

Is the New Testament God's word?

هل العهد الجديد كلمة الله؟

{English-إنجليزي}

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Munqidh ibn Mahmoud As-Saqqaar, PhD

INTRODUCTION

Allah¹ (S.W)² had sent his messengers – one after another – with signs, true guidance and light, to reveal them to people.

Among these faithful prophets was the great messenger and prophet, the Messiah, Jesus (PBUH)³. Allah (S.W.) bestowed the Gospel on him. "Then, We sent after them Our Messengers, and We sent 'Īsā (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fāsiqūn (rebellious, disobedient to Allāh)." (Al-Hadid: 27)

Allah (S.W.) asks the believers to believe in all prophets and in the revelations; He (S.W.) has given them. "Say (O Muslims), 'We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Īsā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).'" (Al-Baqarah: 136)

Describing the believers, Allah (S.W.) says, "The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers.'" (Al-Baqarah: 285)

The Gospel that Allah (S.W.) revealed to Jesus (PBUH) is not necessarily the chapters of the New Testament, which Christians consider holy, and was written by Jesus' (PBUH) disciples and those after them. These human stories, biographies, and letters are not the revelation that Allah (S.W.) had revealed to Jesus (PBUH).

¹ - Muslims prefer using the name "Allah", which is one of many other beautiful names and it is God Almighty's greatest name, instead of the English word "God". The word "Allah" is pure and unique unlike the English word "God", which can be used in many forms. If we add 's' to the word "God" it becomes "Gods", that is a plural of God. Allah is one and singular, there is no plural of Allah. If we add 'dess' to the word 'God', it becomes 'Goddess', that is a female God. There is nothing like male Allah or female Allah. (taken from: "The Concept of God in Major Religions", Dr. Zakir Abdul Kareem, pp. 18) (Added by the translator)

² - Muslims do not mention the name of Allah without glorification. The letters "S.W" is an abbreviation of the two Arabic words "Sobhanahu Wataala", which means, "Glorified and Exalted be He!" (17:43) Therefore, in this book I will use the words "Allah (S.W)" when referring to God Almighty, except for excerpts and quotations. (Added by the translator)

³ - Muslims also do not mention the name of a Prophet without honoring him with prayer and invocation. The letters "PBUH" is an abbreviation of the sentence, "Peace Be upon Him" when mentioning a prophet, or "Peace Be Upon Her" when mentioning the Pure Virgin Mary, and the letters "PBUT" is an abbreviation of the sentence, "Peace Be Upon Them", when mentioning more than one prophet. (Added by the translator)

How could people attribute their own writings to Allah (S.W.) falsely?

“Then woe to those who write the Book with their own hands and then say, ‘This is from Allāh,’ to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.” (Al- Baqarah: 79)

This verse is clear divine evidence that the people of the book (Jews and Christians) had altered and changed the word of God. It declares that what they have now, Old and New Testaments is not the word of Allah (S.W.).

Nevertheless, Muslims have no objection that some of the New Testament passages, which tell us about Jesus' (PBUH) advices, sayings and deeds, are true. This is the Muslims' opinion regarding this issue. Christians believe that the New Testament is Allah's (S.W.) word that was written by holy men with the inspiration of the Holy Spirit.

However, do the scientific historical evidences (and even the New Testament passages) support what the Holy Quran says or do they support the Christians belief?

In our first book of this series, we proved that the Old Testament is not the word of Allah (S.W.). In this message, which is the second in this series, we will answer another question; is the New Testament God's word?

To answer this question, we will investigate the Holy Bible, Christian theologians, researchers, and the science and history scholars, and following a scientific methodology.

Asking and praying to Allah (S.W.) to guide us all to the right path, I present this work to anyone who is looking for the truth.

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THE NEW TESTAMENT

The New Testament is a collection of the four Gospels, the book of Acts, the twenty-one Epistles, and revelation, which are the content of the Christians' sacred book. These books are attributed to eight writers, who lived in the first and the second generations of Christianity; Matthew, Mark, Luke and John, the writers of the Gospels, Paul, the writer of fourteen epistles¹, and Peter, James and Judah, to whom some epistles are attributed.

Matthew, John, Peter, James and Judah were Jesus' (PBUH) disciples. Mark, who was Peter's student, and Paul became Christians after Jesus' (PBUH) time, and they never met him in person. Luke, who was Paul's student, became Christian by Paul, who as we mentioned did not meet Jesus (PBUH).

Christians confess that Jesus' (PBUH) disciples and their followers wrote the Gospels and the Epistles, how, then, the writings of some humans became holy?

During the Vatican Council (1869 – 1870), the church made a decision regarding the Holy Bible, Old and New Testaments. It says, “The books of the Holy Bible were authored by God, written with the inspiration of the Holy Spirit and were given to the church as such.”

