Please, Revise the Bible, Again!

Final Revision

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DEDICATIONS

To The God of the universe.

Thank You for showing me Your way.

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

Amen.

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 religions.

Three years ago on Christmas day, my granddaughter Dannah Diebas asked me a question: how can God be baby Jesus? This was the intuition of a 5 years 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 Diebas, and my granddaughters: Dannah, Daliah, and Deyalah.

Many friends shared their valuable comments on the manuscript. Special thanks to Imam Dr. Yusuf Kavakci of Islamic Association of North Texas, Brothers K. A. Shariff, Dr. Fouad Elrefai, David McClung, Ray Santillian Jr., Aftab Ahmad, Shehab Anwar, and Rich D.

May God bless them all, and reward them on the Day of Judgment.

- To all who contributed – my undying gratitude.
- To all who seek the truth – my unfaltering encouragement.

Preface
God sent many prophets to mankind with the same message “He is one and Only. He is the only One to worship”. As a prophet delivered the message, some people believed, and others rejected the message. From generation to generation, the message of the Unity of God was distorted and tainted by mankind through additions of some concepts and beliefs that brought the original message closer to human imagination, like adding idols that human can see and touch, or adding attributes to God that made Him love, marry, and have children. The original message is pure and simple that He is the creator of everything in this universe, He takes care of all His creatures, humans cannot see him because the human mind is limited, and God is not limited to certain time, space, power, knowledge, or anything for that matter. Rather than accepting this concept of unlimited God, humans tend to visualize God as limited like everything they experience in their lives.

Judaism, in the Old Testament, shows a lot of human attributes to God such as: God regrets making man, God smells sweet savor, God wrestles with Jacob, Jacob saw God face to face, and Moses sees God’s back parts. These are obscene and imperfect descriptions of the Perfect God. Probably, these were the attempts of the writers of the Old Testament to bring a picture of God that people could imagine. This was not a correct approach to emphasize the concept of unlimited God, especially if there are verses in the Old Testament that clearly depict God as an entity beyond and above all His creation.

Out of all religions, 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. 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. 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 been also 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 who 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. 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.

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.

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.

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

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:

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

Gal.3: 13 "Christ hath redeemed us from the curse of the Law”.

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 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 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 angles 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.


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]

The 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!" 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 January, 2004 Reverend Pat Robertson visited Israel, and declared there that Muslims worship the moon-god "Hubal". He chooses to ignore, or does not know, 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 layman knows.

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

Holy Quran 41:37 “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”

Unfortunately, many Christians believe Reverend Pat Robertson that God of the Muslim is the moon-god.
The Quran literally means “the recital.” Muslims regard the Quran as the authentic revelation of God to Muhammad, revealed in Arabic by Gabriel, the Angel of revelation to all the Messengers of Allah. This divine revelation of the Quran implies that the words are divinely given; so any text of the Quran can be interpreted in the light of other Quranic texts. Both Islamic and non-Islamic scholars agree on the essential integrity of the text of the Quran throughout its history. Because of the distortion of all previous Holy Books by humans, God kept his promise that He Himself will protect the Quran. The Quran is complete and authentic. Nothing of it is missing and no more of it is expected. Its authenticity is beyond any doubt, and no serious scholar or intellectual has ventured to question its genuineness. God made it incumbent upon Himself to protect it against distortion of any kind. Thus it is given to mankind as the standard or the criterion by which all other books are judged. Consequently, whatever agrees with the Quran is accepted as divine truth, and whatever differs from the Quran is rejected. God says:

Surah 15, Ayah 9 “We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”

The purity of the text of the Quran through fourteen centuries is a foretaste of the eternal care with which Allah’s Truth is guarded through all ages. Allah’s Pure and Holy Truth will never suffer eclipse in any time or in any place. Unlike any other book since the Quran was revealed, millions of Muslims (Arabs and non-Arabs) memorize the whole Quran by heart. Some of them have been able to memorize the entire Quran by the age of ten. This is a simple and yet an overwhelming fact. Not only did God preserve the text of the Quran, but also the style of reciting the Quran by today’s Muslims is exactly the same style of recitation as that of Muhammad himself. Muslims, when reading verses of the Quran, stop where the Messenger of Allah stopped, and continue where he continued. One may really wonder about the strength of God’s promise to preserve the Quran in writing, reading as well as in memorization by millions of Muslims. When one recites the Quran, one is reading the authentic Words of the One and Only God, with the exact reading style of the greatest man who ever lived. This is definitely an enormous spiritual experience.

From the very beginning of the revelation, the Messenger of Allah and the Muslims recited the Quran by heart, and the scribes wrote it down in his presence. The Quran therefore starts with two elements of authenticity that no other book has: true divine inspiration and immediate recording and memorization. This continued until the death of Messenger of Allah. This memorization of the Quran by heart was crucial because not everyone could write, but everyone was able to recite. About thirty thousand companions of the Prophet memorized the whole Quran during his time. The Arabs at that time used to memorize very long poems. All these
poems exist in the present Arabic literature. So it was not difficult for the Arabs to memorize a very long text by heart. Also the fact that millions of present day Muslims know the entire Quran by heart provides an assurance that it was done before. This memorization of the Quran provides a considerable advantage because of the double-checking that occurred when the definitive text was compiled.

God stated in the Quran, that He made the Quran easy:

Quran 54:17 “And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?”

This is again another promise from Allah to make it easy to memorize the whole Quran, 604 pages. I would like to find a Christian theologian who memorizes the whole Bible, the whole New Testament, or even the whole four Gospels for that matter.

There is a common misconception in the West that Muslims hate Christians. Islam recognizes Christians as the nearest to Muslims. Allah states otherwise:

Quran 5:82 “…and nearest among them (mankind) in love to the believers (Muslims) will you find those who say 'we are Christians': because among these are men devoted to learning and men who have renounced the world, and they are not arrogant”

Allah also orders the Muslims not to argue with “The people of the book” (Jews or Christians) unless it is in a nice way.

Quran 29:46 “And argue not with the people of the book unless it be in [a way] which is better [than mere arguing], except with such of them that do wrong, and say [to them]: 'We believe in that which has been revealed to us and revealed to you, and our God and your God is One, and to Him we have submitted (literally: 'We are Muslims')”

However Islamophobia is taking over the Western media, and some top politicians in the West. On August 7, 2006, President Bush tried to explain the war in Lebanon by saying “They (terrorists) try to spread their jihadist message -- a message I call, it's totalitarian in nature -- Islamic radicalism, Islamic fascism, they try to spread it as well by taking the attack to those of us who love freedom.” A moment later, he said "Islamo-fascism" was an "ideology that is real and profound". White House spokesman Tony Snow told the “Atlanta Journal-Constitution” Aug. 11 that the president will continue to use this phrase. On August 10, 2006, Bush said that an alleged British terror plot to blow up planes flying to the United States was further proof “that this nation is
at war with Islamic fascists who will use any means to destroy those of us who love freedom, to hurt our nation."

This is not the first time that Bush and members of his Administration have used this deliberate coupling of Islam with evil ideologies or actions, such as fascism or terrorism. Bush referred to “Islamo-fascism” in his address to the National Endowment for Democracy, Oct. 6, 2005. Sen. Rick Santorum (R-PA) addressing Christians United for Israel (CUFI) held their first Washington-Israel Summit in Washington D.C., July 2006, declaring “Islamic fascism is a mosaic…” Unfortunately, in a debate on May 3, 2007, some of the Republican presidential candidates used the phrases Islamic fascism and war of ideology!

In Britain, the term “Islamophobia” was not used in government policy until 1997, when the race relations think tank Runnymede Trust published the report “Islamophobia: A Challenge For Us All” (http://www.runnymedetrust.org/publications/pdfs/islamophobia.pdf). In a section entitled The Nature of Islamophobia, the report itemizes eight features that Runnymede attributed to Islamophobia:

1. Islam is seen as a monolithic bloc, static and unresponsive to change.
2. Islam is seen as separate and “other”. It does not have values in common with other cultures, is not affected by them and does not influence them.
3. Islam is seen as inferior to the West. It is seen as barbaric, irrational, primitive, and sexist.
4. Islam is seen as violent, aggressive, threatening, supportive of terrorism, and engaged in a Clash of Civilizations [an idea enunciated by Prof. Samuel P. Huntington, with the publication of his book, “The Clash of Civilizations and the Remaking of World Order” Simon & Schuster; 1998].
5. Islam is seen as a political ideology, used for political or military advantage.
6. Criticisms made of ‘the West’ by Islam are rejected out of hand.
7. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society.
8. Anti-Muslim hostility is seen as natural and normal.

So where do go from here? The Christian Crusaders definitely do not have basic knowledge about Islam, and they don’t understand the peaceful nature of Islam. They also do not know their Bible either. They raise slogans like war of ideology, war on Islam, clash of civilizations. When the American Columnist Ann Coulter declared “We should invade their (Muslim) countries, kill their leaders and convert (them) to Christianity”, how does she suggest to do that? Can the Christian
crusaders wipe out over 1.5 billion Muslims from Earth? Muslims are humans, they believe in peace, dignity, and most of all they believe in the One and Only God.

Now we are at crossroad:

- Either to stage a war of ideology, war on Islam, and clash of civilizations between Islam and Christianity, this may end up destroying the life that we know now.
- Or have a peaceful and civilized dialogue between the largest two religions on earth.

Certainly the first option is rejected, and the second option requires major preliminary steps. The basis for this dialogue is the Bible and the Quran. Muslims have one original Quran in Arabic text, and all Muslims everywhere on earth agree on this single authentic text. The biggest obstacle for a useful dialogue is that Christians do not have one single text of the Bible. This is not a new idea, president Thomas Jefferson attempted to consolidate the whole New Testament in one single Gospel to eliminate contradictions between the existing four Gospels.

Christian scholars have to agree on one unified copy of the New Testament. As it is stands right now, no one can really claim the Bible that we have now is the authentic words of God, if one accepts the fact that God does allow contradictions or inconsistencies. This is a big helping hand first for the Christians who read the New Testament carefully, and second for a beneficial interfaith dialogue between Christians and Muslims.

Hundreds of books have been published by Christian scholars on the topic of contradictions which have resulted in the existing versions of Bible after centuries of continuous revisions, corrections, additions, and deletions of verses of the Bible.

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.
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 do that 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.

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.

References


Chapter 1
Introduction

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. But 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 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 that 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

"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.

"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

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).

"Of this band of dupes and impostors, Paul was the great corruptor of the doctrines of Jesus.”--Jefferson in a letter William Short, April, 13, 1820.
“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...” 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

“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.” Letter to James Smith (1822)

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, 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, 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'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 in American Literature, June 2004, 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 this work 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. And 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. He 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.

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. And 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 can greater is equivalent to equal.

Christians are continuing to shrink in USA and Europe because an educated population, which applies its mind to religious questions, cannot keep on managing contradiction between this 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. And 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 contradictions 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.”

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

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

Deuteronomy 31:25-29 “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.”

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

Jeremiah 8:8 “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?”

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”:

Revelation 22:18-19 “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.”
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:

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

Joshua 10:13 “..Is this not written in the Book of Jashar?..”

1 Kings 11:41 “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 Chronicles 29:29 “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.”

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:

Surah 3, Ayah 6 “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-Mushrikun (those who associate anyone or anything with Allah)”

This religion of Abraham existed until the time of Muhammad. The Christian Palestinian historian Sozomenus described “pre-Mosaic 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 won’t 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.

1.1 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. 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 traveling 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 316? 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.!

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 outdated 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.”
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.”**

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 choose to ignore, or do not know, 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:

> **Holy Quran 41:37 “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”**

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, 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, and for those who are interested, can read the book of Bill Baker, **“More In Common Than You Think, The Bridge between Islam and Christianity,”** Defenders Publications, 1998.
1.2 Simple proof for the Authenticity of the Quran

Prophet Muhammad has been accused with all sorts of lies. One of the accusations of the Pagans in Makkah that he had secret Christian and Jewish companions that taught him the Jewish and Christian history. Past and present critics of Islam enjoy this theory of secret companions. If this theory holds, we would like to add other names to these “secret” companions such as the American astronomer Vesto M. Slipher, Dr. Edwin Hubble, and Professor Alan Guth among many other astronomy and physics scholars.

In 1912 the American astronomer Vesto M. Slipher (1875-1969), working at the Lowell Observatory in Arizona, discovered the “red shift,” which paved the way to the Big Bang, one of the greatest discovery in the twentieth century.

Edwin Hubble (1889-1953) studied at the Yerkes Observatory, and in 1917, received a doctorate in astronomy from the University of Chicago. Hubble developed a classification system for the Galaxies he observed. In 1924, he saw a large number of galaxies beyond our Milky Way. It was then he discovered that Galaxies were moving away from each other at a constant rate in 1929. He announced the discovery of the linear relation between distant galaxies and their red shifts. This relation, which was called Hubble constant, helps astronomers to introduce the Big Bang, determine the age of the universe, and prove that the universe was expanding.

Professor Alan H. Guth, of MIT introduced the inflation theory that explained a number of puzzling features of the conventional Big Bang in 1998. It accounts for the fact that the closely packed infant universe expanded neither so slowly that gravity could crush it back into nothingness, nor so fast that it could thin out before galaxies and stars could form. The inflation theory proposed a fine balance of the density of the universe. Too much density would close the universe round on itself and collapse; too low density would open out the universe uncontrollably.

The Big Bang and expansion of the universe are considered the most awesome discoveries of the twentieth century. The evidences the Big Bang and expansion of the universe are so powerful to the extent that they are considered a fact. The discussions of cosmologists are focusing now on the mechanism and the factors that affect this expansion.

The Quran refers to the Big Bang in one short Ayah (verse), presenting an accurate outline to the conditions that led to creating the universe:

Surah (chapter) 21, Ayah (verse) 30 “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation) before We clove them asunder?”
In the above Ayah, Allah declares clearly that the universe (the skies and the earth) was joined together, and then Allah caused it to explode. There is a very important choice of words in the original Arabic text whose translation is given above. The Arabic word "ratq" translated as "joined together" means "mixed in each, blended" in Arabic dictionaries. It is used to refer to two or more different substances that make up a whole. The phrase "We clove them asunder" is the verb "fataqa" in Arabic and implies that something comes into being by tearing apart or destroying the structure of "ratq." In this Ayah, skies and earth are at first subject to the status of "ratq" and then they exploded. Intriguingly, cosmologists speak of a "cosmic egg" that consisted of all the matter in the universe prior to the Big Bang. In other words, all the heavens and earth were included in this egg in a condition of "ratq." This cosmic egg exploded violently causing its matter to "fataqa" and in the process created the structure of the whole universe.

The accuracy of the Arabic words of such divine description of starting the universe is well beyond comprehension. A cosmic fact was revealed to an unlettered Arab that took humanity one thousand and four hundred years to discover. This Ayah addresses the unbelievers with an overwhelming challenge. No one can claim that Muhammad had knowledge of spectroscopic observations or he had instruments to measure red shifts of distance galaxies. Also, he was not a genius mathematician. This Ayah, as with many of the scientific miracles in the Quran, addresses the unbelievers in a strong challenge. If they could not use their intuition to figure out the existence and the uniqueness of One Creator and to believe in the authenticity of the Quran, then they can listen to an unlettered Arab explaining the creation of the universe.

Allah refers to the expanding universe in the following verse:

Surah (chapter) 51, Ayah (verse) 47 "We have built the firmaments with might and we indeed have vast power."

The above translation does not reflect the actual meaning of the Ayah. Any Arab speaking person will translate the above verse as follows:

"We have built the skies with might and we indeed are expanding (them)"

The Arabic verb used means continually expanding, and refers to the previous noun that is the skies. Other translations of this verb include "width and generosity", and "to make them wider." One of the translations called "The choice" or in Arabic "Montakhab", stated clearly its Arabic meaning that the universe is expanding.

The fact is that Allah described the expansion of the universe in a short sentence. Muhammad stated this fact that took humanity ages to discover and measure. Who told him that? This fact could not be envisioned in the seventh century and authored by an unlettered Arab when he had
no previous knowledge about cosmology. It must have been a divine inspiration from the Creator of the Universe!

The fact is the Quran is authentic and valid for all times, ages, and places. The above two verses confirm this fact, when these verses were understood and validated after 14 centuries of the revelation. It is now obvious the powerful statement of the Quran which states:

Surah (chapter) 15, Ayah (verse) 9 “We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”

The purity of the Arabic text of the Quran through fourteen centuries is a foretaste of the eternal care with which Allah’s Truth is guarded through all ages. Allah’s Pure and Holy Truth will never suffer eclipse in any time or in any place. Unlike the Bible, in the present day, millions of Muslims (Arabs and non-Arabs) memorize the whole Arabic text of the Quran by heart. Some of them have been able to memorize the entire Quran by the age of ten. This is a simple and yet an overwhelming fact. Not only did God preserve the Arabic text of the Quran, but also the style of reciting the Quran by today’s Muslims is exactly the same style of recitation as that of Muhammad himself. Muslims, when reading verses of the Quran, stop where the Messenger of Allah stopped, and continue where he continued. One may really wonder about the strength of God’s promise to preserve the Quran in writing as well as in reading. When one recites the Quran, one is reading the authentic Words of the Only God, with the exact reading style of Muhammad, the greatest man ever lived. This is definitely an enormous spiritual experience.

The Quran was introduced to Prophet Muhammad to humanity as a revelation from God. At this point we have a tremendous challenge. We have only two choices:

- Accept the whole Quran as the authentic revelation from God.
- Add other names such as the American astronomer Vesto M. Slipher, Dr. Edwin Hubble, and Professor Alan Guth among many other astronomy and physics scholars to these “secret” companions of Prophet Muhammad!!

It is now your option to pick up one of the above two choices. You be the judge.

1.3 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. And all of that 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. It is a fact of life that 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:

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

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 honor your father and mother, Matthew 15:4, or the one who called his mother Woman, John 2:4?
- The one who said love your enemies, Matthew 5:44 or the one who said he did not come to give peace on earth, but rather division, Luke 12:51.
- The one who said if some one 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 and the one who asked the apostles to sell their coats and buy a sword, Luke 12:36?
- 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,” 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 following election by strong religious establishments. Professors in colleges keep silent, because if they don’t, they would loose their income. Apologists keep silent, because if they don’t, 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 don’t, they would loose subscriptions. Shopkeepers keep silent, because if they don’t, they would lose sales during Christmas, the largest business sale of the year. Publishers and translators of the Bible keep silent, because if they don’t, they would loose sales of millions of books. Consequently, if the truth about the Bible were known, many Christians would loose their income, prestige, and fame.

1.4 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 bourgeoisie. 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. 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
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 Italian 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." She went on to say: "James Baker has directed our official spokesmen to emphasize this instruction."

• 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 seem 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're not in the middle of a war on terror. We're 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 is 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 Muslim backed by 1.3 billion Chinese (these numbers are obtained from the CIA facts 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 Wahhabi 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!

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”. 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 has 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 on the Arabian Peninsula.
- U.S. occupation of Iraq and Afghanistan.
- U.S. support for Russia, India, and China against their Muslims 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 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.

1.5 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 to 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 Muslim and 1.3 Billion Chinese.) 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.

But 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 5 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, and 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 who had written 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 Kairnavi, an Indian Muslim scholar, wrote a 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 and it is in 3 volumes. It is a thoroughly researched response to the Christian offensive 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." Maulana Rahmatullah Kairnavi 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 Kairnavi 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.

It is a fact that 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 that 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, Surah 49, Ayah 13:
“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).”

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.

1.6 References

Chapter 2

Ancient and Christian Trinities

Polytheism is defined as a multiplicity of individualistic divinities having human and/or animal forms and feelings. According to Islamic traditions, the first idols on Earth were during the time of Noah (Pbuh i.e. Peace be upon him). Noah was the tenth grandson of Adam (Pbuh). The names of these idols were Wadd, Sawaa, Yaguth, Yauq, and Nasr. They were righteous people, and everyone used to love and listen to them. When Wadd died, his followers missed him, and became very sad. Satan encouraged the people to make a picture of Wadd so they can keep it in their places, and remember this spiritual leader. They accepted Satan’s offer and became heavily involved in the pictures. When Satan saw what they did, he extended his offer to give them a statue of Wadd. Once again, they accepted Satan’s offer. Their following generation saw how their parents glorified those statues. Eventually, those statues were treated as gods, and during Noah’s time there were five idols, and that is why God caused the great flood that destroyed all that associated other gods with Him.

This story explains how Satan takes human beings step by step towards every sin, even when the intention, of the people that accepted the pictures, might have been sincere. That is why the Islamic laws prohibit all actions that may lead to major sins.

