether Elijah will come to save him.

52 Jesus, when he had cried out again with a loud voice, yielded up the ghost.

53 (MT. 27:55-56) And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

54 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

55 (JN. 19:31-34) The Jews therefore, because it was the day of preparation, that the bodies should not remain upon the cross on the sabbath, (for that sabbath was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

56 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

57 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

58 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

59 (JN. 19:38-42) And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

60 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred
pound weight.

61 Then took they the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury.

62 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

63 There laid they Jesus,

64 (MT. 27:60) And rolled a great stone to the door of the sepulchre, and departed.

Comments on Jefferson Bible

• Basically, The Jefferson Bible is an interesting combination of parts from the four Gospels according to Matthew, Mark, Luke and John. There is not much that a Muslim would find objectionable within the Jefferson Bible; however, what is truly objectionable within this Bible is found only in the first part of the book and the last part of it.

• The virgin birth is missing from this Bible. The miraculous birth of Jesus is a very crucial part of his life.

• The Gospels according to Matthew, Mark and Jefferson included Joseph as a fiancée of Virgin Mary. It seems that the way they explain Mary not being stoned for adultery is by having a “cover-up”. Joseph becomes the husband of Mary; hence, he will appear to be the biological father of Jesus. Hence, no suspicion is upon Mary for adultery. The Quran does not mention Joseph. Mary is delivered from suspicion by the words of the infant Jesus – a miracle that one so young is able to speak at all.

• Jesus was a Levite, in particular a descendent of Aaron (brother of Moses). He was a cousin to John the Baptist, son of Zackariah (a descendent of Aaron). Mary was raised in the synagogue by Zackariah. This suggests that Jesus was a descendent of Aaron (who descended from Levi). Certainly he was not a descendent from Joseph through David (who descended from Judah).
• As in the Gospels according to Matthew, Mark, Luke and John, Jesus never claimed to be the son of God. The Son of God exists 3 times in this Gospel, but not by Jesus.

• It is interesting to notice what Jefferson included and what he did not include. For example, in Chapter 1, which was taken from Luke 2, he did not include the section of the shepherds and the angles, verses 2:41, 2:49-50 and the second part of verse 3:2.

• Miracles of Jesus are alluded to, but not specifically stated. Statements like, “the Jews marveled” are made, but there is no specific mention of a miracle. There may be some implicit suggestion of a miracle. It seems that Jefferson did not want to explicitly acknowledge any miracles of Jesus. This is problematic, because the “marveling” of the Jews doesn’t make much sense if no miracle was done. The Quran does mention explicitly miracles done by Jesus, through God’s permission.

• Chapter 6:54, There is a reference that Jesus declared all meats clean. Jesus never ate pork, but it seems the Christians, including Thomas Jefferson, are eager to have no dietary restrictions. This was included originally to appease the pagans.

• In Chapter 7:13, Jesus mentions the word “church”. Only in one Gospel is the word “church” mentioned. It seems like it is a made up word, not originally spoken by Jesus, who attended a synagogue and quite possibly, the whole institution of church is made up. Where in any book, such as the four Gospels, Gospel of Thomas, Gospel of Barnabas, Thomas Jefferson does it state that Jesus went into a church? It did not exist during his time.

• Starting from 16:10 onward, the part of arrest, torture and execution of Jesus is all objectionable, because this whole story does not exist in the Quran and due to the many inconsistencies in the four Gospels according to Matthew, Mark, Luke and John.
7

THE JESUS GOSPEL

In the name of Allah, Most Gracious, Most Merciful.

64. Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."

(Quran 3:64)

The previous chapters cast a lot of doubts about many verses in the Bible. Unfortunately, the Old and the New Testaments are not authorized by prophets and hence could not be accepted as totally inspired by God. Additions and deletions in the Bible by humans with various motives are scattered in many places in the Bible. Christian scholars admitted existence of copying errors by scribes. This right away negates the assumption that the Holy Ghost was always present during the copying process. Therefore the need to revise the bible becomes obvious. The question now is how we go about revising the Bible.

Judaism and Christianity present their doctrine as monotheistic religions. Judaism does not show true respect of God as in the stories when God wrestles with Jacob the whole night: (Genesis 32:24-26), Moses threatens God: (Exodus 32:32), Moses sees God’s back parts: (Exodus 33:23), God
looks like a drunken man: (Psalm 78:65) and so on. Moreover, Judaism does not show respect to many of the prophets either as in the stories of drunken and naked Noah: (Genesis 9:20-23), the two daughters of Lot slept with him and got pregnant: (Genesis 19:30-36), Moses asked God to repent for this evil act against the Israelis: (Exodus 32:12), and so on.

On the other hand, the Quran radiates an exalted image of God and true respect of the prophets. There are remarkable similarities in the commandments of God in the Bible and the Quran because Muslims believe that Judaism, Christianity and Islam all originate from the same God. Furthermore, the Quran has many similar stories as those of the bible. The general stories of Adam, Noah, Abraham, Ismael, Isaac, Jacob, Joseph, Moses, David and Jesus are quite similar. The message of monotheism in the Quran is very clear and unambiguous.

The Quran as a text is undoubtedly preserved by the promise of Allah Himself. Furthermore, the recitation of the Quran, anywhere on Earth, is the same recitation as that of the Prophet. In the written Quran there are some symbols that indicate that the Prophet joined verses or break long verses in his recitation. These symbols are listed at the end of the Quran. Therefore, in reciting the Quran, Muslims use those symbols to stop where the Prophet stopped and continue where he continued. It is quite exceptional to imagine the Power of God’s promise to secure the Quran in writings as well as in readings. Reciting the Quran is an established science in Islamic schools. The Quran is 604 pages long. During the time of the Prophet thousand of his companions memorized the whole 604 pages. In the present time millions of Muslims everywhere memorize the whole Quran by heart. This memorization process is passed from one generation to the next. This process emphasizes the correct pronunciation and the reading style of the Prophet. One can listen to the recitation of the Quran from Indonesia, India, Iraq, Morocco, or the USA with no difference. Therefore, as promised by Allah, the Quran is preserved by memorization that follows the recitation style of the Prophet and by text. No other Holly Book is preserved this way.

Consequently, the Quran can be used as a source of the revised Bible. Any Biblical verse that contradicts Islamic traditions should be modified.
7.1 New Testament Scrutiny

Are the New Testament Texts authentic? This seems like a simple question that requires a simple yes or no based upon one’s belief. However, the elaborate answer involves the definition of the New Testament and the definition the word authentic. If the New Testament means Christian material in any of the many versions of Bible that exist in the market that were copied and translated by many scribes without any errors and without intentional addition or deletion of any verse or verses. If authenticity means that all the New Testament texts can be traced back to Jesus as inspired Words of God, then the answer should be a resounding “yes.” But if one assumes that the “general” teachings of Jesus and the “general” stories in the New Testament are “almost” the same in the four Gospels according to Matthew, Mark, Luke and John and that the New Testament is consistent with the Old Testament, then this one is not aware that outside Church wall sacred Christian Texts are under assault from scholars and laymen making a case that the New Testament is not the Last Word.

Christian scholars do not generally agree on the authenticity of the Bible. The Reverend Timothy A. Friedrichsen, a New Testament professor at the Catholic University in Washington, D.C. said: “The Scriptures are both a human and divine reality. They are not divine words that were dropped out of heaven or forced into a person to write down.” A Southern Baptist theologian offered a more absolute response. “Southern Baptists are adamant about the inerrancy and sufficiency of the Bible,” said Malcolm Yarnell, director of the center for Theological Research at the Southwestern Baptist Theological Seminary in Forth Worth, Texas. Even conservative Bible scholars admit to uncertainties in parts of the text based upon well documented evidences.