Moreover, this story indicates that Man did not invent polytheism out of nothing. Adam believed in One God. His children followed satanic steps, and converted monotheism to polytheism. As time passes, religious beliefs and traditions were adulterated and contaminated from one generation to another. That explains why most polytheistic beliefs or philosophical notions still have some elements of the monotheistic religion, and perhaps, most of the ancient mythical gods were simply monotheistic righteous people or even prophets.

Many gods as well as the embodiment of Gods in human form (incarnation) characterize polytheism. Because of their human forms and the multitude of gods, they usually fight with each other, and they marry and get children who are also gods. Since the beginning of time, knowledge and wisdom were always transmitted from parents to children. Thus, the ancient relationships of gods to humans were as close as fathers and sons.

Man’s ingenuity and inventiveness strives continually towards attaining a state of affairs where he could achieve a satisfactory result without too much effort on himself. In other words, being the weakest of creations, man has always tried to adopt the line of least resistance. The pagan or the polytheist mind, too, functioned along this line. The primitive man had always invented a religion that did not impose many requirements on his side. Feeling his own
weakness, he always strove to shift the responsibility on to the shoulders of another – a common human trait - without any exhausting effort on his part, to pacify the deity that might have become angered. In Christianity, man is considered sinner not because of what he does, but because of what Adam did! In believing that, man managed to shift the responsibility of his sins to the shoulder of Adam and his salvation to the shoulder of Jesus.

As a Muslim, I do not dare to even think that Jesus was mythical, just like what some authors suggested. However, the New Testament has irreconcilable differences in the crucifixion, resurrection of Prophet Jesus (Peace be upon him), the earthquake, the resurrection of the dead and their walking in Jerusalem as mentioned in Matthew. Moreover, the theological additions that were introduced by Paul and the writers of the Gospels make the careful reader of the Bible extremely suspicious. Christianity recognized God, but stripped Him from His attributes and gave it to Jesus, as the savior, the judge in the Day of Judgment, the Loving God …etc.

Moreover, the more knowledgeable Christian who is familiar with pagan gods in the Mediterranean area before and after the time of Jesus realizes that the early Christian missionaries compromised with the surrounding gentile pagans in order to achieve their support and conversion. Paul abolished the Law of Moses to satisfy the pagan gentiles against the saying of Jesus. Paul exempted the pagan gentiles from circumcision and eating pork, which Jesus never advocated. Paul emphasized the concept of son of god that was prevailing in this whole area while Jesus referred to himself as the son of man. Paul stressed the event of death-resurrection that was already established in the minds of gentile pagans, regardless of its conflicting details in the Gospels. Paul achieved all that by claiming that he received “visions” from Jesus, and he was speaking under the authority of the “Holy Ghost” according to his “own gospel.” And all of that was against the beliefs of the original Jewish-Christians who actually saw, lived with, and listened to Jesus.

Many early Christian theologians and historian noted the extreme similarity between Christianity and Pagan gods such as Osiris, Attis, Mithras, etc. Eusebius of Caesarea (283-371 CE) wrote:

“The religion of Jesus Christ is neither new nor strange.”

St. Augustine of Hippo (354-430 CE) wrote:

“This, in our day, is the Christian religion, not as having been unknown in former times, but as having recently received that name.”

Celsus, late second century, commenting on the similarities between Pagan and Christian beliefs:

“...are our..[Pagan beliefs] to be accounted myths and theirs [the Christians'] believed? What reasons do the Christians give for the distinctiveness of their beliefs? In truth, there is nothing at all unusual about what the Christians believe...”

There are two principal savior-gods recognized by mythologists, namely: vegetation-gods and sun-gods. Ancient man realized the crucial effect of vegetation and sun on his life. He recognized
that both sun and vegetation continuously provided him with his own life. He looked at them as saviors of his own existence. Consequently he worshiped his eternal saviors.

The vegetation theory has been brilliantly developed by Sir James George Frazer, in his *Golden Bough*, and by Grant Allen in *The Evolution of the Idea of God*. This viewpoint is concisely summarized by the noted psychologist Dr. David Forsyth:

“Many gods besides Christ have been supposed to die, be resurrected and ascend to heaven. This idea has now been traced back to its origin among primitive people in the annual death and resurrection of crops and plant life generally. This explains the world-wide prevalence of the notion. Among still more primitive tribes, as Grant Allen showed, it is not yet understood that sown corn sprouts because of the spring sunshine, and they attribute the result to divine agency. To this end they are accustomed at seed time to kill their tribal god—either in human or animal form—and scatter the flesh and the blood over the sown fields. They believe that the seeds will not grow unless the god is sacrificed and added to them in this manner. When, therefore, the crops appear, they never doubt that it is their god coming to life again. It is from this erroneous belief of primitive tribes that Christianity today derives its belief in Christ's Death and Resurrection.”

According to the advocates of the solar myth theory, the ancient crucified saviors were personifications of the sun, and their life-stories were allegories of the sun’s passage through the twelve constellations of the Zodiac. The astronomical elements in the Christian Epic are pointed out by Edward Carpenter’s *Love's Coming of Age* with characteristic eloquence:

“The Passover, the greatest feast of the Jews, borrowed from the Egyptians, handed down to become the supreme festival of Christianity, ... is, as well known, closely connected with the celebration of the Spring Equinox and the passing over of the Sun from south to north of the equator, i.e., from his winter depression to his summer dominion. The Sun, at the moment of passing the equinoctial point, stood three thousand years ago in the Zodiacal constellation of the Ram, or he-lamb. The Lamb, therefore, became the symbol of the young triumphant god. ... At an earlier date—owing to the precession of the equinoxes—the Sun at the spring passage stood in the constellation of the Bull; so, in the older worships of Egypt, and of Persia and of India, it was the Bull that was sacred and the symbol of god. ... In the representation of the Zodiac in the Temple of Denderah (in Egypt) the figure of Virgo is annotated by a smaller figure of Isis with Horus in her arms; and the Roman Church fixed the celebration of Mary's assumption into the glory at the very date (15th August) of the said constellation's disappearance from sight in the blaze of the solar rays, and her birth on the date (8th Sept.) of the same constellation's reappearance. ... Jesus himself ... is purported to have been born like the other sun gods, Baccus, Apollo, Osiris, on the 25th day of December,
the day of the Sun’s rebirth, i.e., the first day which obviously lengthens after the 21st of December.”

From time immemorial, the sun has presented the same phenomenon everywhere. It has the same phases that occur on the same date in each country. The same effect is created by its rise and its decline. The appearance, disappearance and reappearance of the glorious sun must create the same notion in the mind of ancient man inhabiting the various corners of the globe. The sun, therefore, was worshipped in many parts of the globe.

The New Testament states that Jesus had 12 disciples, though accounts vary about their identities in the Gospels according to Matthew 10:2-4 and Luke 6:13-16. 12 is also the maximum number of spheres of a fixed size which can be placed simultaneously in contact with a sphere of equal size. Splitting the heavens into such spheres around the central sphere containing the solar system caused the Ancient Greeks to define the zodiac to have 12 parts. Some ancient cults, for example one of the many forms of Horus, was considered to have 12 followers, both as 12 is the maximum possible simultaneously in contact with the central, and due to the alleged origin of some of these cults as astronomical observations. Some scholars postulate that this is also the reason that the authors of the bible chose there to be 12 apostles - a combination of the idea of Jesus as an astronomical figure being surrounded by the zodiac, and that there cannot be more than 12. The New Testament also states that there were 72 disciples (known as “the 72”). According to the Old Testament, the number 72 is also the number of races supposedly resulting from Noah (even though the counting is arbitrary and ignores the descendents of Peleg, but counts fathers with sons), and the number of those receiving the spirit with Moses (including the 2 absentees - Eldad and Medad), and the number of languages at the tower of Babel.

Jesus Christ represents the central figure in Christianity. The crucifixion and resurrection of God’s body was introduced to save humanity and wash away the original sin of Adam. The Church advocates, and millions of Christians believe that the One and Only God sacrificed his blood and flesh so the believers could live happily ever after with Jesus in the Kingdom of God. However, there is a real crisis in this central story of Jesus, his crucifixion and resurrection. The Church insists that this story is unique only to Jesus. However, ancient history and mythology books reveal that this same story happened many times all over the globe in a span of time of about two thousands years before Jesus. You do not hear the stories of the dying resurrecting mythical gods in the Sunday classes, but they are an established part of mainstream Christian schools. The Church then added a powerful attractive incentive to the believers of this story “if you forget previous religious commandments and rituals and just believe this story, then you are guaranteed the shortest and easiest path to kingdom of God.” On the Day of Judgment, Jesus will conduct the reward and punishment of humans and his chief apostle Peter will hold the keys of Heaven.
Christianity was intended to be an extension to Judaism. Jesus came to fulfill the religion of God and not to destroy it, and the mission of the Christians was to get the Jews to accept Jesus as the promised Messiah and to reform Judaism. Jews were marked out by circumcision and abstinence from pork. After Jesus, small group of apostles formed a Jewish sect that remained faithful to the form of worship practiced in the Jewish temples. Some Christian missionaries went to Antioch in 49 CE, and told the Gentiles "Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1). Paul and Barnabas were against this teaching. When converts from paganism presented their case to the apostles in the council of Jerusalem in 49 CE, a "special system" was offered to them that exempted them from circumcision and the Mosaic Law. Many Judeo-Christians rejected this concession. This conservative group was separated from Paul. For Paul, the circumcision, Sabbath, and rituals of worship practiced in the temple were old fashioned, even for the Jews.

Another important position of the early Christian missionaries was to present Christianity in a way that the pagans could identify with. The concepts of the son of god, savior, crucifixion and resurrection were not new in old civilizations, and certainly were not new during and after the time of Jesus. This makes one suspicious about the true origin of existing Christianity and its doctrine. The ‘death’ and resurrection of Jesus Christ, as told in the gospels, retells the ancient myth of the death and rebirth of the previous human-gods. The difference was that no pagan had seen his mythical god, but the early Christian missionaries had seen and talked to their Lord Jesus. They emphasized that Jesus was real while pagan gods might not be real. This made the Gentile receptive to the message of Christianity, and the Judeo-Christians hostile to many of the innovations that were added to the message of Jesus.

At the time of Christ’s advent, there were many temples at the Mediterranean and neighboring world that had been the scene of a vast number of pagan creeds and mythical gods. There was Osiris, god of the Underworld and Judge of the dead in coastal Egypt and Sinai, Baal and Astarte (Biblical Bel and Ashtaroth) among the Babylonians and Carthaginians Bacchus god of the wine, in Rome, Apollo or Dionysius in Greece, Adonis in Syria, Attis in Phrygia (Western Turkey), Antiochus in Samaria (Mesopotamia), and so on.

These deities were all sun-gods. Their stories are close, with some variations, which suggest that their origins were the same as the oldest trinity: Osiris, Isis and Horus in Egypt. Edward Carpenter stated in *Pagan and Christian Creeds* that nearly all these deities, it was believed that:

- They were born on or very near Christmas Day.

- They were born of a Virgin-Mother.

- And in a cave or underground chamber.
• They led a life of struggle for mankind.
• And were called by the names of Light-bringer, Healer, Mediator, Savior, and Deliverer.
• They were, however, vanquished by the Powers of Darkness.
• And descended into hell or the underworld.
• They rose again from the dead, and became the pioneers of mankind to the heavenly world.
• They founded Communions of Saints and Churches into which disciples were received by baptism.
• And they were commemorated by Eucharistic meals.

Also Freke and Gandy suggested that:
• For thousands of years before Christianity Pagans had also worshipped a son of god.
• This Pagan savior was also born of a virgin on the 25th of December before three shepherds, turned water into wine, died and resurrected at Easter, and offered his body and blood as a Holy Communion.
• Pagan myths had been rewritten as the New Testament.
• The truth has been kept from us by the greatest cover up in history.

These ancient mythologies can be checked by anyone who cares to search for the truth and who is sufficiently interested to trace the source of the doctrine of world saviors in world.

It is extremely easy to show those doctrines that the Christian church teaches today and that forms a central part of Christianity did NOT come from Jesus. The doctrines that are declared as "necessary to salvation" were brought into the religion of Jesus by converted gentile monks and priests during the first few centuries after the time of Christ. These dogmas were not invented by the clergy, but were ready-made essentials of Paganism, the various effects of many cults spread from Persia to Britain.

The best and the easiest way for a man to calm down an angry god was to offer sacrificial human blood. A willing or unwilling victim was readily found and his or her blood was religiously spilt on the altar. Or as in the case of the bride of the Nile, a female was thrown into the Nile as a sacrifice to seek refuge from a destructive flood. When the sacrifice was offered, man went home in the secure belief that this action pleased his mythical god and that its wrath is warded off, until
some further misfortune or affliction overtakes him. So the game of the ancient priests was first to frighten people from an impending disaster and then offer a way out by asking for a human sacrifice.

This, then, has been the universal belief and it formed the central code of religious conduct of the uncivilized man. As time passed, the dying victim at the altar himself came to be looked upon as a deity - god himself that came on the earth to suffer for the sins of man. It is thus easy to see that the idea of reconciliation by these barbaric methods became the characteristic feature of every creed that was professed and practiced in countries near the birth-place of Jesus at the time of his advent. Following the ancient pagan religions, the Church created an enormous terror by insisting that every human is a sinner, and as such everyone is condemned to hellfire. The only way out of this gigantic shock should be a sacrifice of unprecedented magnitude: God himself.

**In my Father's house there are many mansions (John 14:3)**

In the list below, six savior pagan-gods in the Mediterranean and surrounding area are given - from amongst tens in many parts of the world - who were all believed by their followers to have died for the sins of the world, together with their countries of origin and approximate dates:

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<tbody>
<tr>
<td>(1)</td>
<td>Osiris</td>
<td>Egypt</td>
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<td>(2)</td>
<td>Baal</td>
<td>Babylon</td>
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<tr>
<td>(3)</td>
<td>Attis</td>
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<td>(4)</td>
<td>Tammuz</td>
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<td>(5)</td>
<td>Dionysius</td>
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<td>(6)</td>
<td>Mithras</td>
<td>Persia</td>
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**2.1 Egyptian Trinity**

In the Egyptian myth, Horus and his father, Osiris, are frequently interchangeable, as in “I and my Father are one.” John 10:30. Egypt, where the myth of Osiris was originated, shares borders with Palestine, where Jesus lived. Ancient Egyptians, just as the Christians, recognized in words the unity of the Godhead, while worshipping many deities that possessed certain influence on human affairs. Ancient Egyptians acknowledged One infinite God, Almighty, and Creator but added the
confusing concept of trinity to the Unity of God. This is against all the teachings of all the Prophets before and after Jesus. This is the eternal Satanic step by step to confuse humans.

According to Barbara G. Walker, *The Woman's Encyclopedia of Myths and Secrets*: “Of all savior-gods worshipped at the beginning of the Christian era, Osiris may have contributed more details to the evolving Christ figure than any other. Already very old in Egypt, Osiris was identified with nearly every other Egyptian god and was on the way to absorbing them all. He had well over 200 divine names. He was called Lord of lords, King of kings, God of gods. He was the Resurrection and the Life, the Good Shepherd, the God who made men and women to be born again. From First to Last, Osiris was to the Egyptians "the god-man" who suffered, and died, and rose again, and reigned eternally in heaven. They believed that they would inherit eternal life, just as he had done."

According to Egyptian scriptures, "As truly as Osiris lives, so truly shall his follower live; as truly as Osiris is not dead he shall die no more; as truly as Osiris is not annihilated he shall not be annihilated." These same concepts still exist in the Christian theology. Osiris coming was announced by Three Wise Men: the three stars Mintaka, Anilam, and Alnitak in the belt of Orion, which point directly to Osiris’ star in the east, Sirius, as a sign of his birth. Angelic voices hailed the coming of the 'Universal Lord' on this occasion, which marked the rising of the Nile flood.

Certainly, Osiris was a prototypical Jesus. His flesh was eaten in the form of communion cakes of wheat, the plant of Truth. Osiris was 'Truth,' and those who ate him became 'Truth' also. Each of them became another 'Osiris,' a ‘Son of God,’ a 'Light god,' a dweller in the 'Light-god.' Egyptians came to believe that no god, except Osiris, could bestow eternal life on mortals. He alone was their ‘Savior,’ the Good One.’ Egyptians were much afraid of death's corruption awaiting them without the kindly intervention of Osiris.

The cult of Osiris contributed a number of ideas and phrases to the Bible. The 23rd Psalm copied an Egyptian text appealing to Osiris the Good Shepherd to lead the deceased to the “green pastures” and “still waters” to restore the soul to the body, and to give protection in the valley of the shadow of death. The Lord’s Prayer was prefigured by an Egyptian hymn to Osiris - beginning by Amen, “O Amen, O Amen, who are in heaven.” Amen was also invoked at the end of every prayer. This word Amen is one of the left over rituals of the monotheistic origin of all polytheistic mythologies.

As Col. James Chruchward naively exclaims, “The teachings of Osiris and Jesus are wonderfully alike. Many passages are identically the same, word for word.” Osiris was also the god of the vine and a great traveling teacher who civilized the world. He was the ruler and judge of the dead, just like Jesus. In his passion, Osiris was plotted against and killed by Set. Like that
of Jesus, Osiris’ resurrection served to provide hope to all that they may do likewise and become eternal.

Osiris’ brother Seth envied his power and popularity and killed him by luring him into a coffin, which he sealed with lead. Seth set the coffin adrift in the Nile. It washed up in Lebanon and a mighty tree grew around it, which a king cut down and put in his palace. Osiris’ wife, Isis, could not rest until she had buried him properly. She tracked down his coffin and returned it to Egypt. Seth was so angry, he cut the body into pieces and scattered them across Egypt. But Isis found the pieces, made wax copies of them to be worshipped in a temple and, preserving Osiris’ body with linen bandages; she breathed life back into him. He rose, and ruled as god of the underworld.

Horus was conceived magically after the death of Osiris and brought up by Isis on a floating island. The child was weak and in constant danger from the scheming of his wicked uncle Seth, who sent serpents and monsters to attack him. But his mother, Isis was great in the magical arts and she warded off this evil by using a spell against creatures biting with their mouths and stinging with their tails and the young Horus survived and grew.

M. D. Aletheia suggested that at least 2500 years before Jesus, the Egyptian god Osiris (Horus), in some accounts, was crucified on “an accursed tree” in an event of sin-atonement. “Osiris, after being put to death, rose from the dead, and bore the title of the Resurrected One,” he said “The suffering, death, and resurrection of Osiris formed the great mystery of the Egyptian religion.” While some might dispute the Egyptian’s god legend of crucifixion, there is no denying that the stories of Jesus and Horus are quite similar. Even the name Horus has been suggested as a contributing factor in the name Jesus. Originally, because Horus was depicted as a hawk or a falcon-headed god, the Romans turned Horus into an eagle-headed god and the eagle symbol was transferred to Christianity. Hence, the podiums and pulpits in the Roman Catholic Churches often bear eagle symbol taken directly from the Egyptian god Horus.

At least 2500 years before John baptized believers in the Jordan River, ancient Egyptians baptized believers in the Nile, or in burial chambers. In both cases, the purpose of baptism was to cleanse and rejuvenate individuals - whether alive or dead - into a new state of “eternal blessedness”. Furthermore, just as Christians today are assimilated with Jesus through baptism, ancient Egyptians were assimilated through baptism with their god, Horus. In addition, just as Jesus himself was baptized by John the Baptist, Horus was baptized by lesser gods.

Isis was part of a sacred triad. The Egyptians deified so-called ‘emanations’ of the supreme, unknowable godhead, typically grouping them into trinities (in fact, a whole hierarchy of trinities). Thus Isis-Osiris-Horus, Amun-Re-Mut-Khons, Atum-Shu-Tefnut-Mahet, etc., reigned for forty centuries, as eternal, evolving godhead. Crucially, the Egyptian priests linked the gods directly to their ruling kings. Throughout the 4000 years of Egyptian history every Pharaoh was the incarnation of the youthful Horus, and therefore the son of Isis, the Goddess Mother who had
suckled and reared him. After death, Osiris took care of the dead Pharaoh in the kingdom of the dead.

According to the Egyptian mythology, the 'Father' and 'Son' were inseparable and of 'one essence.' The pharaohs stepped into trinity on Earth (as Horus) and became the heavenly element (as Osiris) after death. In the endless cycle Isis functioned as sister, wife and mother, a sort of 'holy spirit', keeping the whole thing going.

According to author and theologian Tom Harpur: "[Author Gerald] Massey discovered nearly two hundred instances of immediate correspondence between the mythical Egyptian material and the allegedly historical Christian writings about Jesus. Horus indeed was the archetypal Pagan Christ."

The following are examples of quotes by Horus, according to Tom Harpur, and the corresponding quotes of Jesus from the New Testament:

"I have given bread to the hungry man and water to the thirsty man and clothing to the naked person and a boat to the shipwrecked mariner."

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me..." Matthew 25:35-36

"I am Horus in glory...I am the Lord of Light...I am the victorious one...I am the heir of endless time...I, even I, am he that knoweth the paths of heaven."

"Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." John 8:12

Egyptian priests practiced "transubstantiation", claiming to be able to transfer the sun god Osiris into a circular wafer. In rituals prefiguring Catholic Mass, the faithful then ate the "body" of their god to nourish their souls. The letters IHS on the sun-shaped wafers stood for Isis, Horus, and Seb (later, Roman Catholics claimed they were the first three letters of Jesus' name in Greek).

The myth of Osiris included some monotheistic features, such as belief in the hereafter, resurrection of the dead, Day of Judgment, and beginning and ending the prayer with Amen. This suggests that Osiris might have been a prophet of God, and his original message was not preserved and corrupted by time. Some scholars believe that Prophet Idris (Enoch in the Bible) was the same as the Egyptian god Osiris.

**2.2 Babylon Trinity**
Baal is one of the sons of El or Dagon, the chief god of the Canaanites. The word Baal means Lord. He is the god most actively worshipped in Canaan and Phoenicia, the Storm God, source of the winter rain storms, spring mist, and summer dew which nourish the crops. Therefore He is considered responsible for fruitfulness, particularly of the Earth, for the growth of vegetation, and for the maintenance of life. While the word "Baal" also means simply "master" or "owner," he is considered a prince. Among his other epithets are Rider of the Clouds, Prince, and Master of the Earth. Baal champions the divine order against the menacing forces of chaos. Baal is often depicted striding forward, wearing a horned helmet and short wrap kilt, carrying a mace and spear or lightning-bolt staff. Another of His names is Re`ammin, meaning Thunderer. He is also called 'Aleyin, meaning "Most High," "Most mighty," "Most Powerful," or "Supreme."

There are approximately 89 references to the god Baal in the Old Testament. When the children of Israel went "a-whoring after other gods" (Judges 2:17), as they often did, they went generally after Baal and Astarte. Baal, known also as Hadad, was the Canaanite god of fertility. He had many local manifestations, such as Baal of Peor (Num. 25:3), and Baal-berith, "lord of the covenant," at Shechem (Judge. 8:33), hence the plural form Baalim. Baal died in the spring, wailed over and buried by his wife, the love and war goddess, his sister the virgin Anat. But in the fall Baal revived, vanquishing Mot, the god of death and drought, and bringing with him the autumn rains. Celebrations were held commemorating the death and resurrection of Baal which marked the beginning and end of the growing season. In a graphic but fragmentary text from Canaanite Ugarit (excavated at Ras Shamra in Syria), Baal was out hunting, Anat followed him. He spotted her, fell in love and had sex with her in the form of a cow. She gave birth to 'a wild ox' or a 'buffalo'.

The actual tablets describing Baal's story do not preserve an exact account of Baal's death; that portion of the tablets are lost, and the events are concluded from remaining parts of the story. In what we have left, Baal is discovered dead and given a burial; but later in the narrative, he reappears alive. The passion play of Baal, the Babylonian Sun-God, was in existence centuries before the birth of Jesus. It was a mystery play acted every year in the beginning of spring. The main features of the play have been deciphered from some tablets discovered from Babylonian ruins. The tablets disclose very remarkable facts which must be disturbing to thousands of honest minds in Christendom.

Baal refused to acknowledge Mot, denying him hospitality and confining him to the deserts of the earth. Much angered, the god of death challenged Baal to come to the underworld and eat mud, the food of the dead. Baal accepted, and died.

He was mourned by weeping women. His sister and wife, the ferocious virgin Anat (or Ashtoreth or Astarte), a fertility goddess, traveled to the underworld and attempted to retrieve the
corpse of the dead god, but could not. Mot refused to help (in some accounts refused to bring Baal back to life), and Anat went into a frenzy, stabbing Mot "with a sharp knife," scattering the pieces with a winnowing fan." She finally burnt the remains, ground them into dust and tossed the dust over a field. When she had destroyed the god of death, Baal was instantly resurrected. Anat's actions are symbolic of planting, growing and threshing, with the rebirth of Baal indicating the renewal of the cycle.

During the long period of trade and exchange between the Canaanites/Phoenicians with the Egyptians, Baal was associated with several Egyptian gods. Osiris was known to the Canaanites; the head of Osiris after his dismemberment was said to have floated to the Phoenician city of Byblos. Some scholars related Baal to the Egyptian Osiris, considering both as dying-resurrecting gods.

2.3 Phrygian Trinity

Sir James George Frazer examined the striking similarity of the Biblical story of Jesus and Attis "the only begotten son and savior" in Phrygia (present West Turkey). Attis, the Phrygian god, was born of a virgin named Nana. He was bled to death at the foot of a pine-tree. His blood renewed the fertility of the earth and thus brought a new life to humanity. He also rose from the dead. In celebrating his death and resurrection, his effigy was fastened to a pine-tree on March 22, and the day was called the "Day of Blood", since on that day the deity was bled to death. The God was dead. The effigy was then laid in a tomb with wailing and mourning, but on March 25 the sorrow changed to joy (a striking parallel to the Christian holy week and Easter). "For suddenly a light shone in the darkness; the tomb was opened; the God had risen from the dead...[and the priest] softly whispered in their ears the glad tidings of salvation. The resurrection of the God was hailed by his disciples as a promise that they too would issue triumphant from the corruption of the grave." (For more see Frazer, Attis). These mysteries seem to have included a sacramental meal of bread and wine. The wine represented the God's blood; the bread became the body of the savior. In the fourth century pagan critics accused the Church of plagiarism on this account. Both festivals had an all-night vigil with lights.

In Rome the new birth and the remission of sins by shedding of bull's blood took place on what is now Vatican Hill, in our days the site of the great basilica of St. Peter. The Attis believers were baptized in this way: a bull was placed over a grating, the devotee stood under the grating. The bull was stabbed with a consecrated spear. "It's hot reeking blood poured in torrents through the apertures and was received with devout eagerness by the worshiper...who had been born again to eternal life and had washed away his sins in the blood of the bull." (For more see Frazer, Attis)
Attis was said to have been a fair young shepherd or herdsman beloved by Cybele, the Mother of the Gods, a great Asiatic goddess of fertility, who had her chief home in Phrygia. Some held that Attis was her son. His birth, like that of many other heroes, is said to have been miraculous. His mother, Nana, was a virgin, who conceived by putting a ripe almond or a pomegranate in her bosom. The worship of Cybele and Attis dated back centuries in Phrygia before it was imported to Rome in 204 BC towards the close of their long struggle with Hannibal. Attis was both the father and the divine Son. Before and during the years when the Christian Gospels were written (from the reign of Claudius, 41 – 54 CE) the festival of joy commemorating Attis' death and rebirth was celebrated yearly in Rome. A Christian writer of the fourth century recounted ongoing disputes between Pagans and Christians over the remarkable similarities of the death and resurrection of their two gods. The Pagans argued that their God was older and therefore original. The Christians admitted Christ came later, but claimed Attis was a work of the devil whose similarity to Christ, and the fact he predated Christ, were intended to confuse and mislead men. This was apparently the stock answer -- the Christian apologist Tertullian makes the same argument.


Matthew 12:40 “For as Jonas was three days and three nights in the whale’s belly, so shall the son of man be three days and three nights in the heart of the earth.”

Those verses refer to discussion between Jesus and the Pharisees. Jesus says that this generation seeks a sign to believe. In Matthew and Luke, Jesus adds that there will be no sign but the sign of Jonas, i.e. Jesus will die and be resurrected in three days and three nights. In Mark, Jesus says that there will be no sign without any exception. Perhaps the Christians were referencing the death-resurrection of Jesus in Matthew and Luke, while pagans were referring to Mark, where there is no mention of this event.

Attis was depicted as a man nailed or tied to a tree – at the foot of which was occasionally depicted a lamb. Some accounts said that Attis castrated himself beneath the tree resulting in a priesthood that practiced either self-castration or enforced celibacy. This occurred centuries before Gregory VII (1073-1085) enforced celibacy on the Roman Catholic clergy.

2.4 Babylonian / Syrian Trinity

This myth is based on the pagan trinity of Nimrod the father, Semiramis the mother and Tammuz the child. According to Genesis 10: 1-6, Nimrod was the son of Cush, the son of Ham, the son of Noah. Hislop proposes that all ancient myths are originated from Babylon and all false religions have a pagan trinity of father, mother and child, the mother taking the place of the Holy Spirit in
Christian trinity. Nimrod is mentioned in the bible as being “a mighty hunter before the Lord” and as being the founder of Babylon, Shinar and Erech (Gen 8:1) and he may also have built the tower of Babel. As the great black hunter he rode forth on horseback and used leopards to hunt other animals and the vestiges of dinosaurs that were left on the earth after the flood. Then placing people in cities to be protected from the beasts he became their first king. The fair skinned and beautiful Semiramis caught the eye of Nimrod and he took her to be his wife. It was rumored that her beauty could stop a rampaging mob. The king now trained bands of men in the mountains so that he could form the first army then went to battle against the surrounding peoples. Nimrod lifted the heavens up on his shoulders (comparable to Atlas) by promoting sexual immorality, drunkenness and the use of magic among his people even calling down lightning from heaven to destroy and frighten his enemies. This caused God’s spirit to lift off the earth, so it was no longer oppressive to the sinner. For his many sins Shem the son of Noah, who was still alive 500 years after the flood, called Nimrod into Egypt to be judged in the patriarchal way. Nimrod came forth to receive the charges against him and was judged worthy of death. His body was cut into twelve pieces and sent to the surrounding countries as a warning against his sin. His wife lamented for him but was a whore and she slept with many partners and in time had a child who she named Tammuz, and proclaimed that Nimrod had visited her one night after his death and told her that he would be reborn as her son. The people worshipped Tammuz as Nimrod reborn but they also revered Semiramis his beautiful mother and wife. Eventually idols appeared featuring mother Semiramis and baby Tammuz who was worshipped as a god and the son of god at the same time.

Semiramis convinced the people that Nimrod was a god (the sun god Baal), and that she was a goddess (the Queen of Heaven). Semiramis developed the pagan religion of Baal worship, including confession (for blackmail and public fear), secret societies and the idea that she, as the religious leader, was the only medium to God. Like Isis, her symbol was the moon and Nimrod's was the sun (like Horus and Baal). Semiramis promoted baby sacrifices and celibacy for priests, foreshadowing Roman Catholicism. She invented death by crucifixion (crucifixes were originally pagan symbols in Babylon and Egypt).

The worship of Tammuz was introduced into Syria in very early times with his wife Ishtar, who corresponds to Semiramis. They are identified with Osiris and Isis of the Egyptian pantheon, showing how widespread the cult became. The Babylonian myth represents Tammuz, as a beautiful shepherd slain by a wild boar, the symbol of winter. Ishtar long mourned for him and descended into the underworld to deliver him from the embrace of death (Frazer, Adonis, Attis and Osiris). This mourning for Tammuz was celebrated in Babylonia by women on the second day of the fourth month, which thus acquired the name of Tammuz. The fourth month of the Jewish year corresponds to the seventh month Tammuz of the current Syrian calendar.
Tammuz was killed, and was resurrected in the spring. Every year the maidens wept for Tammuz (Ezekiel, 8: 14) and then rejoiced over his resurrection. Considering the disgraceful and immoral rites with which the cult was celebrated, it is no wonder that Ezekiel should have taken the vision of the women weeping for Tammuz in the temple as one of the greatest abominations that could pollute the holy house.

The origin of Easter involves the birth of Semiramis' illegitimate son, Tammuz. Since people had been looking for the promised savior since the beginning of mankind (Genesis 3:15), they were persuaded by Semiramis to believe that Tammuz was that savior, even that he had been supernaturally conceived. Before long, in addition to worshipping Tammuz (or Nimrod reborn), the people also worshipped Semiramis herself as the goddess of fertility. In other cultures, she has been called Ishtar, Ashtur and yes, Easter.

Contemporary traditions such as the Easter Bunny and the Easter egg can also be traced back to the practices established by Semiramis. Because of their productive nature, rabbits have long been associated with fertility and its goddess, Ishtar. Ancient Babylonians believed in a legend about an egg that fell into the Euphrates River from heaven and from which Queen Semiramis was "hatched."

### 2.5 Greek Trinity

Dionysus or Bacchus is thought of as being Greek, but he is another remake of the Egyptian god Osiris, whose cult extended throughout a large part of the ancient world for thousands of years. Dionysus’ religion was well-developed in Thrace, northeast of Greece, and Phrygia, which became Galatia, where Attis also later reigned. Although a Dionysus is best remembered for the rowdy celebrations in his name, which was Latinized as Bacchus, he had many other functions and contributed several aspects to Jesus character.

Dionysius, sometimes referred to as Bacchus, was born on the 25th December. His mother was a virgin called Demeter. The world was enveloped in evil, so Jupiter the god of gods was beseeched to redeem mankind. The prayer was accepted by Jupiter who declared that his son would redeem the world from its misery. He promised a liberator to the earth, and Bacchus came as a Savior. He was called the ONLY Begotten Son of the supreme god.

Herodotus mentioned that when in Egypt, he was surprised to hear the very same mournful but ravishing “Song of Linus” sung by the Egyptians (although under another name), which he had been accustomed to hear in his own country of Greece. Linus was the same god as
Bacchus in Greece, or Osiris in Egypt. Homer introduces a boy singing the song of Linus while the vintage is going on.

Sir Frazer in his book "The Golden Bough" (Chapter 4, p. 229) records Bacchus as saying: "It is I who guide you; it is I who protect you, and who save you; I who am the Alpha and Omega." Bacchus was also a great traveler and brought the gift of wine to mankind. This brings to mind the Biblical first miracle of Jesus when he converted water into wine at the marriage feast.

2.6 Persian Trinity

Many events in the story of Jesus' life and birth are either coincidental or borrowings from earlier and contemporary pagan religions. The most obviously similarity of these is Mithraism. Most of the information available about this ancient religion, the favorite of Roman soldiers, comes to us from the two volumes by Belgian scholar Franz Cumont. More recently, David Ulansey has added to the discussion with his “The Origins of the Mithraic Mysteries". Roman Mithraism was a mystery religion with sacrifice and initiation. Like other mystery cults, there's little recorded literary evidence. What we know comes mainly from Christian detractors and archaeological evidence from Mithraic temples, inscriptions, and artistic representations of the god and other aspects of the cult.

For over three hundred years the rulers of the Roman Empire worshipped the god Mithras. Known throughout Europe and Asia by the names Mithra, Mitra, Meitros, Mihr, Mehr, and Meher, the veneration of this god began around 2600 years ago in Persia, where it was soon imbedded with Babylonian doctrines. The faith spread east through India to China, and reached west throughout the entire length of the Roman frontier; from Scotland to the Sahara Desert, and from Spain to the Black Sea. Sites of Mithraic worship have been found in Britain, Italy, Romania, Germany, Hungary, Bulgaria, Turkey, Persia, Armenia, Syria, Palestine, and North Africa. In Rome, more than a hundred inscriptions dedicated to Mithras have been found, in addition to 75 sculpture fragments, and a series of Mithraic temples situated in all parts of the city. An inscription to Mithras which parallels John 6:53-54 says" He who will not eat of my body and drink of my blood, so that he will be made on with me and I with him, the same shall not know salvation." One of the largest Mithraic temples built in Italy now lies under the present site of the Church of St. Clement, near the Colosseum in Rome. The widespread popularity and appeal of Mithraism as the final and most refined form of pre-Christian trinities was discussed by the Greek historian Herodotus, the Greek biographer Plutarch, the philosopher Porphyry, Origen and St. Jerome the church Fathers. Mithraism was quite often noted by many historians for its many shocking
similarities to Christianity. The faithful referred to Mithras as "the Light of the World", symbol of truth, justice, and loyalty. He was mediator between heaven and earth and was a member of a holy trinity. According to Persian mythology, Mithras was born of a virgin given the title “mother of god.” The god remained celibate throughout his life, and valued self-control, renunciation and resistance to sensuality among his worshippers. Mithras represented a system of ethics in which brotherhood was encouraged in order to unify against the forces of evil. The worshippers of Mithras held strong beliefs in a celestial heaven and an infernal hell. They believed that the benevolent powers of the god would sympathize with their suffering and grant them the final justice of immortality and eternal salvation in the world to come. They looked forward to a final Day of Judgment in which the dead would resurrect, and to a final conflict that would destroy the existing order of all things to bring about the triumph of light over darkness.

Purification through a ritualistic baptism was required of the faithful, who also took part in a ceremony in which they drank wine and ate bread to symbolize the body and blood of the god. Mithras traveled as a teacher and illuminator of men with twelve disciples. Sundays were held sacred, and the birth of the god was celebrated annually on December 25th, the temple of Mithras was lit with candles, priests in white garments celebrated the birth of the son of god and boys burned incense. After the earthly mission of this god had been accomplished, he took part in a Last Supper with his companions before ascending to heaven, to forever protect the faithful from above. Mithraic rituals brought about the transformation and Salvation of his adherents, an ascent of the soul of the adherent into the realm of the divine. It was written on the wall of a Mithraic temple in Rome: "And thou hast saved us by shedding the eternal blood."

However, it would be a vast oversimplification to suggest that Mithraism was the single forerunner of early Christianity. Aside from Christ and Mithras, there were plenty of other deities (such as Osiris, Tammuz, Adonis, Attis, and Dionysus) said to have died and resurrected. Many classical heroic figures, such as Hercules, Perseus, and Theseus, were said to have been born through the union of a virgin mother and divine father.

In order to fully understand the religion of Mithraism it is necessary to look to its foundation in Persia, where originally a multitude of gods were worshipped. Amongst them were Ahura-Mazda, god of the skies, and Ahriman, god of darkness. In the sixth and seventh century B.C., a vast reformation of the Persian pantheon was undertaken by Zoroaster, a prophet from the kingdom of Bactria. The stature of Ahura-Mazda was elevated to that of supreme god of goodness, whereas the god Ahriman became the ultimate embodiment of evil. Ahura-Mazda was said to have created Mithras in order to guarantee the authority of contracts and the keeping of promises. The name Mithras was, in fact, the Persian word for 'contract'. The divine duty of Mithras was to ensure general prosperity through good contractual relations between men. It was believed that misfortune would befall the entire land if a contract was ever broken. Mithras was born of Anahita,
an immaculate virgin mother once worshipped as a fertility goddess before the hierarchical reformation. Mithras came from heaven to be born as a man, to redeem men from their sin. He was known as "Savior," "Son of God," "Redeemer," and "Lamb of God." The ascension of Mithras to heaven was said to have occurred 64 years after his birth.

Persian Mithraism was more a collection of traditions and rites than a body of doctrines. However, once the Babylonians took the Mithraic rituals and mythology from the Persians, they thoroughly refined its theology. The Babylonian clergy assimilated Ahura-Mazda to the god Baal, Anahita to the goddess Ishtar, and Mithras to Shamash, their god of justice, victory and protection (and the sun god from whom King Hammurabi received his code of laws in the 18th century BC). As a result of the solar and astronomical associations of the Babylonians, Mithras later was referred to by Roman worshippers as "Sol invictus" or the invincible sun. The sun itself was considered to be "the eye of Mithras".

Mithras was worshipped as guardian of arms, and patron of soldiers and armies. The handshake was developed by those who worshipped him as a token of friendship and as a gesture to show that you were unarmed. When Mithras later became the Roman god of contracts, the handshake gesture was imported throughout the Mediterranean and Europe by Roman soldiers.

It is one of the great of ironies of history that Romans ended up worshipping the god of their chief political enemy, the Persians. The Roman historian Quintus Rufus recorded in his book History of Alexander that before going into battle against the 'anti-Mithraean country' of Rome, the Persian soldiers would pray to Mithras for victory. However, after the two enemy civilizations had been in contact for more than a thousand years, the worship of Mithras finally spread from the Persians through the Phrygians of Turkey to the Romans. The Romans viewed Persia as a land of wisdom and mystery, and Persian religious teachings appealed to those Romans who found the established state religion uninspiring. In those days, it was imperial policy to remove troops as far as possible from their country of origin in order to prevent local uprisings. A Roman soldier, who after several years of service in his native country had been promoted to the rank of centurion, was transferred to a foreign station where he was later assigned to a new garrison. This way, the entire body of centurions of any one legion constituted a microcosm of the empire. The vast extent of the Roman colonies formed links between Persia and the Mediterranean and caused the diffusion of the Mithraic religion into the Roman world. Mithraism became a military religion under the Romans. The many dangers to which the Roman soldiers were exposed caused them to seek the protection of the gods of their foreign comrades in order to obtain success in battle or a happier life through death. The soldiers adopted the Mithraic faith for its emphasis on victory, strength, and security in the next world. Temples and shrines were dedicated to Mithras across the empire. In 67 BC, the first congregation of Mithras-worshipping
soldiers existed in Rome under the command of General Pompey after defeating the Sicilian pirates. Mithras appears epigraphically in the circles of the Roman emperor in the first century CE, around the time the canonical Christian Gospels were written.