Faith aside, most modern translations carry an asterisk near the end of the Gospel according to Mark, where the writer deals with the resurrection. The footnote in the evangelical New International Version is typical “The earliest manuscripts and some other ancient witnesses do not have (Mark 16:9-20)” The disputed verses include details of Jesus’ ministry after his resurrection, details that Christians celebrate today. The verses include Mark’s version of the “Great Commission,” telling his disciples to “Go into all the world and preach the good news to all creation.” This section ends with Jesus’ ascension into heaven. How did those verses, which do not exist in the earliest and best manuscripts of Mark, get there? Were
they in the original but lost for a while? Or were they added by a later scribe? Scholars are silent about this issue.

The Gospel of the Ebionites was preserved by Epiphanius of Salamis, one of the fathers of Church, in the latter part of the fourth century. Unfortunately, he was a rather a hostile witness to the traditions contained in their Gospel and his statements were at times confusing or contradictory. According to Eusebius’ Church History, the Ebionites accepted Jesus as the Messiah, but they differed with the Catholic Church in the following:

1. Denied the divinity of Jesus.
2. Denied that Jesus is the Son of God.
3. Believed that salvation is not achieved by faith in Jesus, but only by the Mercy of God.
4. Reproach Christians for eating unclean meats.
5. Practice circumcision and observe the Law of Moses.
6. Refused to accept that Jesus abolished or abrogated the Jewish Law.
7. Refused to acknowledge that Jesus had a pre-existed life.
8. Rejected the Gospel of John and all the epistles of Paul, whom they called an apostate from the law owing to his claims that belief in Christ made the entirety of Jewish law irrelevant for salvation.
9. Held James in the highest regard, while Paul was considered “The Enemy”, (Matt 13:25–40).

Many uncanonized Gospels and the canonized Epistle of James do not acknowledge crucifixion, resurrection and ascension of Jesus. Jesus is mentioned only twice in James 1:1 and James 2:1. In James 5.10-11, it was Job and not Jesus who serves as an example of endurance and willingness to suffer for the purpose of God. This is totally against Pauline Christianity which is based upon the ultimate suffering and crucifixion of Jesus for the human sins. The Epistle emphasizes that faith has to be accompanied with wisdom (1:2-8) and declares that faith without works is dead (2:14-26). This is totally against Paul in his epistles to the Roman and Galatians that stress on belief in Jesus, born again, Jesus loves you, Jesus dies for you and all the other nice slogans that does not require even believing in the Ten Commandments. James was not merely talking about the importance of works; he was making his case by asserting it against Paul’s view that faith alone, without works, is sufficient. Christianity is not presented in contrast with Judaism. There is no “us versus them”
mentality. Instead Christianity is presented as a fulfillment of the Jewish faith. The only distinction is that Jesus is recognized as the Messiah and the emphasis on the spirit of the Jewish Law.

In Chapter 3, evidence was presented that shows that over 50 verses of the New Testament were deleted from modern versions of the Bible. The serious question about these deleted verses is: Who added them in the beginning? And why? There are big sections that were added in Mark 16:9-20 and John 7:53 to 8:11. These are clear evidence that the Church has tampered with the New Testament. Are the above verses “inspired corrections,” “inspired additions,” or “inspired deletions.”? As for the intentional addition of New Testament verses, Sir Isaac Newton proved that the words “the Father, the Word and the Holy Ghost: and these three are one,” 1 John 5:7, in support of the Trinity doctrine, did not appear in the original Greek Scriptures. He accomplished that by using early Church writers, the Greek and Latin manuscripts and the testimony of the first versions of the Bible. The only Greek manuscripts in any form which support the words, “in heaven, the Father, the Word and the Holy Ghost and these three are one; and there are three that bear witness in earth,” are the Montfortianus of Dublin, copied evidently from the modern Latin Vulgate; the Ravianus, copied from the Complutensian Polyglot; a manuscript at Naples, with the words added as a marginal note by a recent hand of Cardinal Ximenes in Codex Ottobonianus in 1515 on the strength of a late Greek manuscript corrected from the Latin. However, all the old versions omit the words and the oldest manuscripts of the Vulgate omit them. It is as simple as that. The Bible was throughout time corrected by human hands. Newton states that this verse appeared for the first time in the third edition of Erasmus’s New Testament. Finally, Newton considered the sense and context of the verse, concluding, “Thus is the sense plain and natural and the argument full and strong; but if you insert the testimony of ‘the Three in Heaven’ you interrupt and spoil it.”