### 2.7 Christian Trinity

Jesus, Peace be upon him, was born of Virgin May. He never claimed to be god, son of god, or part of a trinity. When he talked about God as his father, it was in the Jewish sense of the Old Testament as a close relationship between God and his righteous people. Certainly he did not distinguish himself as having a different relationship with God than other Biblical prophets that were called sons of god. Let alone being called as co-equal and of the same essence of God. So where did these doctrines come from? The simple and straightforward answer: it came from previous trinities that existed during his time. Virtually every pagan religious practice and festivity that couldn't be suppressed or driven underground was eventually incorporated into the rites of Christianity as it spread across the Roman Empire.

As the final pagan religion of the Roman Empire, Mithraism paved a smooth path for early Christian missionaries by transferring the better elements of paganism to this new religion. After Constantine, Emperor from 306-337 CE, converted on the eve of a battle in 312, Christianity was made the state religion. Constantine converted to Christianity after claiming to see a vision of a cross in the middle of the sun just as Paul converted to Christianity after seeing Jesus in a vision. All emperors following Constantine were openly hostile towards Mithraism. Mithraism was persecuted on the grounds that it was the religion of Persians, the arch-enemies of the Romans. Nonetheless, Mithraism survived up to the fifth century in remote regions of the Alps, and has managed to survive in the near-east until this day.

When the Gospels according to Matthew, Mark, Luke, John, and Epistles of Paul were written, Mithras and Mithraism were already known, worshiped for centuries as God's messenger of truth. Sadly there is a lot we don't know about the details of this cult. Early Christians established the dominance of their religion by exterminating Mithras’ faithful, razing his temples, burning many of his sacred texts. There are some differences in the details of Mithraism, just as the differences in the details of major events in the life of Jesus in the New Testament. They got his miraculous birth and his spiritual teachings and dressed them up with 12 disciples that they did not agree about their names, contradictions in the sign of Jonas, last supper, crucifixion, Jesus’ last words, resurrection, ascent to heaven, and so on.

The absurdity with which Christianity enveloped Roman paganism was characterized by the early Church Father Tertullian (160-220 CE), who noticed that the pagan religion utilized baptism
as well as bread and wine consecrated by priests. Tertullian whose writing influenced the Christian theology tried to explain this by suggesting that Mithraism was inspired by the devil, who wished to mock the Christian sacraments in order to lead faithful Christians to hell. He said:

"The devil, whose business is to pervert the truth, mimics the exact circumstances of the Divine Sacraments. He baptizes his believers and promises forgiveness of sins from the Sacred Fount, and thereby initiates them into the religion of Mithras. Thus he celebrates the oblation of bread, and brings in the symbol of the resurrection."

Justin Martyr, a church father, says:

"... which things the evil spirit has taught to be done out of memory in the mysteries and ministrations of Mithras."

The Devil thus provided an easy and convenient target for venting wrath and abuse resulting from a patent inability to find a reasonable explanation. This is a most convenient way of evading facts and eluding the truth. A bold anachronism was thus perpetrated by them. Did paganism borrow from Christianity or did Christianity plagiarize wholesale from paganism? In the sequence of time: did Christian trinity come before pagan trinity, or pagan trinity before Christian trinity? They would not be reasonable enough to admit and acknowledge the fact that Christianity was a mere rework of pagan beliefs. This would be a lowering of their dignity. A scapegoat had to be found. And who could be a better candidate for this honor than old Lucifer himself?

The wardens of the Church in those days never failed to do two things, until Christianity fully triumphed over the existing creed. They incorporated, on the one hand, almost all of the popular pagan cults into their faith; on the other hand they took particular care to destroy and burn the pagan records and libraries - amongst them that of Alexandria some 50 years after the death of Constantine - in order to obliterate the origin of the faith so alien to that of Jesus. In this respect, Professor Murray says: "The polemic literature of Christianity is everywhere triumphant; the books of the pagans have been destroyed."

Christianity was born into a world of great dichotomy. Still firmly committed to the Jewish faith that it had inherited, the growing religion nonetheless attempted to develop and establish itself within a world dominated by pagan trinities and Greek philosophy. Thus, the early developments of Christian doctrine dealt primarily with the adoption and incorporation of rituals and philosophy that were at odds with Christianity's religious heritage. Alexandria was the center of the Greek philosophy of the Roman Empire, and this Greek Philosophy was entrenched in the minds of its inhabitants. The Bishops of Alexandria imposed their theological arguments on the Ecumenical councils of Church.

In Jewish tradition, God was conceived of as being creator, one who is totally unlike creation and separate from it. Following the works of Aristotle, Plato, and the Stoics, however, the Greek understanding of God centered on His Essence that exists in everything from humans to water, fire, and earth, i.e. God “generates” the universe and all creatures out of his Essence. Thus
Christians were forced to answer how it was, then, that God was present within the person of Jesus of Nazareth. The many statements in the Old Testament about sons and daughters of God were understood by the Jews to be allegorical and not literal. It is with these two contradictory and conflicting notions of “creator” and “generator of sons and daughters” that the Christian community attempted to synthesize a distinctly Christian notion of God, and Jesus’ relationship to Him.

The Christian religion was not founded by a set of doctrines written and explained in a book by Jesus Christ. These doctrines were formed as the early Christian community grew up as the products of terrible persecutions of Christians by the Roman Emperors. The Great Fire of Rome in 64 CE was followed by the first major persecution of the Christians by the Roman Emperor Nero. During the same year, St. Peter was executed in Rome. Paul was executed in 67 CE in Rome. The Jews revolted against the Romans in 66 CE, and Jerusalem was destroyed in 70 CE. During the reign of Domitian, the Roman Emperor 81-96 CE, the persecution of Christians was renewed. The mere profession of Christianity was a good reason to suffer imprisonment, torture, being flung to wild animals in the amphitheater. Also, during that time, many copies of Christian scriptures were burnt, and no one really knows the relevance of these Gospels to the original teachings of Jesus.

The question of Jesus’ identity is necessarily a question that strikes at the very nature of salvation. During the early Christianity, some Christians believed that Jesus was born instantaneously: the Holy Ghost went from Virgin Mary’s ears and Jesus was born immediately. Consequently, for over three centuries following Jesus, Christians were involved in some sort of Byzantine argument where no clear answers could be definitely stated. Christians at that time attempted to find and understand answers to the following questions:

- What is Jesus?
- Does Jesus have one or two natures?
- Does Jesus have one or two wills?
- Is the Son co-eternal with God or not?
- Are Jesus’ miracles literal or allegorical?
- Did Jesus pre-exist in the Godhead before birth?
- What is the relation of Christ to God the father?
- How could a human being incarnate the Logos?
- What exactly did it mean that Jesus was a divine?
- How could an omnipotent God have suffered in Jesus?
- Is Jesus made of same or similar substance as that of God?
- Did the Lord, to whom and through whom Christians pray, pray?
- Was the Logos the same as such Biblical terms as Word or Wisdom?
• What is the relation between the Logos and the concept of one God?
• How can God be the father, son, and the Holy Spirit, and yet still be one?
• How could Christians believe that Jesus was divine, and in the same time believe in one God?

These questions were asked because people who wanted to be true Christians and they wanted to understand the basic beliefs of the true Christian. Besides, Jesus himself never answered any of the above questions clearly and without any ambiguity. The fact that these questions were circulated in the Roman Empire indicates that Christian trinity was in a state of confusion. This is not because Jesus message not clear or that the Apostles did not understand the basic beliefs of Christianity. This is simply due to the first century persecution of the Christians, the burning of their scriptures, and the effect of the converted gentiles with their cultural and trinitarian background.

There were over 50 Gospels circulating among the early Christians. No one knows for sure why only the Gospels according to Matthew, Mark, Luke, John were canonized. No one knows for sure why the Church accepted four versions of the Gospel with many inherent contradictions. What about the Gospel of Thomas, the Gospel of Q, the Gospel of Mary Magdalene, the Gnostic Gospel, and others? In the present time, these Gospels are somehow been resurrected because Christians want to know the beliefs of the early Christians. Millions of Christians that do not buy the doctrine of trinity are hungry for Christian information that supports their belief. They want to be Christians like Jesus Christ and his circle of apostles and disciples. And right now the existing versions of the Bible and the different sects of Christianity do not satisfy their needs.

Christian scholars and experts raise major doubts to the prevailing doctrines of Christianity. One can examine the different versions of the Bible that are translated by experts in theology and languages, and find omitted important verses with marginal footnotes, and major differences in the translation of verses that are crucial to the Christian beliefs. The average Christian layman has the right to ask: what did Jesus really say? To answer this question, a group of New Testament experts meet in a seminar twice a year to analyze the story of Jesus, and build their own version of what happened. This Jesus Seminar is perhaps best known for color-coding the New Testament. Since its founding in 1985 by Robert W. Funk, the group has studied the sayings of Jesus, using colored beads to vote on the accuracy of each saying of Jesus.

• Red: Jesus undoubtedly said this or something very like it.
• Pink: Jesus probably or might have said something like this.
• Gray: Jesus did not say this, but the ideas are close to His own.
• Black: Jesus did not say this; it represents a later tradition.
Their voting conclusions: Over 80% of the statements attributed to Jesus in the Gospels are, by voting consensus, either gray or black. This means that only 20% of Jesus' statements are likely to have been spoken by Him. The other 80% are most assuredly, they say, unlikely to have ever been uttered by Jesus! The Jesus Seminar has been receiving extensive coverage lately in such periodicals as *Time, Newsweek, U.S. News & World Report*, as well as on network television. Furthermore, a quarter of British bishops - Anglicans, Roman Catholics and Methodists - did not believe that Jesus was born to a virgin! This is not terribly surprising if one knows that Christian priests, ministers, archbishops, bishops, pastors, and missionaries convert to Islam. These are the Christian experts, the scholars, and the ones that really know Christianity.

2.8 References


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### Chapter 3

**Early Christianity**

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. And 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*, 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. 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 8 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. 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 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."

3.1 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. 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, 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 Essense 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. And, 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.

3.1.1 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 gentile 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 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.
• 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 that 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 Hermas, 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 Hermas, 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, along with the other Catholic Epistles. In 367 Athanasius lists the 27 New Testament books we presently use as the definitive canon. But 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 some one 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.

### 3.2 Marcionites

Marcion (100-160) established a rival Christian sect in Rome about 140. 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.

### 3.3 Gnosticism
The term Gnosticism is derived from the Greek word gnosis (“revealed knowledge”). 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, and 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.

### 3.4 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. 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 were 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 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.

3.5 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 meant 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. But during the 5th century the Donatists were treated as heretics and subjected to severely repressive laws. On 30 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.

3.6 Monarchianism

Monarchianism derives from the Greek word (mono - "one"; archia - "rule") meaning "uniqueness of first principle" that developed in the second century CE. 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.

3.7 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 answers 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 other try to correct Jesus and claim that he is god!

Arianism can be defined as those doctrines and beliefs put forward by Arius (256-336), Asterius the Sophist (died 341), and Eusebius of Nicodemia (died 342). 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. 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." 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.

Mark 13:32 "But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father."

John 12:49 "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."

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. Of 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 this controversy was 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. 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, event 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

3.8 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. 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. But 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 patriarhate, 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 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 Valentinus III (425-455) convened this third Ecumenical Council. 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, Valentinus 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,

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

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.

3.9 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 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.

3.10 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 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
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.

### 3.11 References

8. Gregory, Timothy E., Vox Populi, Popular opinion and violence in the religious controversies of the 5th century CE., Ohio State University Press, Columbus, Ohio, 1986.
Chapter 4

Comparison of Versions of the Bible

I don't 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. And 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 Devine origin.

4.1 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 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 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!

### 4.2 Ancient Manuscripts of the Bible

The average Christians believe that there is only one Bible and one version of any given verse of the Bible. They also believe that all verses of the Bible came from the “ancient manuscripts” and each verse was inspired by the Holy Ghost. These ancient manuscripts are Codex Vaticanus, Codex Sinaiticus, and Codex Alexandrinus (Codex: Latin for “book”). The inconvenient scrolls were replaced by the rectangular codices, the direct ancestor of the modern book. These Codices are dated back to the fourth and fifth centuries CE and after the establishment of the trinity by the
first two Ecumenical Councils in the first half of the fourth century. The existing versions of the Bible (such as KJV, RSV, and NRSV) are the result of translation and copying of the ancient manuscripts. The Protestants are taught that there are 66 “truly inspired” books in the Bible, while the Catholics believe that there are 73 “truly inspired” books in the Bible.

Jesus most likely spoke Aramaic which was the common language spoken in Palestine. Some words in the New Testament are Aramaic. Originally the gospel of Matthew was probably written in Aramaic then translated into Greek. From Alexander the Great onward Classical Greek became the most important language. At the time of the New Testament an easier "Koine" Greek was spoken and in which the Ancient Manuscripts of the New Testament were written. Before other ancient Greek manuscripts were discovered, it was thought that the New Testament was written in a special Holy Ghost language. The ancient copies of the Bible exist and are assumed to be copies made from the original manuscripts.

There are about 5,000 Greek manuscripts which contain part or all of the New Testament. There are Papyrus and Vellum manuscripts. Greek manuscripts are divided into two classes according to their style of writing: *uncial* and *minuscule*. Uncial writing consists of large capital Greek letters without spaces between words, while minuscule texts are small and connected Greek letters.

### 4.2.1 Papyrus manuscripts

Manuscripts of the Bible are written on pages on both sides, as opposed to printed, copies of the ancient copies of the whole or part of the Bible. In the Roman Empire during the first three centuries CE, papyrus was the common writing material. Made out of strips of pith taken from the stem of the Egyptian water-plant of the same name, papyrus was very fragile, became brittle in air, crumbled with use, could not resist the disintegrating force of moisture and was quite impracticable for book-form. All papyrus manuscripts of every sort are lost to us except such as were buried in exceedingly dry soil, like that of Upper and Middle Egypt. It is assumed that the writers of the New Testament used ink and rolls of fragile papyrus. The original manuscripts were perished towards the end of the first or the beginning of the second century due to the fragility of the papyrus and the persecution of the Christians and the burning of their religious texts. There is no trace of them in either the Apostolic or the apologetic Fathers, unless we accept Tertullian’s words, *the authentic letters of the Apostles themselves*, which are now generally set aside as rhetorical. A significant proof of the early loss of the original manuscripts of the New Testament is the fact that Irenaeus never appeals to the original writings but only to the ancient copies and to those that saw John face to face.

### 4.2.2 Vellum manuscripts
Vellum had been used before the time of Christ and during the time of the Apostles. It is usually made from calf skin that had been soaked, and unhaird, and then dried at normal temperature under tension, usually on a wooden device called a stretching frame. In the third century, it began, outside of Egypt, to supersede papyrus. In the early part of the fourth century vellum and the codex (book-form) gained complete victory over papyrus and the roll-form. The three principal vellum ancient copies are:

4.2.2.1 Codex Vaticanus

The Codex Vaticanus, so called because it is the most famous copy in the possession of the Vatican library, is probably transcribed during the first half of the fourth century. It was found over a thousand years later in 1481 in the Vatican library in Rome. No one seems interested in analyzing it, and its original has not been found. It is thought to be the oldest (nearly) complete copy of the Greek Bible in existence. The total number of leaves is 759. The Old Testament is almost complete and consists of 617 leaves. The New Testament is made up of 142 leaves. The leaves measure about 10.8 inches on each side. However, it lacks most of the book of Genesis, Hebrews 9:14 to the end, the Pastoral Epistles, and the book of Revelation. Also, Matthew 16:2 f. is omitted, Mark ends at 16:8 (Mark 16:9-20 mentions the resurrection and ascension of Jesus), Luke 22:43 f., and John 5:4 are omitted. Pages 1519-1536 that contain Hebrews 9:14 through Revelation were lost and replaced by a 15th century minuscule supplement (no. 1957). It is written on vellum, 27-28 cm. x 27-28 cm. There are three columns and 40-44 lines per column. The ink used is brown.

The writing is in capital letters (called *uncial* script) without spaces between words, and is arranged in three columns on the page. Like other early manuscripts, its text is somewhat shorter than the later manuscripts and less harmonious in parallel passages of the Synoptic Gospels. The Old Testament quotations are indicated. It has peculiar chapter divisions in the Gospels; double chapter division in Acts; brief subscription for each of the Pauline Epistles. It is usually assumed as the best representative of the ancient "Alexandrian" form of the New Testament text.

The codex is the work of two scribes, who are frequently called as A and B. One scribe worked on the Old Testament and another on the New Testament. A corrector went through the manuscript, probably soon after its writing. Then a second corrector worked on the manuscript much later (tenth or eleventh century) and traced over the faded letters with fresh ink *omitting letters and words he considered to be wrong*. He also added accent and breathing marks. Punctuation is very rare and apostrophe occasionally used. The manuscript contains mysterious double dots (German "umlauts") in the margin of the New Testament, which seem to indicate...
positions of textual variants. The date of these is disputed among scholars. Some scholars think Codex Sinaiticus and Vaticanus were among the 50 copies that Emperor Constantine commissioned Eusebius to have made. However, others have argued that Constantine's manuscripts were Byzantine, which would rule out that possibility.

4.2.2.2 Codex Sinaiticus

In 1844 The German Biblical scholar Konstantin von Tischendorf discovered 43 leaves of a fourth-century Greek manuscript of the Old Testament in a wastebasket in Saint Catherine's Monastery at the foot of Mount Sinai in Egypt. He returned in 1859 to find another fourth-century Greek manuscript that contained the only complete New Testament in uncial now called Codex Sinaiticus (Aleph, the first letter in the Hebrew Alphabet). The text of Sinaiticus was taken from St. Catherine's monastery to the Russian Tsar by Constantin von Tischendorf and never returned. However, the Tsar sent 9000 roubles to the monastery as a compensation. The Codex was then purchased by the British Library in 1933 from the Soviet Union for £100,000. It is now in the British Museum in its manuscript department. In May 1975 during restoration work, the monks of St. Catherine's monastery at Sinai discovered a room under the St. George chapel which contained many parchment fragments. Among these fragments, thirteen missing pages from the Sinaiticus were found.

The text of Sinaiticus (written in four columns to the page) contains an unusually high number of readings which have clearly arisen by transcripational error probably by careless omissions. Aside from these, however, the text closely resembles that of Codex Vaticanus, and so the discovery of Sinaiticus indicated that the origin of these codices was the same. Sinaiticus has both the Old and New Testaments. The New Testament contains Four Gospels, Acts, Catholic Epistles and Pauline Epistles (including Hebrews), Apocalypse, the Epistle of Barnabas and Shepherd of Hermes. Total number of leaves is 346.5 of which 199 are of the Old Testament (including the apocryphal books) and 147.5 leaves in the New Testament part (including Epistle of Barnabas and Shepherd of Hermes). The words are written continuously without separation. Accents and breathing are absent. Written on vellum, 38.1 cm. x 33.7-35.6 cm. There are four columns and 48 lines per column. The ink is pale brown.

Unfortunately, so much of the Old Testament has been lost in this codex. The parts which survive include fragments of Gen. xxiii., xxiv., and of Num. v., vi., vii.; 1 Chron. ix.27-xix.1-7; 2 Esdras (i.e., canonical Ezra-Nehemiah) ix.9 to end; Esther, Tobit, Judith, 1 Macc., 4 Macc., Isaiah, Jeremiah, Lament.i.1-ii.20, Joel, Obadiah, Jonah, Nahum to Malachi, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiasticus, Job.
The codex is probably the work of three scribes, who are frequently called as A, B and D. A wrote the entire New Testament with the exception of six whole leaves and a small part of another leaf, which were copied by D apparently. It appears that nine correctors, ranging in date from the fourth century to the twelfth century, have made corrections in the manuscripts.

Matthew 16:2 f. is omitted, Mark ends at 16:8 (Mark 16:9-20 mentions the resurrection and ascension of Jesus), Luke 22:43 f. was marked as fake by the first corrector, but these signs were canceled by the third corrector. John 5:4 and the Pericope de adultera are omitted. The doxology of Romans comes after 16:23, verse 24 being omitted, and Hebrews follow immediately after II Thessalonians.

The text of Sinaiticus is often defective, omitting a large number of texts. However, it may be possible to use a manuscript with discernment, making allowances for its characteristic errors. Most of the omissions in Codex Sinaiticus have occurred by reason of a common mistake of copyists because of a similar ending, which the scribe of Sinaiticus was especially prone to make. These omissions are readily recognized. The following passages are examples where the italicized words are omitted in Sinaiticus.

1 Cor. 13:1-2. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Here the scribe had copied the verse up to the end of the first "and have not charity," but when he looked up to his example again to continue copying, his eye fell upon the second occurrence of the phrase, from which he continued, omitting all of those words between the two occurrences of the phrase.

1 Cor. 15:25-27. For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet.

This is a more complicated example. Here it is not immediately clear what has happened. But when it is known that in some early manuscripts the order of clauses is as shown below, once again we see that the scribe's eye has jumped from the first occurrence of a phrase to the second occurrence:

For he must reign, till he hath put all enemies under his feet. For he hath put all things under his feet. The last enemy that shall be destroyed is death.

Other omissions are taken more seriously, however, especially when they are confirmed by Codex Vaticanus and other manuscripts of better quality. Sinaiticus is also regarded more highly.
as a good example in the case of substitutions and additions. The scribe of Sinaiticus was not
suggested to making erratic substitutions and additions, but deliberate additions or omissions to
reinforce their doctrine.

Other "inspired" modification of the Church to Codex Sinaiticus and our modern Bibles are:

- In Matthew 5:22, the words "without cause" are missing in both the codex Vaticanus and
  Sinaiticus.

- The words of Matthew 6:13 "For thine is the kingdom, and the power, and the glory, for
ever." Do not exist in these two most ancient manuscripts as well as many others. The
  parallel passages in Luke are also defective.

- The original text of Matthew 8:2 as found in Codex Sinaiticus tells us that a leper asked
  Jesus to heal him and Jesus "angrily put forth [his] hand, and touched him, saying, I will;
  be thou clean." In our modern Bibles, the word "angrily" is strangely absent.

- Matthew 17:21 is missing in Codex Sinaiticus.

- Matthew 21:7 in our modern Bibles reads "And [the disciples] brought the ass, and the
colt, and put on them their clothes, and they set [Jesus] thereon." In the original
  manuscripts, this verse read "and they set [Jesus] upon them." However, the picture of
  Jesus being placed upon two animals at the same time and being asked to ride them at
  once was objectionable to some, so this verse was changed to "and they set [Jesus]
  upon him" (which "him"?). Soon after, the English translation completely avoided this
  problem by translating it as "thereon."

- Matthew 27:35 in our modern Bibles contains the words "that it might be fulfilled which
  was spoken by the prophet, They parted my garments among them, and upon my
  vesture did they cast lots." This passage, once again, is not found according to Rev.
  Merrill in any Biblical uncial manuscript dating before the ninth century.

- In our modern Bibles, Mark 1:1 reads "The beginning of the gospel of Jesus Christ, the
  Son of God;" however, in this most ancient of all Christian manuscripts, this verse only
  reads "The beginning of the gospel of Jesus Christ" Strangely, the very words which are
  most grating to the Quran, "the Son of God," are completely missing. Isn't that
  interesting?

- In Mark 6:11, our modern Bibles contain the words "Verily I say unto you, It shall be more
tolerable for Sodom and Gomorrha in the day of judgment, than for that city." However,
these words are not to be found in either of these two most ancient of Christian Biblical manuscripts, having been introduced into the text centuries later.

- In Mark chapter 9, the words "Where their worm dieth not, and the fire is not quenched." are again missing.

- The words of Jesus in Luke 9:55-56 are missing.

- Luke 22:44 in Codex Sinaiticus and our modern Bibles claim that an angel appeared before Jesus, strengthening him. In Codex Vaticanus, this angel is strangely absent. If Jesus was the "Son of God" then obviously it would be highly inappropriate for him to need an angel to strengthen him. This verse, then, must have been a scribal mistake. Right?

- The alleged words of Jesus on the cross "Father, forgive them, for they know not what they do" (Luke 23:34) were originally present in the Codex Sinaiticus but was later erased from the text by another editor. Bearing in mind how the Church regarded and treated the Jews in the Middle Ages, can we think of any reason why this verse might have stood in the way of official Church policy and their "inquisitions"?

- John 5:4 is missing from Codex Sinaiticus.

- 1 Timothy 3:16 originally read "And without controversy great is the mystery of godliness: which was manifest in the flesh..." This was then later ever so subtly changed to "And without controversy great is the mystery of godliness: God was manifest in the flesh...." Thus, the doctrine of the "incarnation" was born.

4.2.2.3 Codex Alexandrinus

Codex Alexandrinus received its name from its earliest known location was the Egyptian city of Alexandria. It is believed to be from the fifth century. When Cyril Lucar, Patriarch of Alexandria, was transferred in 1621 to the Patriarchate of Constantinople, he is believed to have brought the codex with him. Later he sent it as a present to King James I of England (the same James who commissioned the King James Version) who died before the gift was presented. In 1627 King Charles I accepted it in his stead. It is now in the British Museum in its manuscript department and is on exhibition there. The text is written in capitals (called uncial script), and arranged in two columns on the page. Like the Codex Sinaiticus, it contained originally the whole Greek Bible, with the addition of the two Epistles of Clement of Rome, which in very early days ranked almost with the inspired books; and, in addition, the table of contents shows that it originally included the
Psalms of Solomon, the title of which, however, is so separated from the rest of the books as to indicate that they were regarded as standing on a different footing.

It does not include Matthew 1:1 through 25:6, Luke 22:43, John 7:53 through 8:11, and 2 Corinthians 4:13 through 12:6. Hebrews follow immediately after II Thessalonians. At the end some early Christian writings were added that had been used in teaching: the first Epistle of Clement, and the second Epistle of Clement up to 12:4.

Total number of leaves is 773, out of which 143 belong to the New Testament. The words are written continuously without separation. Accents are absent and breathing is rare. The Old Testament quotations are indicated. It is written on vellum, 32.1 cm. x 26.4 cm. There are two columns and 46-52 lines to the column. The ink is brown.

It is believed that the codex is the work of five scribes, who are designated by the Roman numerals. The Old Testament was copied by two hands (I and II) and the New Testament by three (III, IV and V). III wrote Matthew, Mark and I Corinthians 10:8 - Philemon 25; IV copied Luke, John, Acts, the Catholic Epistles, and Romans 1:1 - I Corinthians 10:8; and V wrote the Apocalypse.

The scribes' errors and their corrections are obvious. Sometimes the words first written have been erased, and the correct reading written above them. In other instances, some words had been written twice over by mistake. Also, a considerable space is left blank, as the facsimile shows. As regards the quality of the text preserved in this Codex, it must be admitted that it does not stand quite as high as the above two codices. Different parts of the New Testament have evidently been copied from different originals.

Based upon critical examinations of ancient manuscripts by Christian scholars, the following evidences are concluded:

1. The ancient manuscripts are not necessarily carefully written.

2. The ancient manuscripts extant are not necessarily copied from oldest manuscript master.

3. The ancient manuscripts were subject to the greatest corruption in history.

4. The ancient manuscripts are in perpetual disagreement with each other

One would really wonder about handling God's inspired words. On the other hand, the Quran was collected under strict rules that required each verse to be accepted only if it was presented at least in two manuscripts and should conform to the memorized version of the commission that
was responsible of collecting the Quran. A parallel to this conscientious performance does not exist in the case of any other scripture in the history of the world.

4.3 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.

4.3.1 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, 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”:

Revelation 22:18-19 “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.”

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

4.3.2 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 New Revised Standard Version (NRSV, 1989) eliminated much obsolete and ambiguous usage. 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.

4.4 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, 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.

3. New Revised Standard Version NRSV “The scripture quotations contained herein are from the New Revised Standard Version of the Bible, copyright 1989, by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission. All rights reserved.”

4. Easy-to-Read Version ETRV “Taken from the HOLY BIBLE: EASY-TO-READ VERSION © 2001 by World Bible Translation Center, Inc. and used by permission.”

Each version is supposed to be written by “experts” in theology and ancient Hebrew and/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 accepts. 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.

4.4.1 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 God</td>
<td>the Son of God</td>
<td>a god</td>
<td>an angel! (Footnote)</td>
</tr>
<tr>
<td>Matthew 20:20</td>
<td>adoring him</td>
<td>worshipping him</td>
<td>kneeling before him</td>
<td>bowed before Jesus</td>
</tr>
<tr>
<td>Mark 1:1</td>
<td>the Son of God</td>
<td>the Son of God</td>
<td>the Son of God (Footnote)</td>
<td>the Son of God (Footnote)</td>
</tr>
<tr>
<td>Luke 22:70</td>
<td>You say that I am</td>
<td>Ye 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>
</tr>
<tr>
<td>John 3:16</td>
<td>he gave his only begotten Son, (Footnote)</td>
<td>he gave his only begotten Son (Footnote)</td>
<td>He gave his only son (Footnote)</td>
<td>He gave his only son</td>
</tr>
<tr>
<td>John 9:35</td>
<td>the Son of God</td>
<td>Son of God</td>
<td>Son of Man (Footnote)</td>
<td>Son of Man (Footnote)</td>
</tr>
<tr>
<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 am</td>
</tr>
<tr>
<td>Acts 3:13</td>
<td>his Son Jesus (Footnote)</td>
<td>his Son Jesus (Footnote)</td>
<td>His servant Jesus</td>
<td>his special servant</td>
</tr>
<tr>
<td>Acts 8:37</td>
<td>that Jesus Christ is the Son of God</td>
<td>that Jesus Christ is the Son of God</td>
<td>Deleted (Footnote)</td>
<td>Deleted (Footnote)</td>
</tr>
<tr>
<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</td>
<td>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and</td>
<td>There are three that testify (Footnote)</td>
<td>So there are three witnesses that tell us (about Jesus)</td>
</tr>
</tbody>
</table>
4.4.1.1 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." 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. 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."

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."
“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.”

“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.”

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.

4.4.1.2 Sir Isaac Newton on 1 Timothy 3:16

“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 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.

4.4.2 Incarnation

97
• 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.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>RCV</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Acts 2:30</td>
<td>Deleted</td>
<td>according to the flesh</td>
<td>Deleted</td>
<td>Deleted</td>
</tr>
<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>
</tr>
</tbody>
</table>

**4.4.3 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>
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<th>RCV</th>
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</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>

**4.4.5 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>
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<tr>
<th>Scripture</th>
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</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</td>
<td>my body that is for you (Footnote)</td>
<td>my body; it is for you</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>

4.4.6 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>
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</tr>
</thead>
<tbody>
<tr>
<td>Matthew 1:25</td>
<td>her first born son</td>
<td>her firstborn 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>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Scripture</th>
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<th>NRSV</th>
<th>ETRV</th>
</tr>
</thead>
<tbody>
<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: “Woman”</td>
<td>Jesus saith unto her, “Woman”</td>
<td>Jesus said to her, “Woman”</td>
<td>Jesus answered, “Dear woman”</td>
</tr>
</tbody>
</table>

### 4.4.7 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.

### 4.4.8 Ascension

- Why are verses deleted? Are they “inspired” or not?
- Was Jesus risen by himself, or has he been risen 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>
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<th>RCV</th>
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</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 into 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>

4.4.9 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>
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<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>
</tbody>
</table>
Acts 8:37

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.

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.

Deleted (Footnote)

Deleted (Footnote)

Romans 11:6

Deleted but if it be of works, then is it no more grace: otherwise work is no more work.

Deleted (Footnote)

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.

Hebrews 1:3

making purgation of sins

when he had by himself purged our sins

When he had made purification for sins, The Son made people clean from their sins.

4.4.10 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>
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</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>

4.4.11 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>
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<tr>
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</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>Scripture</td>
<td>RCV</td>
<td>KJV</td>
<td>NRSV</td>
<td>ETRV</td>
</tr>
<tr>
<td>---------------------------</td>
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<td>------------------------------------------</td>
<td>-------------------------------------------</td>
<td>-------------------------------------------</td>
</tr>
<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>
<tr>
<td>Luke 11:2</td>
<td>Father, hallowed be thy name. Thy kingdom come</td>
<td>Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth</td>
<td>Father, hallowed be your name. Your kingdom come [2 Footnotes]</td>
<td>Father, we pray that your name will always be kept holy. We pray that your kingdom will come</td>
</tr>
<tr>
<td>Luke 11:4</td>
<td>And lead us not into temptation</td>
<td>And lead us not into temptation, but deliver us from evil</td>
<td>do not bring us to the time of trial (Footnote)</td>
<td>don’t let us be tempted (tested)</td>
</tr>
<tr>
<td>Acts 1:14</td>
<td>prayer</td>
<td>prayer and supplication</td>
<td>prayer</td>
<td>constantly praying</td>
</tr>
</tbody>
</table>

**4.4.12 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.
• 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>
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</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 and art to come</td>
<td>Deleted</td>
<td>Deleted</td>
<td></td>
</tr>
</tbody>
</table>

4.4.14 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>
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</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>ye 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>
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4.4.15 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.

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<tr>
<th>Scripture</th>
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<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>
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<td>Revelation 12:12</td>
<td>Woe to the earth and to the sea</td>
<td>Woe to the inhabitants 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>
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4.5 References

5. Fausset, A. R., A.M. "Commentary on 1 John 5". "Commentary Critical and Explanatory on the Whole Bible".
Chapter 5

Biblical Values

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 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. And 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 Muslim, or any human being for that matter, does 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 being for that matter, does 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 counties, 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 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 can't 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:

**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, 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 actually 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. And 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 the 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 do 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 another, 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 won 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!
5.1 References


Chapter 6

Christian Missionaries

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:

Quran 16:125 "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 41:33-35 "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."

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:

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

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 3 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 religion. It is another big business.

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

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

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

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

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:

Matthew 28:19-20. 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."

Acts 1:8 “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."

As stated in Chapter 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:

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

6.1 Christian Missionaries Resources

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

6.1.1 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, missions innovation, 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.

6.1.2 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.

6.1.3 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 has
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 estimated that they have an annual budget of some $8.6 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, Afghans, 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.

6.2 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 part 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 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.”

6.2.1 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 Misr-Al-Djadida, Egypt). 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-ja laleen, 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 Iskandar 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.

### 6.2.2 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, 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 won’t 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 "bismilalhi 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!

6.2.3 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, 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!”

6.2.4 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 don't 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.

6.2.5 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.

6.2.6 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.

6.2.7 Adoption

Missionaries like to seek orphans or children, between 3 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 Bosnia children who were taken from Bosnia to Italy and France where they are raised according to Christian belief. These children know nothing about their original religion. 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 massages 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.

6.2.8 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. And 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."

6.2.9 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.

6.2.10 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."

6.2.11 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.”

6.2.12 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.

6.2.13 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 lead 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 translation 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.

6.2.14 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, and 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.

6.3 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 $8.6 billion with very limited success and risky mission, and even adverse results? Why these two Christian missionaries reverted to Islam without any budget?

6.3.1 Dr. Gary Miller

Gary Miller (Abdul-Ahad Omar) shows how we can establish true faith by setting standards of truth. He illustrates a simple but effective method of finding out the right direction in our search for truth.

Dr. Gary Miller is a mathematician and a theologian. He was active in Christian missionary work at a particular point of his life but he soon began to discover many inconsistencies in the
Bible. In 1978, he happened to read the Quran expecting that it, too, would contain a mixture of truth and falsehood.

He discovered to his amazement that the message of the Quran was precisely the same as the essence of truth that he had distilled from the Bible. He became a Muslim and since then has been active in giving public presentations on Islam, Christianity, and Christian missionaries including radio and television appearances. He is also the author of several articles and publications about Islam, and some are listed below:

- A Concise Reply to Christianity - A Muslim View.
- Followers of Jesus.
- The Amazing Quran.
- Some Thoughts on the ‘Proofs’ of the Alleged Divinity of Jesus.
- The Basis of Islamic Belief.
- The Difference between the Bible and the Quran.
- Missionary Christianity - A Muslim’s Analysis.
- What the Gospels Mean to Muslims.

6.3.2 Khadijah 'Sue' Watson

Khadijah ‘Sue’ Watson is a former pastor, missionary, and Professor, Master's degree in Divinity. That is her story in her own words:

“What happened to you?” This was usually the first reaction I encountered when my former classmates, friends and co-pastors saw me after having embraced Islam. I suppose I couldn’t blame them, I was a highly unlikely person to change religions. Formerly, I was a professor, pastor, church planter and missionary. If anyone was a radical fundamentalist it was I.

I had just graduated with my Master’s Degree of Divinity from an elite seminary five months before. It was after that time I met a lady who had worked in Saudi Arabia and had embraced Islam. Of course I asked her about the treatment of women in Islam. I was shocked at her answer; it wasn’t what I expected so I proceeded to ask other questions relating to Allah and Muhammad (peace be upon him). She informed me that she would take me to the Islamic Center where they would be better able to answer my questions.
Being prayed up, meaning-asking Jesus for protection against demon spirits seeing that what we had been taught about Islam is that it is Demonic and Satanic religion. Having taught Evangelism I was quite shocked at their approach, it was direct and straightforward. No intimidation, no harassment, no psychological manipulation, no subliminal influence! None of this, “let’s have a Quranic study in your house”, like a counter part of the Bible study. I couldn’t believe it! They gave me some books and told me if I had some questions they were available to answer them in the office. That night I read all of the books they gave. It was the first time I had ever read a book about Islam written by a Muslim, we had studied and read books about Islam only written by Christians. The next day I spent three hours at the office asking questions. This went on everyday for a week, by which time I had read twelve books and knew why Muslims are the hardest people in the world to convert to Christianity. Why? Because there is nothing to offer them!! (In Islam) There is a relationship with Allah, forgiveness of sins, salvation and promise of Eternal Life.

Naturally, my first question centered on the deity of Allah. Who is this Allah that the Muslims worship? We had been taught as Christians that this is another god, a false god. When in fact He is the Omniscient-All Knowing, Omnipotent-All Powerful, and Omnipresent-All Present God. The One and Only without co-partners or co-equal. It is interesting to note that there were bishops during the first three hundred years of the Church that were teaching as the Muslim believes that Jesus (peace be upon him) was a prophet and teacher!! It was only after the conversion of Emperor Constantine that he was the one to call and introduce the doctrine of the Trinity. He a convert to Christianity who knew nothing of this religion introduced a paganistic concept that goes back to Babylonian times. Because the space does not permit me to go into detail about the subject insha’Allah, another time. Only I must point out that the word TRINITY is not found in the Bible in any of its many translation nor is it found in the original Greek or Hebrew languages!

My other important question centered on Muhammad (peace be upon him). Who is this Muhammad? I found out that Muslims do not pray to him like the Christians pray to Jesus. He is not an intermediary and in fact it is forbidden to pray to him. We ask blessing upon him at the end of our prayer but likewise we ask blessings on Abraham. He is a Prophet and a Messenger, the final and last Prophet. In fact, until now, one thousand four hundred and eighteen years (1,418) later there has been no prophet after him. His message is for All Mankind as opposed to the message of Jesus or Moses (peace be upon them both) which was sent to the Jews. “Hear O Israel” But the message is the same message of Allah. “The Lord Your God is One God and you shall have no other gods before Me.”(Mark 12:29).

Because prayer was a very important part of my Christian life I was both interested and curious to know what the Muslims were praying. As Christians we were as ignorant on this aspect of Muslim belief as on the other aspects. We thought and were taught, that the Muslims were
bowing down to the Kasbah (in Mecca), that that was there god and center point of this false deity. Again, I was shocked to learn that the manner of prayer is prescribed by God, Himself. The words of the prayer are one of praise and exaltation. The approach to prayer (ablution or washing) in cleanliness is under the direction of Allah. He is a Holy God and it is not for us to approach Him in an arbitrary manner but only reasonable that He should tell us how we should approach Him.

At the end of that week after having spent eight (8) years of formal theological studies I knew cognitively (head knowledge) that Islam was true. But I did not embrace Islam at that time because I did not believe it in my heart. I continued to pray, to read the Bible, to attend lectures at the Islamic Center. I was in earnest asking and seeking God’s direction. It is not easy to change your religion. I did not want to loose my salvation if there was salvation to lose. I continued to be shocked and amazed at what I was learning because it was not what I was taught that Islam believed. In my Master’s level, the professor I had was respected as an authority on Islam yet his teaching and that of Christianity in general is full of Misunderstanding. He and many Christians like him are sincere but they are sincerely wrong.