7.2 Please Revise the Bible, Again – Final Revision

Christianity is a controversial religion. The original founder of this great religion is not. After 2000 years, we have at our disposal many versions of the Bibles, with significant differences. Based on all the evidence listed in this book and other references that examine contradictions of the New Testament and with the admission of Christian scholars, there is an urgent need to produce a unified single Gospel that unites the many Christian sects as a first step. To reconstruct the Gospel of Jesus (Pbuh) as close as
it can be and to produce one single Gospel without inconsistencies, three Christian sources and the Quran should be used:

1. The Jefferson Bible: President Jefferson single-handedly compiled the four Gospels into one single Gospel in 10 years, thus eliminating inconsistencies between the four Gospel according to Matthew, Mark, Luke and John. President Jefferson purchased a copy of the Quran, taught himself Arabic and some Arabic grammar.

2. The Epistle of James: James was the leader of the Jewish Christians in Jerusalem and the brother of Jesus. His Epistle is in harmony with previous messages in the Bible.

3. The Gospel of the Ebionites: as extracted and preserved in a few quotations in the writings of Epiphanius. The original title of this gospel is unknown. The Ebionites were a group of Jewish Christians who were well-known up to the third century. Epiphanius incorrectly entitles this the “Hebrew” Gospel and alleges that it is an abridged, truncated version of the Gospel of Matthew. Although Irenaeus (late in the second century) attests to the existence of this gospel, we are dependent solely upon the quotations given by Epiphanius for our knowledge of the contents of the text.

4. The Quran: the true authentic and preserved Words of God in the Quran: Many verses in the Quran address events and sayings of Jesus. Chapter 19 of the Quran details the miraculous birth of Jesus and his first miracle as a baby, when he talked to defend Virgin Mary.

This suggested Gospel will never be the same as the lost-for-ever original Gospel of Jesus, but it will be closer to it than any other version of the New Testament. This should be followed by another step to unite Christians and Muslims under a single unifying true monotheistic religion. This project should be undertaken by Christian scholars with some help from Muslim scholars. Is this a farfetched unrealistic dream? No, it is not. If Christian scholars seek the benefit of the average reader of the Bible and if both Christians and Muslims seek true peace and mutual understanding that they deserve under One God that they both believe in.

The Holy Quran has titles of three chapters related to Jesus:

1. Surah 3: The family of Imran (of Mary). Ayat 31 to 53 describe the miracles related to Jesus’ birth and his ministry.

2. Surah 5: The Table. Ayah 109 to 120 describe the miracles of Jesus.

3. Surah 19: Mary, Ayah 16-40 detail the birth of Jesus and how Mary
was slandered by her people, but Jesus confronted them while he was a baby!

The following are a collection of major verses of the Holy Quran that deals the birth, life, miracles and ascension of Jesus.

Surah An-Nisa’ (Women), Surah 4, Ayah 171, States the facts about Jesus: “O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah ‘Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, (‘Be!’ - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh) created by Him; so believe in Allah and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allah is (the only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs."

Surah Al ‘Imran (The Family of ‘Imran, the House of ‘Imran), Surah 3, Ayah 33 to 51, tell the story of the birth of Mary and her growing up:

33. Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of ‘Imran above the ‘Alamin (mankind and jinns) (of their times).
34. Offspring, one of the other, and Allah is the All-Hearer, All-Knower.
35. (Remember) when the wife of ‘Imran said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing.”
36. Then when she delivered her [child Maryam (Mary)], she said: “O my Lord! I have delivered a female child,” - and Allah knew better what she delivered, - “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the outcast.”
37. So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She said, “This is from Allah.” Verily, Allah provides sustenance to whom He wills, without limit.”
38. At that time Zakariya (Zachariya) invoked his Lord, saying: “O my
Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

39. Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): “Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of ‘Iesa (Jesus), the Word from Allah (“Be!” - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” Allah said: “Thus Allah does what He wills.”