Two months later after having once again prayed seeking God’s direction, I felt something drop into my being! I sat up, and it was the first time I was to use the name of Allah, and I said, “Allah, I believe you are the One and Only True God.” There was peace that descended upon me and from that day four years ago until now I have never regretted embracing Islam. This decision did not come without trial. I was fired from my job as I was teaching in two Bible Colleges at that time, ostracized by my former classmates, professors and co-pastors, disowned by my husband’s family, misunderstood by my adult children and made a suspicion by my own government. Without the faith that enables man to stand up to Satanic forces I would not have been able to withstand all of this. I am ever so grateful to Allah that I am a Muslim and may I live and die a Muslim.

“Truly, my prayer, my service of sacrifice, my life and my death are all for God the Cherisher of the Worlds. No partner has He, this I am commanded. And I am the first of those who bow to Allah in Islam.” (Holy Quran 6:162-163)

Sister Khadijah Watson is presently working as a teacher for women in one of the Dawah (Invitation) Centers in Jeddah, Saudi Arabia.

6.4 References

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**Christian Reports:**

4. Methodologies in missionary work to Muslim countries.
Chapter 7

Jefferson Bible

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 16 years. 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.

7.1 The Life and Morals of Jesus of Nazareth

CHAPTER 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 (LK. 2:21) And when eight days were accomplished for the circumcising of the child, his name
was called JESUS.
9 (LK. 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.

(LK. 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 (LK. 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.

(LK. 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.

(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.

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.

(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.

(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.

(MT. 12:1-5) At that time Jesus went on the sabbath day through the corn fields; and his disciples were an hunred, 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 hunred, 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?

(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.

(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.

(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.

(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.

(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.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

21 For verily I say unto you, Till heaven and earth pass, one jot or one tittle 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.

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.

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 that is divorced committeth adultery.

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.

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.

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.

(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.

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.

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.

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!
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 to day is, and to morrow 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.

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

37 (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.

38 (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?

39 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?

40 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.

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.

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

43 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
44 Or what man is there of you, whom if his son ask bread, will he give him a stone?
45 Or if he ask a fish, will he give him a serpent?
46 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?
47 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.

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

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
51 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
52 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
53 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
54 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
55 Wherefore by their fruits ye shall know them.

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

(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:
60 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.
61 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:
62 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.
63 And it came to pass, when Jesus had ended these sayings, the people were astonished at his teaching:
64 For he taught them as one having authority, and not as their scribes.
CHAPTER 4.

(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.

(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.

7 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,

8 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.

9 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.

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

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

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

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

14 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.

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

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

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

18 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 (LK. 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 (LK. 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!
And which of you with being concerned can add to his stature one cubit?
If ye then be not able to do that thing which is least, why are ye concerned for the rest?
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.
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?
And seek not ye what ye shall eat, or what ye shall drink, neither be ye of a concerned mind.
For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
But rather seek ye his kingdom; and these things shall be added unto you also.
Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
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.
For where your treasure is, there will your heart be also.
Let your loins be girded about, and your lamps burning;
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.
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.
And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
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.
Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
Then Peter said unto him, Lord, speakest thou this parable unto us, or also unto all?
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?
Blessed is that servant, whom his lord when he cometh shall find so doing.
Of a truth I say unto you, that he will make him ruler over all that he hath.
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;
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.
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.
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.

(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.

(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.

(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.

(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 th

at heareth the word, and understandeth it; he also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

(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.

(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.

(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.

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.

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.
65 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.

66 (MK. 4:26-34) And he said, So is the kingdom of God, as if a man should cast seed upon the ground;
67 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
68 The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
69 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?
71 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:
72 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.
73 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.

(LK. 9:57-62) And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.
2 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.

(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 sinners.

(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.

(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.

(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.

(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.

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.

(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.

(MK. 7:16)

(MK. 7:17-24) 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.

(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.

(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.

(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.

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.
(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.

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.

(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.
And if a son of peace be there, your peace shall rest upon him: if not, it shall turn to you again.

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.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

(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,

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.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

(JN. 7:2-16) Now the Jew's feast of tabernacles was at hand.

His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

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.

For even his brethren did not believe in him.

Then Jesus said unto them, My time is not yet come: but your time is alway at hand.

The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

Go ye up unto this feast: I go not up unto this feast: for my time is not yet full come.

When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Now the Jews sought him at the feast, and said, Where is he?

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.

Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews marvelled, saying, How hath this man received learning, having never studied?

Jesus answered them, and said,

(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?

The people answered and said, Thou hast a devil: who seeketh to kill thee?

Jesus answered and said unto them, I have done one work, and ye all marvel.

Moses gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath do circumcise a man.

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.

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.
(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.

(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.

(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.

17 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

18 And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

19 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

20 (JN. 10:11-14) I am the good shepherd: the good shepherd layeth down his life for the sheep.

21 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.

22 He fleeth, because he is an hireling, and careth not for the sheep.

23 I am the good shepherd, and know my own, and am known of mine.

24 (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?

26 He said unto him, What is written in the law? how readest thou?

27 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.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped 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.

(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 to set before him?
44 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.
45 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.
46 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.
47 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
48 If a son shall ask a fish, will he for a fish give him a serpent?
49 Or if he shall ask an egg, will he offer him a scorpion?
50 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.

(LK. 14:1-14) 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.
2 And, behold, there was a certain man before him which had the dropsy.
3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day, or no?
4 But they held their peace.
5 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.

(LK. 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.

(LK. 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.

(LK. 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.
44 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
45 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!
46 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
47 And am no more worthy to be called thy son: make me as one of thy hired servants.
48 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.
49 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.
50 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:
51 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
52 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
53 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
54 And he called one of the servants, and asked what these things meant.
55 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.
56 But he was angry, and would not go in: therefore came his father out, and entreated him.
57 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.
(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.

(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.

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.

(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.
33 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.
34 (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?
35 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?
36 Doth he thank that servant because he did the things that were commanded him?
37 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.
38 (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:
39 (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.
40 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.
41 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
42 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
43 Even thus shall it be in the day when the Son of man is revealed.
44 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.

(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.

(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.

(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.

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.

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.

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.

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.

(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.

(LK. 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.

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.

(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.

(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.

(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.

(MT. 22:1-33) And Jesus answered and spake unto them again by parables, and said,

39 The kingdom of heaven is like unto a certain king, which made a marriage feast for his son,

40 And sent forth his servants to call them that were bidden to the wedding feast: and they would not come.

41 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.

42 But they made light of it, and went their ways, one to his farm, another to his business:

43 And the remnant took his servants, and treated them shamefully and slew them.

44 But the king was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

45 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

46 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast.

47 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:

49 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

50 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.

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.

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.

(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:
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 than all whole burnt-offerings and sacrifices.

CHAPTER 13.

(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.

(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 sweareth 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 whitened 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?

(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.

(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:

(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.

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.

(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 deliveredst 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 deliveredst 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.

(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.

(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 whensoever 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.

(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.

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.

(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.

(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.
35 Then the disciples looked one on another, doubting of whom he spake.
36 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
37 Simon Peter therefore beckoned to him and said, Ask him who it should be of whom he spake.
38 He then lying on Jesus' breast saith unto him, Lord, who is it?
39 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.

(JN. 13:31) Therefore, when he was gone out, Jesus said,
40 (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.
41 By this shall all men know that ye are my disciples, if ye have love one to another.
42 (MT. 26:31) Then saith Jesus unto them, All ye shall fall away because of me this night:
43 (MT. 26:33) Peter answered and said unto him, Though all men shall fall away because of thee, yet will I never fall away.
44 (LK. 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.

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.

(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 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.

(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.

(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.

(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?

54 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.

55 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.

56 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.

57 (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.

58 (MT. 27:13) Then said Pilate unto him, Hearest thou not how many things they witness against thee?

59 (LK. 23:6-16) When Pilate heard of Galilee, he asked whether the man were a Galilean.

60 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.

62 And he questioned with him at great length; but he answered him nothing.

63 And the chief priests and scribes stood by and vehemently accused him.

64 And Herod with his soldiers dealt with him contemp tuously, 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.

(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.

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.

(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.

(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.

(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.

(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.

(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 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.

(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.

(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.

7.2 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 angels, 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 didn’t 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.

7.3 References


Chapter 8

The Criterion

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, and 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. And 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. Therefore, the Quran can be used as a source of the revised Bible. Any Biblical verse that contradicts Islamic traditions should be modifies.

Reading the Bible can be a very confusing experience for an average careful reader. Some verses strike the reader as the “Word of God.” Others register as the “words of the Prophets.” And most of the verses were written by historians who injected their environment, tribal feud, and unbelievable stories. And the serious question is how the average layman can separate the above three categories? Should the seeker of the authentic Word of God in Bible depend on himself or his preacher? Will the preacher state the facts or keep quiet? It is extremely hard to get information from the Bible if the above three categories are merged together. That is why the Islamic sources of knowledge are divided into five main separate categories:

- The Word of God, as revealed to Prophet Muhammad, is found in The Holy Quran, which is the same Arabic text that exists everywhere in all Islamic countries, for more than fourteen centuries.
- The words of Muhammad (Pbuh), the Prophet of God, are recorded in books called the Hadith. There are two kinds of Hadith: Hadith Qudsi (or Sacred Hadith) and Prophetic Hadith. Hadith Qudsi are the sayings of Prophet Muhammad as revealed to him by Allah. Hadith Qudsi are so named because their authority is traced back to Allah but Muhammad put them in his own words. The Prophetic Hadith are the majority of Hadith and are traced back to the Prophet. There are two major accepted collections of the Hadith collected by the Islamic scholars Albukhari and Muslim. Every Hadith is recorded with the chain of people who heard it. This chain may include one person, or many persons. Based upon the trustworthiness of each reference included in the narration, the Hadith is classified as accepted, good, or weak. It is interesting to note that the Bible does not even enjoy this complex referencing system of the Hadith.
- Interpretation of the Quran where each verse of the Quran is discussed as to why, when, and where it was revealed. The interpretation of the Quran is always accompanied with the original verses of the Quran as a precaution against misinterpretation. It should be noted that few verses in few interpretations were not correctly interpreted, and were rejected by the majority of the Islamic scholars. There must be certain qualifications to interpret the Quran. Among these qualifications are memorizing of the whole Quran by heart, knowledge of the Arabic language and its grammar, and good Islamic character.
- Interpretation of the Hadith where each saying of the Prophet is explained as to why, when, and where it was said. The interpretation of the Hadith is always accompanied with the original saying of the Prophet as a precaution against misinterpretation.
• Islamic history, written by historians of high integrity and knowledge, and others of lesser trustworthiness. This history extends from the life of Muhammad to the present time. The life of the Prophet is detailed from his birth to his death in many references.

As a hypothetical situation, if someone attempts to mix the Quran, sayings of the Prophet, the different interpretations, and Islamic history, in one composite text, then anyone who reads that confusing text will surely find contradictions. And if the composite text is thought to be totally inspired from God, then surely researchers will eventually find the contradictions, and question the authenticity of the whole text. This situation is what I will attempt to prove happening in the case of the Old and New Testament. This is not a personal point of view from a Muslim. It is the Biblical scholars’ works that the average Christian does not know, and the information that the Sunday classes’ preachers are not volunteering. In what is called “Jesus Seminar” Christian scholars assembled to review each of the fifteen hundred versions of approximately five hundred items from the New Testament to determine which of them could be ascribed with high degree of probability to Jesus. The result of one seminar was that 50% of the items were deemed reliable, while other found 18% of the items were considered reliable. Thank God, Muslims kept the above five kinds of books separate, hence there was no way to add any word, or even a comma for that matter, to the Quran, the authentic Word of God. This was a promise from God Himself that He will protect the Quran. And that is what happened:

Surah 15, Ayah 9 “We have without doubt, sent down the message. And We will assuredly guard it (from corruption)”

The purity of the text of the Quran through fourteen centuries is an indication of eternal care with Allah’s Truth protected through all ages. As promised by God, this Holy Truth will never suffer corruption, or any human adulteration.

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.

Islam is a true monotheistic religion that requires the belief in the Almighty God alone, without any partnership with any of His creations. The ultimate purpose of humanity is to worship Allah alone, and to achieve a religious order free from any corruption. The word Islam comes from the Arabic root “SLM” which means, among other things, peace, purity, submission and obedience. But as a religious term in the Quran, it means, “to surrender to the will of God.” The relationship between the original and religious meanings of the word is strong and obvious. Only through submission to the will of God and by obedience to His Law can one achieve true peace and enjoy a lasting purity. According to the Quran, Islam is the eternal and universal religion, and even the universe and nature themselves are Muslims, because they automatically obey the laws of God. For humans and jinn, who possess free will, practicing Islam does not involve automatically obeying but freely accepting the religion of God. Islam is the religion of all prophets of Allah from Adam to Jesus, completed finally by the mission of Muhammad.

Unlike all existing religions that associate the name of the religion to its founder, the name “Islam” is associated with an action. Christianity took its name from Christ, Judaism from Judah, Buddhism from Buddha, and so on. In an attempt to cast public confusion on Islam, some call Islam “Muhammadism” to imply a personal cult of Muhammad, which is emphatically rejected in Islam. This mischief implies that Islam takes its name from a mortal being, Muhammad, and that Islam is no more than another “ism” like Judaism, Hinduism, Marxism, etc. Another implication of this mischief is that some might think of Muslims as worshippers of Muhammad, or as believers in him in the same way as Christians believe in Jesus. The Quran is full of verses about Islam and submission to God, such as:

*Surah 11, Ayah 14:* "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! Will ye even then submit (to Islam)?"

It is important to emphasize that different versions of the Bible include the name “Islam” that means submit to God, humble or yield to God.

*Exodus 10: 3* “So Moses and Aaron went to Pharaoh and said. This is what the LORD, the God of the Hebrews, says: How long will you refuse to submit to me? Let my people go, so they can worship me.”

*2 Chronicles 30: 8* “Do not be stubborn, as they were, but submit yourselves to the LORD”

*Psalms 68:31* “Let Ethiopia bow in submission to God”

*Psalms 83:16* “Utterly disgrace them until they submit to your name, O LORD.”

*Ephesians 5:22* “You wives will submit to your husbands as you do to the Lord”

Islam is the fastest growing religion, due to the growth of the Muslim population, and the many converts to Islam. The Muslim world population is estimated at more than 1.5 billion. Islam
has flourished in very diverse climatic, cultural, and ethnic regions. The world community of Islam
includes the Arabs (North Africa and the Middle East); Turks and Turkish peoples (Turkey, parts
of the former USSR, and Central Asia); Iranians; Afghans; the South Asians (Pakistan, India, and
Bangladesh); Southeast Asians (Malaysia, Indonesia, and the Philippines); and a small
percentage of Chinese. Islam is the second largest religion after Christianity in Europe, US and
Canada.

8.1 Islamic Sources

The two fundamental sources of Islamic doctrine and practice are the Quran and the Sunnah, or
the exemplary conduct of Muhammad, the Messenger of Allah.

8.1.1 The Quran

The Quran literally means “the recital.” Muslims regard the Quran as the authentic revelation of
God to Muhammad, revealed in Arabic by Gabriel, the Angel of revelation to all the Messengers
of Allah. This divine revelation of the Quran implies that the words are divinely given; so any text
can be interpreted in the light of other texts. The Quran is the collection of the verses revealed to
Muhammad during approximately 23 years of his prophetic life (610-32). It is divided into 114
chapters (Surah) of unequal length, the shortest containing only 3 short verses, and the longest
containing 286 verses. Both Islamic and non-Islamic scholars agree on the essential integrity of
the text of the Quran throughout its history. Because of the distortion of all previous Books by
humans, God kept his promise that He Himself will protect the Quran. The Quran is complete and
authentic. Nothing of it is missing and no more of it is expected. Its authenticity is beyond any
doubt, and no serious scholar or thinker has ventured to question its genuineness. God made it
incumbent upon Himself to protect it against distortion of any kind. Thus it is given to mankind as
divine truth, and whatever differs from the Quran is rejected. God says:

Surah 15, Ayah 9 “We have, without doubt, sent down the Message; and We will assuredly
guard it (from corruption).”

The purity of the text of the Quran through fourteen centuries is a foretaste of the eternal
care with which Allah’s Truth is guarded through all ages. Allah’s Pure and Holy Truth will never
suffer eclipse in any time or in any place. Unlike any other book since the Quran was revealed,
millions of Muslims (Arabs and non-Arabs) memorize the whole Quran by heart. Some of them
have been able to memorize the entire Quran by the age of ten. This is a simple and yet an
overwhelming fact. Not only did God preserve the text of the Quran, but also the style of reciting
the Quran by today’s Muslims is exactly the same style of recitation as that of Muhammad
himself. Muslims, when reading verses of the Quran, stop where the Messenger of Allah stopped,
and continue where he continued. One may really wonder about the strength of God’s promise to
preserve the Quran in writing as well as in reading. When one recites the Quran, one is reading the authentic Words of the Only God, with the exact reading style of the greatest man ever lived. This is definitely an enormous spiritual experience.

From the very beginning of the revelation, the Messenger of Allah and the Muslims recited the Quran by heart, and the scribes wrote it down in his presence. The Quran therefore starts with two elements of authenticity that no other book has: true divine inspiration and immediate recording and memorization. This continued until the Messenger’s death. This memorization of the Quran by heart was crucial because not everyone could write, but everyone was able to recite. About thirty thousand companions of the Prophet memorized the whole Quran during his time. The Arabs at that time used to memorize very long poems. All these poems exist in the present Arabic literature. So it was not difficult for the Arabs to memorize a very long text by heart. Also the fact that millions of present day Muslims know the entire Quran by heart provides an assurance that it was done before. This memorization of the Quran provides a considerable advantage because of the double-checking that occurred when the definitive text was compiled.

The Angel Gabriel made the first Quranic revelation to Muhammad when he was in the cave of Hira in a mountain outside Mecca. Muhammad never worshipped any idols. He used to go to this cave every year in the month of Ramadan (the ninth Arabic month) to meditate and search for the truth. The first verses that were revealed to him were those of Surah 96, Ayah 1-5. The first revelation was as follows:

“Proclaim! (or read!) in the name of thy Lord and Cherisher, Who Created. Created man, out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful, He Who taught (the use of) the pen, Taught man that which he knew not.”

In these first verses, the Quran praises reading, knowledge, and using pens, which explains the Messenger’s concern for recording the Quran in writing. When the revelations became known, he was accused that the Quran was tales of the ancients which he has caused to be written and they were dictated to him, Surah 25, Ayah 5. The unbelievers treated him as an impostor, and they spread rumors that the established Jewish and Christian communities in Arabia dictated the stories to him! This is in spite of the fact that during many divine revelations he was with his family or his companions, and those fictitious sources never revealed themselves.

All sources agree in stating that whenever a verse of the Quran was revealed, the Prophet called one of his literate companions and dictated it to him, indicating at the same time the exact position of the verse in the fabric of what had already been received. The Prophet Muhammad then asked the scribe to reread to him what had been dictated so that he could correct any inaccuracies. It is a known fact that there were 27 scribes in his following. The most famous of scribes, Zaid Ibn Thabit and Obayy Ibn Kaab, have recorded their names in history. Another famous tradition tells how every year in the month of Ramadan, the Prophet would recite
all the revealed Quran to Gabriel. Also in the month of Ramadan preceding the Prophet’s death, Gabriel had made him recite the Quran twice. It is a fact that millions of Muslims all over the world recite the Quran in its original Arabic language during the month of Ramadan, following the habit of the Prophet. The method of doubly preserving the text both in writing and by memorization proved to be extremely precious.

Not long after the Prophet’s death (632), his successor Abu Bakr, the first religious head of the Islamic state or Caliph, asked Muhammad’s former head scriber Zaid Ibn Thabit to assemble an official copy; this he did. On Omar’s initiative (the future second Caliph) Zaid Ibn Thabit consulted all the information (those who memorize the Quran, copies of the Book on various materials belonging to individuals) he could assemble, all with the objective of avoiding any possible errors in transcription. According to the instruction of Abu Bakr, a verse could be accepted only if it was presented at least in two manuscripts and should conform to the memorized version of the commission headed by Zaid Ibn Thabit. A parallel to this conscientious performance does not exist in the case of any other scripture in the history of the world. Thus an extremely faithful copy of the Quran was obtained. Truthful history states that Caliph Omar, Abu Bakr’s successor in 634, subsequently made a single volume that he preserved and gave on his death to his daughter Hafsah, the Prophet’s widow who was one of the few literate women of her time.

The third Caliph Othman, who held the Caliphate from 644 to 655, realized that copies of the Quran from the original text at Hafsah had to be available to different Islamic countries. Othman entrusted it once again to Zaid Ibn Thabit with the request that its copies should be prepared, compared and corrected for spelling mistakes. The commission consulted Muslims that knew the Quran by heart. The critical analysis of the authenticity of the text was carried out rigorously. The agreement of all the witnesses were deemed necessary, before the slightest verse containing debatable material was retained. Othman ordered that all the finished copies of the Quran should be read aloud, one by one, from the beginning to the end in the Prophet’s Mosque. The result was an authentic text containing an order of the Surah that reflects the order followed by the Prophet in his complete recital of the Quran during Ramadan. The Quran is classified as to the place of revelation, whether it is Mecca or Madinah. Some verses are doubted only regarding the place of revelation.

Othman sent a copy of the verified text to the centers of the Islamic Empire, and that is why, copies attributed to Othman exist in Tashkent and Istanbul. About fifty photocopies of that of Tashkent exist in Cairo, London, Kabul and other cities. The oldest documents known to be present today are identical; the same is true for the documents preserved in Europe. The numerous ancient texts that are known to exist all agree about the authenticity of the Quran. The ancient writing was simpler than that of the present day, due to the absence of diacritical marks. This could make a verb either active or passive, and in some instances, masculine or feminine. More often than not, this was hardly of any consequence, since the context indicated the meaning in many cases. The fact that the Quran is memorized by heart throughout fourteen centuries helped eliminate any change in the meaning. As an example, because of the different Arabic dialects, the Quran calls Mecca as Bakka. But every Muslim on Earth knows that Bakka is Mecca.
After having these several standard copies of the Quran prepared, Othman had all copies kept by different Companions burnt so that all copies of the Quran became uniform in terms of the script, incorporation of accepted readings and the order of chapters, leaving no room for any difference between them.

The entire Muslim communities acknowledged this achievement of Othman with admiration, and the Companions supported him in this venture. Ali, the fourth Caliph and the cousin of the Prophet, says, "Say nothing about Othman, unless it be in his favor because, by Allah, whatever he did in connection with the copies of the Quran was done in the presence of all of us, and with our advice and counsel."

As was mentioned above, the ancient writing did not include diacritical marks. Three stages of adding dots and developing diacritical marks are summarized as follows:

1. Dots were put as syntactical marks by Abu Al-Aswad Al Doaly, during the time of Fifth Caliph Mu'awiya (661-680).
2. Letters were marked with a dotting system by Nasr Ibn Asem and Hayy Ibn Ya'amor, during the time of Caliph Abd Al-Malek Ibn Marawan (685-705).
3. A complete system of diacritical marks (damma, fataha, kasra) was invented by Al Khaleel Ibn Ahmad Al Faraheedy (d. 786).

A large number of descriptions, in the Quran, are mentioned in several places in the text, sometimes giving rise to repetitions. Very frequently, a verse will add details to a description that appears elsewhere in a compressed form. Verses associated with scientific facts, like many other subjects dealt with in the Quran were spread throughout the Book without any attempt of classification.

There are rules for interpreting the Quran. The basic rule is that the Quran interprets itself. This implies that the words are divinely inspired; so any text can be interpreted in the light of other texts where the same subject exists. Moreover, the statements of Muhammad interpreted many verses of the Quran. He was the living example of the teaching of the Quran.

An author of a history book criticized the Quran as being "disjointed." He expected the Quran to be divided into chapters, with each chapter dealing with one subject. He expects the Quran to be like, for example, a physics book, where the first chapter deals with statics and the second chapter deals with dynamics and so on. This author fails to understand that the Quran is a Book of Guidance to mankind. It is not a history book; it is not a science book. It is a Book for the soul that is designed with absolute perfection to handle spiritual issues and materialistic subjects.

Finally, two points have to be mentioned about the Quran:

First, any Arabic speaking layperson realizes the obvious differences in style between the Quran and the sayings of the Prophet. The style of the Quran is obviously heavenly, while the style of Muhammad is clearly human. This right away negates the ignorant idea that the Quran was invented by Muhammad. Next, the Prophet was surrounded by thousands of his companions all of his 23 years of mission time. Therefore, there could not be a mysterious person that dictated the Quran to him in 23 years away from the eyes and ears of his companions.

Second, the scientific verses in the Quran are overwhelming. They are mainly addressed to the unbelievers, because the true Muslim does not need further proof of the religion of Islam. The inconsistency of the Bible with scientific facts are numerous and well documented. For example, the controversial revelation 7.1 refers to "the four corners of the earth" and thereby indicates that the earth is a flat surface with four corners. There are also other verses in the Bible that convey the same idea; in Matthew 4:8 “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.” Certainly, the spherical
earth has no four corners and, if the earth were flat, standing atop "an exceedingly high mountain" would allow Jesus to see the whole earth, but there is no mountain tall enough to allow him to see the other side of a spherical earth. At most, one hemisphere would be seen, but not the other.

On the other hand, there are over seven hundred verses in the Quran that deal with scientific facts. As an example the Quran refers to the Big Bang, presenting an accurate scientific fact that led to creating the universe:

Surah 21, Ayah 30 “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation) before We clove them asunder?"

There is a very important choice of words in the original Arabic text whose translation is given above. The Arabic word ratq translated as "joined together" means "mixed in each, blended" in Arabic dictionaries. It is used to refer to two different substances that make up a whole. The phrase "We clove them asunder" is the verb fataqa in Arabic and implies that something comes into being by tearing apart or destroying the structure of ratq. In this Ayah, skies and earth are at first subject to the status of ratq and then they exploded.

8.1.2 The Sunnah

The second authoritative source of Islam is the Sunnah, or examples of the Prophet's way of life and his genuine statements known as “Hadith”. It represents a body of traditions based on what the Prophet said or did regarding various issues. There are some traditions that suggest that the Prophet gave orders not to record his sayings in very early days, because he wanted to give the highest priority to recording the Quran. He was concerned about mixing up the Quran and Sunnah. However, some companions approached the Prophet for permission to write down the traditions. The permission was granted to Abdullah Ibn Amr, Anas Ibn Malik, Abu Hurayrah, Zaid Ibn Thabit and others. A large number of his companions checked their writing with the Prophet. The collection of the tradition included thousands of his sayings during his life. For example, Abu Hurayrah knew thousands of traditions by heart and the numerous volumes he compiled for his students are still intact. Moreover, his companions and followers followed all the religious practices of Muhammad (Pbuh).

During the time of Caliph Omar ibn Abdul Aziz, the formal documentation of the Sunnah was performed. There are those who claim that the Sunnah takes a secondary place in Islam, or may deny it completely. This is in spite of the clear order from Allah:
**Surah 4, Ayah 59** “O ye who believe, Obey Allah and obey the messenger and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His messenger, if you do believe in Allah and the Last Day: That is best, and most suitable for final determination.”

The Quran orders the Muslims to pray but does not detail the method and number of prayers. Then the prophet said: “Pray like you see me praying.” Thus, all Muslims during the last fourteen centuries pray the same way Muhammad did. The authentic traditions are recorded in two main references collected by Albukhary and Muslim among others. Each contains about four thousands authentic saying of the prophet. These four thousands authentic saying were chosen from a total of sixty thousands saying. Albukhary insisted on a chain of narration, a feature peculiar only to Muslims, and practically unknown to others. Sometimes he started with three intermediate narrators, the maximum number being nine, and culminated with the Prophet. Those authentic statements of the prophet are treated as part of the religion.

**8.2 Translation of the Quran**

The translated Quran is not the Quran, and is not translated through inspiration from God. The translated Quran is not a substitute for the original Arabic Quran. It is only an attempt to help those who are trying to learn to read the Arabic text, since it is as close to the written text as possible. Translating the meanings of whole Quran is a tremendous task. The Arabic language of the Quran is like an intimate symphony, the very sounds of which move people to tears and ecstasy. The rhetoric and rhythm of the Arabic of the Quran are so characteristic, so powerful, and so highly touching that any human translation is bound to be an imperfect copy of the glittering splendor and the radiant beauty of the original text. Most Muslims believe that the Quran cannot be translated properly.

The attitude of the early Muslim Community on the translation of the Arabic text of the Quran was ambivalent. Muslims were concerned that the translation of the Quran might be viewed as an exact translation of the authentic Words of God. During the rapid expansion era of Islam, many non-Arabs, that embraced Islam, believed truly in this great religion and felt the need to know and master the language of the Quran. Others knew just enough to perform the five daily prayers that have to be performed in Arabic. Muslims were also hesitant that translating the Quran might give new linguistic orientations to the contents of the revelation as, for example, what happened in the case of the New Testament. This could lead to unforeseeable and adverse developments within the body of the Islamic religion itself.

The Muslim need for translating the Quran into English arose mainly out of the desire to resist the missionary effort. Following a long controversial tradition, part of whose goal was also the production of an erroneous and confusing European version of the Muslim scripture, Christian missionaries started their major offensive against a politically humiliated Islam in the eighteenth century by advancing their own translations of the Quran.

Christian missionaries have been the most active non-Muslim translators of the Quran. Their goal was to introduce confusing translations with a hostile commentary of its own. Small
wonder, then that these ventures are far from being a just translation, replete as they are with frequent transpositions, omissions, unaccountable liberties and unforgivable errors.

The first translation of the Quran into a western language was made by the English scholar Robert of Ketton in the twelfth century. It was completed in 1143, and enjoyed a considerable distribution in manuscript. It was developed during the time of the Crusades, and just two years before the second expedition headed by Louis VII, 1145-47. This translation had numerous inaccuracies, confusions and misunderstandings, and was inspired by hostile intentions. This translation served as the foundation of the later translations in European languages.

In 1647 Andre du Ryer of France published a French translation, Alcoran of Mahomet, the Prophet of the Turks. Two years later an English version of this was published by Alexander Ross, a chaplain of King Charles I. His intention was: “I thought good to bring it to their colors, that so viewing thine enemies in their full body, thou must the better prepare to encounter...his Alcoran.” Thomas Jefferson owned this translation. It is believed that this translation may have inspired Thomas Jefferson to write; “We hold these truths to be sacred and undeniable, that all men are created equal.”

In the same fanatical anti-Islamic vein are the two appendices in this work entitled as:

1. “A Needful Caveat or Admonition, for them if they desire to know what use may be made of or if there be danger in reading the Alcoran” (pp. 406).
2. “The Life and Death of Mahomet: the Prophet of the Turks and author of the Alcoran” (pp. 395-405).

George Sale, a lawyer brought out his The Koran commonly called The Al Koran of Mohammed, London, 1734, which has been the most popular English translation. Sale’s exhaustive “Preliminary Discourse”, dealing mainly with life of Muhammad and the Quran, reveals his deep hostility towards Islam and his missionary intent in that he suggests the rules to be observed for the conversion of Mohammedans.” As to the translation itself, it exhibits numerous instances of omission, distortion and interpolations.

Dissatisfied with Sale’s work, J.M. Rodwell, Rector of St. Ethelberga, London, produced his translation entitled The Koran, London, 1861. Apart from hurling all sorts of wild and nasty allegations against the Prophet and the Quran in the Preface, Rodwell introduced a “Bible-colored view” of the Quran Chronological order of the Quranic chapters that took preference over the Quranic order and inspiration. Moreover, his translation was full of grave mistakes, and projects his own fanciful interpretations in his notes.

E.H. Palmer, a Cambridge scholar, was entrusted with the preparation of a new translation of the Quran for Max Muller’s Sacred Books of the East series. Accordingly, his translation, The Quran, appeared in London in 1880. As to the worth of Palmer’s translation,
reference may be made to A. R. Nykl's article, “Notes on E.H. Palmer's The Quran”, published in the Journal of the American Oriental Society, 56 (1936) pp. 77-84 in which no less than 65 instances of omission and mistranslation in Palmer's work have been pointed out.

Richard Bell, Reader of Arabic, University of Edinburgh, and an acknowledged Orientalist produced a translation of the Quran with special reference to its Surah order, as is evident from the title of his work, The Quran translated with a critical rearrangement of the Surahs, Edinburgh, 1937-39. In addition to describing the Prophet as the author of the Quran, Bell also believes that the Quran in its present form was “actually written by Muhammad himself”. In rearranging the Surahs order of the Quran, Bell, in fact, makes a thorough mess of the traditional arrangement and tries to point out “alterations substitutions and derangements in the text.”

A.J. Arberry, a renowned Orientalist and Professor of Arabic at the Universities of London and Cambridge, has been, so far, the latest non-Muslim translator of the Quran. Arberry's The Koran Interpreted, London, 1957, no doubt stands out above the other English renderings by non-Muslims in terms of both its approach and quality. Nonetheless, it is not altogether free from mistakes of omission and mistranslation, such as in Al' Imran III: 43, Nisa' IV: 72, 147 and 157, Ma'idah V: 55 and 71, An'am VI: 20, 105, A'raf VII: 157, 158 and 199, Anfal VIII: 17, 29, 41, 59, Yunus X: 88, Hud XI: 30 and 46 and Yusuf XII: 61.

N.J. Dawood is perhaps the only Jew to have translated the Quran into English. Available in the Penguin edition, Dawood's translation, The Koran, London, 1956, is perhaps the most widely circulated non-Muslim English translation of the Quran. The author's bias against Islam is readily observable in the Introduction. Apart from adopting an unusual Surahs order in his translation, Dawood is blameworthy also of having mistranslated the Quran in places such as Baqara II: 9 and A'raf VII: 31, etc.

No doubt, the circumstances which brought the Quran into contact with the English language have left their imprint on the non-Muslim as well as the Muslim bid to translate it. Unlike, for instance, major Muslim languages such as Persian, Turkish and Urdu, which have thoroughly exhausted indigenous linguistic and literary resources to meet the scholarly and emotional demands of the task, the abundant resources of the English language have not been fully employed in the service of the Quran.

The same rationale of the missionaries, however, applies to sectarian movements within Islam or even to renegade groups outside the mainstream of Islam, such as the Qadiyanis. This group was founded by Mirza Ghulam Ahmad Qadiyani in Punjab, India in 1880 AD, who declared himself a prophet of Islam and the promised messiah. He began to spread his heretical thoughts one year after the British invaded India. It is clear that it was encouraged by the British and rapidly spread by British spies with British money to destroy Islam from within. The Qadiyanis considerable translational activities are motivated by the urge to proclaim their ideological uniqueness.
The Qadiyanis, though having abandoned Islam, have been actively engaged in translating the Quran. Apart from English, their translations are available in several European and African languages. Muhammad Ali’s *The Holy Quran: English Translation*, Lahore, 1917, marks the beginning of this effort. This Qadiyani translator is blameworthy of misinterpreting several Quranic verses, particularly those related to the promised messiah, his miracles and the Quranic angelology. Similar distortions ruin another Qadiyani translation by Sher Ali, *The Holy Quran: Arabic Text with English Translation*, Rabwah, 1955. Published under the auspices of Mirza Bashiruddin Mahmud Ahmad, second successor of the “promised messiah” and head of the Qadiyani, this oft-reprinted work represents the official Qadiyani version of the Quran. Unapologetically, Sher Ali refers to Mirza Ghulam Ahmad as the “promised messiah” and mistranslates and misinterprets a number of Quranic verses. Zafarullah Khan’s *The Quran: Arabic Text and English Translation*, London, 1970, ranks as another notable Qadiyani venture in this field. Like other Qadiyanis, Zafarullah too twists the Quranic verses to preach that the door of prophethood was not closed with the Prophet Muhammad. The projection of similar obnoxious views upon the Quranic text is found in the following Qadiyani translations, too:


Another cult was introduced by Rashad Khalifa, who also proclaimed himself as a prophet of Islam, and formed a group called *United Submitters International* in Tucson, Arizona, whose belief rejects Hadith, “Saying of Prophet Muhammad.” He claimed to have discovered intricate numerical patterns in the Quran involving the number 19. He published *The Quran: The Final Scripture, Authorized English Version*, Tucson, 1978. In view of his blasphemous statements, no reputable Islamic Institution authorized his English Version!

In the present time, the “apparent” knowledge of TV Evangelists and Christian missionaries is credited to anyone of the above translation of the Holy Quran. These translations constitute the principal source of informed Western knowledge of Islam. This knowledge is not used to develop the relationship between the two faiths and emphasize their common heritage, but instead, is selectively deployed by TV Evangelists and Christian missionaries in their unreasonable assault against Islam.

Obviously, Muslims could not allow the missionary and heretical effort to go unopposed and unchecked. Hence, the Muslim decision to present a faithful translation of the Quranic text as well as an authentic summary of its teaching to the European world. Later, the Muslim translations were meant to serve even those Muslims whose only access to the Quranic
revelation was through the European languages. Naturally, English was deemed the most important language for the Muslim purpose, not least because of the existence of the British Empire which after the Ottomans had the largest number of Muslim subjects.

Although there is a spate of volumes on the multi-faceted dimensions of the Quran, no substantial work has so far been done to critically examine the mass of existing English translations of the Quran. Even bibliographical material on this subject was quite scant before the fairly recent appearance of World Bibliography of the Translations of the Meanings of the Holy Quran (Istanbul, OIC Research Centre, 1986), which provides authoritative publication details of the translations of the Quran in sixty-five languages. The late Indian Prof. Muhammad Hamidullah published in Paris a bibliography of Quran translations in 120 languages of the world, along with translations of the first chapter. He also did a comparative study of all three of the earliest copies of the Quran found in the world. One in Tashkent, Uzbekistan, another in Istanbul, Turkey and one in India Office Library, London, UK. All three have been traced back to the time of third Caliph Othman. Dr. Hamidullah stated that all three were written on a similar type of skin, and look authentic for that period. He also said, after seeing bloodstains on the Turkish copy, that this was what Othman was studying from when he was killed.

Appended to the Cambridge History of Arabic Literature Volume 1, Arabic Literature to the End of the Umayyad Period, Cambridge university Press, 1983, is a bibliography of the Quran translations into European languages, prepared by J.D. Pearson, as is the latter's article in the Encyclopedia of Islam. It is, however, of not much use to the Muslim.

Since none of the above-mentioned works is annotated, the reader gets no idea about the translator's mental make-up, his dogmatic presuppositions and his approach to the Quran as well as the quality of the translation.

Similarly the small chapter entitled ‘The Quran and Occidental Scholarship’ in Bell and Watt's Introduction to the Quran (Edinburgh, 1970, pp. 173-86), although useful in providing background information to Orientalists’ efforts in Quranic studies, and translations, more or less for the same reasons, is of little value to general Muslim readers. Thus, studies which focus on those aspects of each translation of the Quran are urgently needed lest Western scholars misguide the unsuspecting non-Arabic speaking readers of the Quran. An effort has been made in this survey to bring out the hallmarks and shortcomings of the major complete translations of the Quran.

The early English translations of the Quran by Muslims started mainly by the pious enthusiasm on their part to refute the allegations leveled by the Christian missionaries against Islam in general and the Quran in particular. Illustrative of this trend are the following translations:

1. Mohammad Abdul Hakim Khan, The Holy Quran: 'with short notes based on the Holy Quran or the authentic traditions of the Prophet, or and New Testaments or scientific
truth. All fictitious romance, questionable history and disputed theories have been carefully avoided' (Patiala, 1905).

2. Hairat Dehlawi, The Koran Prepared, by various Oriental learned scholars and edited by Mirza Hairat Dehlawi. Intended as 'a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors such as Drs. Sale, Rodwell, Palmer and Sir W. Muir' (Delhi, 1912); and Mirza Abu'l Fadl, Quran, Arabic Text and English Translation Arranged Chronologically with an Abstract (Allahabad, 1912).

Since none of these early translations was by a reputed Islamic scholar, both the quality of the translation and level of scholarship are not very high and these works are of mere historical interest. Later works, however, reflect a more mature and scholarly effort.

Muhammad Marmaduke William Pickthall, an English man of letters who embraced Islam, holds the distinction of bringing out a first-rate rendering of the Quran in English, The Meaning of the Glorious Quran (London, 1930). It keeps scrupulously close to the original in elegant, though now somewhat archaic English. However, although it is one of the most widely used English translations, it provides scant explanatory notes and background information. This obviously restricts its usefulness for an uninitiated reader of the Quran.