41. He said: “O my Lord! Make a sign for me.” Allah said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.”

42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Alamin (mankind and jinns) (of her lifetime).”

43. O Mary! “Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka’i (bow down etc.) along with Ar-Raki’un (those who bow down etc.).”

44. This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word [“Be!” - and he was! i.e. ‘Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.”

46. “He will speak to the people in the cradle and in manhood, and he will be one of the righteous.”

47. She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: “Be!” and it is.

48. And He (Allah) will teach him [‘Iesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurat (Torah) and the Injeel (Gospel).

49. And will make him [‘Iesa (Jesus)] a Messenger to the Children of
Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.

51. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

Surah Maryam (Mary), Surah 19, Ayah 16 to 40, tell the story of the birth of Jesus:

16. And mention in the Book (the Qur’an, O Muhammad, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: “Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah.”

19. (The angel) said: “I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son.”

20. She said: “How can I have a son, when no man has touched me, nor am I unchaste?”

21. He said: “So (it will be), your Lord said: ‘That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah).’”

22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: “Would that I had died before this, and had been forgotten and out of sight!”

24. Then [the babe ‘Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: “Grieve not! Your Lord has provided a water stream under you;

25. “And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.”
26. “So eat and drink and be glad, and if you see any human being, say: ‘Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day.’”

27. Then she brought him (the baby) to her people, carrying him. They said: “O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing).

28. “O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.”

29. Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?”

30. “He [‘Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;”

31. “And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live.”

32. “And dutiful to my mother, and made me not arrogant, unblest.

33. “And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”

34. Such is ‘Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that ‘Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, “Be!” and it is.

36. [‘Iesa (Jesus) said]: “And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah’s Religion of Islamic Monotheism which He did ordain for all of His Prophets).”

37. Then the sects differed [i.e. the Christians about ‘Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by saying that ‘Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

38. How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the Zalimun (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.
40. Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

Surah Al-Ma’ida (The Table, The Table Spread), Surah 5, Ayah 110 to 120 describe the miracles of Jesus:

110. (Remember) when Allah will say (on the Day of Resurrection). “O ‘Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’ “

111. And when I (Allah) put in the hearts of Al-Hawarieen (the disciples) [of ‘Iesa (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”

112. (Remember) when Al-Hawariun (the disciples) said: “O ‘Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” ‘Iesa (Jesus) said: “Fear Allah, if you are indeed believers.”

113. They said: “We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

114. ‘Iesa (Jesus), son of Maryam (Mary), said: “O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”

115. Allah said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the ‘Alamin (mankind and jinns).”

116. And (remember) when Allah will say (on the Day of Resurrection): “O ‘Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allah?’ “ He will
say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

117. “Never did I say to them aught except what You (Allah) did command me to say: ‘Worship Allah, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. “If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.”

119. Allah will say: “This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).

120. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

Surah Al ‘Imran (The Family of ‘Imran, The House of ‘Imran), Surah 3, Ayah 52 to 60, tell the story of the betrayal and ascension of Jesus:

52. Then when ‘Iesa (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allah’s Cause?” Al-Hawariun (the disciples) said: “We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah).”

53. Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. La ilaha ill-Allah - none has the right to be worshipped but Allah).

54. And they (disbelievers) plotted [to kill ‘Iesa (Jesus)], and Allah planned too. And Allah is the Best of the planners.

55. And (remember) when Allah said: “O ‘Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ‘Iesa (Jesus) is Allah’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad, ‘Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur’an] till the Day of Resurrection. Then you
will return to Me and I will judge between you in the matters in which you used to dispute.”

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.”