Abdullah Yusuf Ali's The Holy Quran: Translation and Commentary (Lahore, 1934-37), perhaps the most popular translation, stands as another major achievement in this field. A civil servant by vocation, Yusuf Ali was not a scholar in the classical Muslim tradition. Small wonder, then, that some of his numerous notes, particularly on hell and heaven, angels, jinn and polygamy, etc. are informed with the pseudo-rationalist spirit of his times, as for instance in the works of S. Ahmad and S. Ameer Ali. His overemphasis on things spiritual also distorts the Quranic worldview. Against this is the fact that Yusuf Ali doubtless was one of the few Muslims who enjoyed an excellent command over the English language. It is fully reflected in his translation. Though his is more of a paraphrase than a literal translation, yet it faithfully represents the sense of the original.

Abdul Majid Daryabadi's The Holy Quran: with English Translation and Commentary (Lahore, 1941-57) is, however, fully cognate with the traditional Muslim viewpoint. Like Pickthall's earlier attempt, it is a faithful rendering, supplemented with useful notes on historical, geographical and eschatological issues, particularly the illuminating discussions on comparative religion. Though the notes are not always very exhaustive, they help to dispel the doubts in the minds of Westernized readers. However, it too contains inadequate background information about the Surahs and some of his notes need updating.

The Meaning of the Quran (Lahore, 1967), the English version of Sayyid Abul A'la Mawdudi's masterwork, the Urdu “Tafhim al-Quran” is an interpretative rendering of the Quran which remarkably succeeds in recapturing some of the majesty of the original text. Since
Mawdudi, a great thinker, enjoyed rare mastery over both classical and modern scholarship, his work helps one develop an understanding of the Quran as a source of guidance. Apart from setting the verses/Surahs in the circumstances of its time, the author constantly relates, though exhaustive notes, the universal message of the Quran to his own time and its specific problems. His logical line of argument, generous sensibility, judicious use of classical Muslim scholarship and practical solutions to the problems of the day combine to show Islam as a complete way of life and as the Right Path for the whole of mankind. Since the translation of this invaluable work done by Muhammad Akbar is pitiably poor and uninspiring, the much-needed new English translation of the entire work is in progress under the auspices of the Islamic Foundation, Leicester.

The Message of the Quran by Muhammad Asad (Gibraltar, 1980) represents a notable addition to the body of English translations couched in chaste English. This work is nonetheless vitiated by deviation from the viewpoint of the Muslim orthodoxy on many counts. Averse to take some Quranic statements literally, Asad denies the occurrence of such events as the throwing of Abraham into the fire, Jesus speaking in the cradle, etc. He also regards Luqman, Khizr and Zulqarnain as ‘mythical figures.’ Apart from these flaws, this highly readable translation contains useful, though sometimes unreliable background information about the Quranic Surahs and even provides exhaustive notes on various Quranic themes.

The fairly recent translations The Quran: The First American Version (Vermont, 1985) by another native Muslim speaker of English, T.B. Irving, marks the appearance of the latest major English translation. Apart from the detestable title, the work is deprived of textual and explanatory notes. Although modern and forceful English has been used, it is not altogether free of instances of mistranslation and loose expressions. With American readers in mind, particularly the youth, Irving has employed many American English idioms, which, in places, are not befitting of the dignity of the Quranic diction and style.

Some highly useful work in the translation of the Quran had been done earlier by Professor Hamidullah, whose contribution in this field includes his translation of the Quran in French, “Le Saint Coran”. It is more widely used in the French-speaking countries of Africa and France than Abdullah Yusuf Ali’s translation in the English-speaking world.

In addition to the above, there are also a number of other English translations by Muslims, which, however, do not rank as significant ventures in this field. They may be listed as:

- Al-Hajj Hafiz Ghulam Sarwar, Translation of the Holy Quran (Singapore, 1920)
- Ali Ahmad Khan Jullundri, Translation of the Glorious Holy Quran with commentary (Lahore, 1962)
- Abdur Rahman Tariq and Ziauddin Gilani, The Holy Quran Rendered into English (Lahore, 1966)
• Syed Abdul Latif, Al-Quran: Rendered into English (Hyderabad, 1969)
• Hashim Amir Ali, The Message of the Quran Presented in Perspective (Tokyo, 1974)
• Muhammad Ahmad Mofassir, The Koran: The First Tafsir in English (London, 1979)
• Mahmud Y. Zayid, The Quran: An English Translation of the Meaning of the Quran (checked and revised in collaboration with a committee of Muslim scholars) (Beirut, 1980)

It is important to use a translation that has been approved by Reputed Islamic Organization. Islamic Research Academy, General Department For Research, Writing & translation of the Al-Azhar, Cairo Egypt, and The ministry of Islamic affairs, Endowments, Call and Guidance of Saudi Arabia recommend the following English translations:


However, the introductions of these translations warn the reader that human translation of the Quran cannot escape the defects and drawbacks that are inherent in every human endeavor, and request the reader to furnish King Fahd Complex with any mistakes, omission or addition that he or she may find in the translation.

8.3 The Jesus Gospel

To reconstruct the Gospel of Jesus (Pbuh) as close as it can be, and to produce one single Gospel without inconsistencies, two sources should be used:

1. The Quran as it is the authentic Word of God that “No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.” (Surah 41:42)

2. Thomas Jefferson Bible, “The Life and Morals of Jesus of Nazareth,” as presented in the previous chapter, taking our comments into consideration.
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 describes 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 4, Ayah 171, States the facts about Jesus:

"O People of the Book! Commit no excesses in your religion: nor say of Allah aught but the truth. Christ Jesus, the son of Mary, was (no more than) a messenger of Allah, And his word which He bestowed on Mary, And a spirit proceeding from Him: So believe in Allah and His messengers. Say not three; desist. It will be better for you. For Allah is one God, Glory be to Him. (Far exalted is He) above having a son..."

Surah Āli `Imrān, Surah 3, Ayah 33 to 51, tells the story of the birth of Mary and her growing up:

"God did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people, Offspring, one of the other: And God heareth and knoweth all things. Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."

When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and God knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected." Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From God: for God Provides sustenance to whom He pleases without measure." There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer! While he was standing in prayer in the chamber, the angels called unto him: "God doth give thee glad tidings of Yahya, witnessing the truth of a Word from God, and (be besides) noble,
chaste, and a prophet,- of the (goodly) company of the righteous." He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth God accomplish what He willeth." He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning." Behold! the angels said: "O Mary! God hath chosen thee and purified thee- chosen thee above the women of all nations. O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

This is part of the tidings of the things unseen, which We reveal unto thee (O Apostle!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point). Behold! the angels said: "O Mary! God giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to God; He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous." She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: God createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is! "And God will teach him the Book and Wisdom, the Law and the Gospel, "And (appoint him) an apostle to the Children of Israel, (with this message): "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave: And I heal those born blind, and the lepers, and I quicken the dead, by God's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe; "'(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear God, and obey me.'It is God Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"

Surah Maryam (Mary), Surah 19, Ayah 16 to 40, tells the story of the birth of Jesus:

"Relate in the Book (The story of) Mary, when she withdrew from her family to a place in the east. She placed a screen (to screen herself) from them. Then We sent to her our angel, and he appeared before her as a man in all respect. She said: "I seek refuge from thee to (Allah) Most Gracious, (come not near) if thou dost fear Allah." He said: "Nay, I am only a messenger from thy Lord (to announce) to thee the gift of a pure son." She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste." He said: "So (it will be) thy Lord saith, 'That is easy for me: and (We Wish) to appoint him as a sign unto men and a Mercy from Us. It is a matter (so) decreed. So she
conceived him. And she retired with him to a remote place. And the pains of the childbirth drove her to a trunk of a palm tree; she cried (in her anguish): "Ah! Would that I had died before this! Would that I had been a thing forgotten. But (a voice) cried to her from beneath the (palm tree): "Grieve not! For thy Lord hath provided a rivulet beneath thee; And shake towards thyself the trunk of the palm tree; it will let fall fresh ripe dates upon thee. So eat and drink and cool (thine) eye. And if thou dost see any man, say: I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.” At Length she brought the (babe) to her people carrying him (in her arms).

They said: "O Mary! Truly a strange thing has thou brought. O sister of Aaron! Thy father was not a man of evil nor thy mother a woman unchaste." But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" He (Jesus) said: "I am indeed a servant of Allah. He hath given me revelation and made me a prophet. And He hath made me blessed wheresoever I be, and hath enjoined on me prayer and Zakat (charity) as long as I live. (He hath made me) kind to my mother, and not overbearing or unblest. So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)". Such (was) Jesus the son of Mary: (it is) a statement of truth about which they (vainly) dispute. It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, he only says to it "Be", and it is."

Surah The Table. Ayah 110 to 120 describes the miracles of Jesus:

“Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.' "And behold! I inspired the disciples to have faith in Me and Mine Messenger. they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'”. Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith." They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle." Said Jesus the son of Mary: “O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival
and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)." Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples." And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden. "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise." Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah. That is the great salvation, (the fulfilment of all desires). To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.”

Surah Āli `Imrān, Surah 3, Ayah 52 to 60, tells the story of the betrayal and ascension of Jesus

“When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) God?" Said the disciples: "We are God's helpers: We believe in God, and do thou bear witness that we are Muslims."Our Lord! we believe in what Thou hast revealed, and we follow the Apostle; then write us down among those who bear witness." And (the unbelievers) plotted and planned, and God too planned, and the best of planners is God. Behold! God said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help." "As to those who believe and work righteousness, God will pay them (in full) their reward; but God loveth not those who do wrong." "This is what we rehearse unto thee of the Signs and the Message of Wisdom." The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: "Be". And he was The Truth (comes) from God alone; so be not of those who doubt.”

Surah 4, Ayah 157-159, states that Jesus was neither killed or crucified, but God raised him up:
"That they said (in boast), "We killed Christ Jesus the son of Mary, the Apostle of God"; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: Nay, God raised him up unto Himself; and God is Exalted in Power, Wise: And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he 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 "We gave Jesus the son of Mary clear signs and strengthened him with the Holy Spirit."

Surah 3, Ayah 45 "O Mary, Allah giveth thee glad tidings of a word from him: his name will be Jesus Christ, the son of Mary. Held in honor in this world and in the hereafter, and (of the company of) those who are nearest to God"

Surah 21, Ayah 91-92 "And (remember) her (Mary) who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples. Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other)."

Surah 18, Ayah 1-5 “Praise be to God, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward, Wherein they shall remain for ever: Further, that He may warn those (also) who say, "God hath begotten a son": No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!"

8.4 References

Chapter 9

Conclusion

Christianity is a controversial religion. The original founder of this great religion is not. The noble message of Jesus was twisted over the years just right after his departure. To understand the evolution of Christianity, it is important to go back in history and examine the factors that affected its development. Most historians of the early Christianity agree on the following events:

1. Most countries in the Roman Empire believed in pagan trinities that shared many features with Christian trinity. In spiritually primitive societies, people envisioned gods as
super human beings with extensive power and capabilities. Pagan gods lived a life that was not very different from that of humans. Gods marry, have children, eat, drink, and fight other gods or people. That made introducing the Christian “monotheistic trinity” to people already believing in pagan trinities not a strange event.

2. There were over 50 Gospels circulating in the Roman Empire. These were not 50 Gospels copied from an original authentic Gospel; they were introducing different theologies. At the end of the second century, Irenaeus, bishop of Lyons and one of the Fathers of Church, vindicated the four Gospels according to Matthew, Mark, Luke, and John on numerological ideas. For example, four was a sacred number that corresponded to the four winds, or the four faces of the cherubim in Ezekiel. He defended the Gospel of John, to whom he also ascribed the Revelation. Based upon his vindication, the Church accepted only these four Gospels. The Gospels that Irenaeus rejected were considered heresy. Epiphanius of Salamis, one of the fathers of Church, in the latter part of the fourth century was hostile to the Gospel of Ebionites, the original Jewish Christians. These rejected Gospels were abandoned mainly because they did not follow the prevailing theology of the time and did not imply the divinity of Jesus. For example, the newly found Gospel of Judas does not include the accounts of crucifixion and ascension.

3. In early Christianity, Epiphanius wrote his "Panarion" in the fourth century, denouncing 80 heretical sects, among them the Ebionites, described in Panarion 30. The only sect that became the “mainstream” Christianity was the one that was established by Paul for the Gentile Christians, and evolved later to become the Catholic Church. Unfortunately, we know about these 80 heretical sects from their hostile critics of the Fathers of Church. Consequently, we are not in a position to judge their belief without complex investigative techniques that may not present the full story.

4. During early Christianity, the worship of pagan gods and the emperor of the Roman Empire was a part of everyone’s life. Christians didn’t participate in pagan rituals and were considered anti-social. When the imperial police took an interest in them, they became more secretive which added fuel to the fire. Christians became a threat to the very well-being of the society. Christians became the object of persecution in the first few centuries after Christ. Claudius Nero was named Emperor and ruled from 54-68 CE. Christians became the victim of his rage following the Great Fire of Rome in 64 CE. A great number of Christians were put to death in the most shocking method. Emperor Trajan ruled from 98-117 CE. During Trajan’s reign persecution was especially severe in Syria and Palestine. He went to Antioch in 107 CE and demanded that everyone sacrifice to the Roman gods. Ignatius, Bishop of Antioch and pupil of the apostle John, refused and was martyred by being thrown to wild animals. Trajan’s practice was carried on by the next few emperors. Emperor Hadrian hated Jews, and was somewhat indifferent to
Christianity. He demanded that everyone should be loyal to the state, Roman gods, and pray to him as Lord. He insulted the Jews and the Christians by erecting temples of Jupiter and Venus over the site of the temple and the supposed site of the crucifixion. The suffering of Christians continued under Roman Emperors such as Antonius Pius 138-161, Marcus Aurelius 161-180, Septimius Severus 193-210, Decius Trajan 247-251, and Diocletian 303-311. During this Christian persecution, not only Christian bodies and souls were subjected to terrible persecution, but their sacred texts were confiscated and burned. The burning of religious texts proved to be extremely significant that one can see its effect on the four canonized Gospels according to Matthew, Mark, Luke, and John, and on the different versions of present Bibles.

In its first three centuries, Christianity suffered the loss of many Gospels and many sects. And that is why many historians call this period “the dark History” because much information was lost. One can not trace the existing Gospels to a single authoritative authentic version inspired by God and approved by Jesus in his own Aramaic language, without Greek, Hebrew or English translation.

9.1 Contemporary Christian sects

In the early Christianity, there were 80 sects that were considered heretical by the Fathers of the Church. In the present time, Christian sects exist under different names. The most divisive religion occurring in the world today is within the Christian “religion” itself. Groups which self-identify as part of Christianity or the true Christians include (but are not limited to): African Independent Churches, Aglipayan Church, Amish, Anabaptists, Anglicans, Armenian Apostolic, Assemblies of God, Baptists, Calvinism, Catholics, Christadelphians, Christian Science, the Community of Christ, the Church of Jesus Christ of Latter-day Saints, Coptic Christians, Eastern Orthodox churches, Ethiopian Orthodox, Evangelicals, Jehovah Witnesses, the Local Church, Lutherans, Maronites, Mennonites, Methodists, Nestorians, the New Apostolic Church, Pentecostals, Plymouth Brethren, Presbyterians, the Salvation Army, Seventh-day Adventists, Shakers, Disciples of Christ, Churches of Christ, the International Church of Christ, Uniate churches, Unitarianism, United Church of Christ, the Unity Church, Universal Church of the Kingdom of God and others. These groups exhibit varying degrees of doctrinal similarity and cooperation. However, there are often striking and divisively opposed arguments concerning particular doctrines of faith.

The various Christian sects, movements and groups that exist today are primarily the result of the disagreement over decrees of early Ecumenical Councils of Church, the great schism in the eleventh century over the Papal authority, and Protestant Reformation. Other significant events in
world, such as slavery, Pentecostalism and the "Jesus movement", were marked by a resurgence of the Christian faith due to cultural issues. Some groups and cults simply rose up as a result of misguided teaching and/or corrupt intentions. Some different denominations, movements, groups and cults within the so-called Christian church, claim to possess the "Fullness of the Faith" and exclude the others as heretics.

The first major difference between the Eastern and Western Churches was due to cultural and linguistic divisions between the Roman and Byzantine Empires. It was difficult to transmit theological writings between the West that spoke Latin and the East that spoke Koine Greek. The first significant division in the history of Christianity came from the Assyrian Church of the East during the Council of Ephesus in 431 who left following the Nestorianism that advocated the human nature of Jesus at the expense of the divine. During the Council in Chalcedon in 451 the Church of Alexandria felt that Antioch had imposed their approach over the two natures of Jesus on them, and this further increased the division between the churches. The great schism in the eleventh century over the Papal authority divided the Church between Eastern and Western Churches when the Patriarch of Constantinople and the Pope excommunicated each other. During the Sixteenth Century, there existed another major split with the advent of Protestants with their movement of reforming the Catholic Church.

In the present time, Christianity is divided into three major branches.

1. Roman Catholicism represents the continuation of the historical organized church as it developed over the centuries, and is headed by the Pope. Distinctive beliefs of Catholics include the doctrines of Transubstantiation and Purgatory, and distinctive practices include devotion to the saints and Mary and use of the rosary. Mary is considered to have original sin, remained free of sin throughout her life, is "Mother of God" and the new Eve. Catholic practices include recognition of baptism, communion, Sunday Mass, and the saints, and veneration of relics and sacred sites associated with holy figures. The Roman Catholic Bible includes apocrypha. Salvation is received at baptism, and may be lost by mortal sin and regained by penance. Those who have never heard of Christ may be saved. The Catholic Church considers itself as the sole Church of Christ which in the Creed they profess to be one, holy, catholic, and apostolic. Nevertheless, many elements of sanctification and of truth are found outside its visible confines. Those who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church.

2. Eastern Orthodoxy (which includes the Greek and Russian Orthodox Churches and several others) differs from Catholicism in its refusal of allegiance to the Pope, its emphasis on the use of icons in worship, and the date it celebrates Easter. Other cultural, political, and religious differences exist as well. Eastern Orthodoxy holds many practices
in common with Catholicism, but is especially distinguished by the central role of icons (ornate images of Christ and the saints believed to provide a connection to the spiritual world). Christ was born with two perfect natures, the divine and human, as God-man. The Orthodox Church believes that it is the true keeper of the truths of the Undivided Church, without omissions or additions. Orthodox do not seek to proselytize non-Orthodox Christians, but Orthodox who join a different Christian church are apostates. The majority of Orthodox scholars would accept inclusivism. This view holds firmly to the centrality of Christ, yet acknowledges that salvation can be found outside Christianity.

3. Protestantism arose in the 16th century during the Reformation. Protestants do not acknowledge the authority of the Pope, reject many traditions and beliefs of the Catholic Church, and emphasize the importance of reading the Bible and the doctrine of salvation by faith alone. Those who have never heard of Christ may be saved. Protestantism encompasses numerous denominational groups, including Lutherans, Baptists, Methodists, Episcopalians, Presbyterians, Pentecostals and Evangelicals. Baptists, Episcopalians, and Evangelicals are very active missionaries and believe that their Churches are committed to the proclamation of the good news of the Gospel to the whole creation and make disciples of all nations.

It is beyond the scope of this book to fully describe major divisions in conservative Protestantism, but the following definitions from an article by Harvey Cox for The Atlantic Monthly (Nov. 1995) are useful:

"Born-again" is the broadest category. It includes the 39 percent of the American population who claim they have had a personal experience of Christ. Their political ideas span the spectrum, and Jimmy Carter is not the only born-again political liberal.

"Evangelical" describes a theological position, one recognizing not only the need for such a personal experience with God but also the unique religious authority of Scripture and an obligation to share one's faith with others. Billy Graham is the paradigmatic evangelical.

"Fundamentalists," though they share many of the evangelicals' beliefs, also fiercely insist on the "verbal inerrancy" of the Bible, and this has led them into noisy conflicts over creation and evolution. William Jennings Bryan, who defended a literal reading of Genesis at the famous Scopes "monkey trial" in 1925, was a classic fundamentalist.

Pentecostals, by far the fastest-growing wing of Christianity today, share most evangelical beliefs, but for them all theology is secondary. What is most important is an immediate encounter with the Holy Spirit in a style of worship that is exuberant and even ecstatic. Aimee Semple McPherson was the first Pentecostal preacher to achieve celebrity status in America.
"Charismatics" (the word's root means "gift of grace") are people who practice a Pentecostal form of worship but remain in their own Catholic or Protestant churches.

9.2 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, and 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 the “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 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:

- 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).

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 4, 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."

9.3 Please Revise the Bible, Again – Final Revision

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. This suggested Gospel can be based upon the following texts:

- 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.
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.

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.

The true authentic and preserved Words of God in the Quran: Many verses in the Quran addresses 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 far fetched 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.

9.4 References

1. Catechism Of The Catholic Church, Second Edition