57. And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad) of the Verses and the Wise Reminder (i.e. the Qur’an).

59. Verily, the likeness of ‘Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” - and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

Surah An-Nisa’ (Women), Surah 4, Ayah 157-159, state that Jesus was neither killed or crucified, but God raised him up:

157. And because of their saying (in boast), “We killed Messiah ‘Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah,” - but they killed him not, nor crucified him, but the resemblance of ‘Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ‘Iesa (Jesus), son of Maryam (Mary)];

158. But Allah raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Iesa (Jesus) or a Jew’s or a Christian’s] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.

In many verses in the Quran, God repeats the facts about Mary and Jesus, and warns against associating anyone with Him, or believing that God has a son:

Surah 2, Ayah 87: “And We gave ‘Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]”
History of Truth

Surah 3, Ayah 45: “(Remember) when the angels said: “O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ['Be!' - and he was! i.e. ‘Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.”

Surah 21, Ayah 91-92:

91. And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh - Jibrael (Gabriel)], and We made her and her son ['Iesa (Jesus)] a sign for Al-‘Alamin (the mankind and jinns).
92. Truly! This, your Ummah [Sharia or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).

[Tafsir Ibn Kathir]

Surah 18, Ayah 1-5:

1. All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book (the Qur’an), and has not placed therein any crookedness.
2. (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allah Islamic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).
3. They shall abide therein forever.
4. And to warn those (Jews, Christians, and pagans) who say, “Allah has begotten a son (or offspring or children).”
5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.
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GLOSSARY

Allah: The name of God of all Muslims and Christians in the Middle East.

Avatar: In Hindu myth, the descent of a god to earth in human form. More generally used of a person who is believed to embody or incarnate the divine.

Axial Age: The term used by historians to denote the period 800-200 BC, a time of transition during which the world major religions emerged in the world.

Ayah: (plural Ayat) (Arabic) Sign, parable. In the Quran, the manifestations of God in the world, or one verse in the Quran.

Brahman: (Hindi) The Hindu term for the sacred power that sustains all existing things; the inner meaning of existence.

Buddha: (Hindi) the enlightened one. The title applies to the numerous persons who have attained nirvana (q.v.) but it is often used of Siddhartha Gautama, the founder of Buddhism.

Dogma: (Greek) used by the Greek Christians to describe the hidden, secret traditions of the Church, which could only be understood mystically and expressed symbolically. In the west, dogma has come to mean a body of opinion, categorically and authoritatively stated.

El: The high God of Canaan who seems also to have been the God of Abraham, Isaac, and Jacob.

Epiphany: The appearance of a god or goddess on earth in human form.

Gentile: (Hebrew) One who is not Jewish.

Goy: (plural goyim) (Hebrew) Non-Jews or Gentiles.

Idolatry: the worship of a human or man-made entity instead of the transcendent God.

Incarnation: the embodiment of God in human form.

Islam: (Arabic) Surrendering to the Will of God.

Kerygma: (Greek) used by the Greek Christian to denote the public teaching of the Church, which can be expressed clearly and rationally, as opposed to its dogma (q.v.), which could not.

Logos: cosmic reason, used in ancient Greek philosophy, as the divine source of order and intelligibility.
**Monotheism:** the belief that the universe is created and governed by one God.

**Nirvana:** (Hindi) literally "cooling off" or "going out" like a flame; extinction. Term used by Buddhists to denote the ultimate reality, the goal and the fulfillment of human life and the end of pain. It is impossible to define in rational terms but belongs to a different order of experience.

**Shiah:** (Arabic) the party Of Ali; Muslims who believe that Ali ibn Abi Talib (son-in-law and cousin of the Prophet Muhammad), and his descendants should lead the Islamic nation.

**Sunnah:** (Arabic) practice. Those customs sanctioned by tradition to imitate the behavior and actions of the Prophet Muhammad.

**Sunni:** (Arabic) the term used to denote the majority of Muslims (over 95%) whose Islam is based upon the Quran and the Sunnah (q.v.).

**Surah:** (Arabic) a chapter in the Quran.

**Yahweh:** the name of the God of Israel. Yahweh may originally have been the god of another people, and adopted by the Israelites.
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