Less than a century after that, there was another council in the Vatican. This council (1962 – 1965) was held to discuss the problems the church faced with the critical studies of the Holy Bible. It decided, by the majority of 2344 people, and the objection of six people only, the following:

“The Torah had fail short (To be the word of God), and the Gospels are better in this regard; and they (The Gospels) came to us with a divine inspiration by the Holy Spirit. The church declares, with great insistence and perseverance, that the four Gospels always assure their historical authenticity. The Gospels tell us honestly the deeds and teachings of Jesus the Son Of God. The holy writers wrote the four Gospels to reveal to us true and honest things about Christ.”²

The church also declares that the writers had changed some of the words; thus, Allah (S.W.) is not the author, but the evangelists with the inspiration of the Holy Spirit. In their book, “Summary of the Coptic Nation's History,” the Coptic scholars said, “The Holy Bible is a compilation of books written by Allah's men with the inspiration of the Holy Spirit during different times.”

Christians do not believe in the literal inspiration (Word for word or letter for letter) as Muslims do. They believe that, “If Allah, the Almighty, wants to tell humans some of his secrets, He would inspire a chosen writer to write the chapter. Then, He will support the writer and inspire him to choose the events, situations, deeds and words, which He wants for His servants' benefits. Allah also will be the writer's mentor and guide, and He will protect him from any mistake or shortcoming, and to write only what Allah has inspired him to write... this is enough to attribute the book to Allah.”

¹ - If we accept some scholars' opinion, who doubly attribute Hebrews to Paul

² - Differences in the translations of the Holy Bible, Ahmad Abdul Wahab, pp 91 - 92

Priest Fender explained the Christians' belief in revelation. He said, "We believe that prophets and disciples were subject to forgetting and mistakes in everything, but they were infallible in telling and writing. If a reader notices some differences or impossibility somewhere in their writings, the reason for that is because of the reader's lack of knowledge and comprehension."¹

This is in brief the Christians' belief of the New Testament.

THE NEW TESTAMENT'S CODEX

We received the books of the New Testament through thousands of manuscripts, of which Christians are so proud. They believe that these manuscripts – with their high number – are clear evidence of the infallibility of Allah's (S.W.) word, which the disciples of Jesus (PBUH) had written.

In order to comprehend the importance of these manuscripts and their dates for Christians, we will quote what the Priest Jimmy Swaggart said in his debate with the Muslim scholar Ahmad Deedat. He said, "There are about twenty four thousand hand-written manuscripts of God's word of the New Testament, the oldest belong to three hundred and fifty years C.E. However, the original copy or the first manuscript of God's word does not exist."

The New Testament's manuscripts fall under three categories.

First, the Papyrus Codex

The writing in papyrus was used during the second and the third century. These manuscripts contain two parts of the New Testament. One contains two passages of the Gospel according to John (John 18: 31, and 18: 37-38) and was written in the second century and now they are in Manchester. The other one contains two passages of the Gospel according to Matthew (Matthew 1: 1- 9, and 12: 14 – 20), there are also some papyrus papers, which belong to later centuries, contain short biblical passages.

Second, the Greek Codex

These manuscripts were written on animals' skin, and this way of writing used to be during the fourth century. There are many of these manuscripts and contain the most important ones among the codex, Codex Alexandrinus, Codex Sinaiticus, and Codex Vaticanus.

Third, manuscripts belong to the thirteen century and later.

Codex Basilensis is the most important among these manuscripts.

Codex Alexandrinus, Codex Sinaiticus, and Codex Vaticanus are the most important amongst the Greek Codex. They were written, as mentioned, at least in the fourth century. We have explained them in our previous book about the Old Testament; therefore, we will mention only what concern the New Testament.

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol. 1 pp 39 - 42

1- Codex Vaticanus

The introduction of the Catholic New Testament says, "The most ancient manuscripts that contain the majority of the New Testaments books or its full text are two holy books belong to the fourth century, and Codex Vaticanus is the most important. We do not know the resource of this codex, and unfortunately, it has some damages. It contains the New Testament except Hebrews (9: 14, 13: 25), first and second Timothy, Titus, Philemon, and revelation, and an unknown writer added these letters and epistles in the fifteenth century. In this codex, the Gospel according to Mark ends with the verse (16: 9)."

2 - Codex Sinaiticus

The French introduction of the New Testament says, "Not only that this codex contains all of the New Testament, but also adds the epistle of Barnabas and part of the shepherd of Hermas, which are not among the canon writings." This codex does not contain the end of the Gospel according to Mark (16: 9 - 20), and there is no empty page, but the beginning of Luke starts after the verse (8) immediately.

3 - Codex Alexandrinus

This codex contains the New Testament with some shortage. An example of these shortages is from the beginning of the Gospel according to Matthew to chapter (25: 6) and in the Gospel according to John from (6: 51) to (8: 52). It also contains the two epistles of Clement, and other writings, which are not included in the Holy Bible.

4 - Codex Ephraemi Rescriptus

This codex contains the New Testament only, and it is now in the National Library in Paris. Scholars assume that it was written in the sixth or the seventh century, and some say it was in the fifth.

5 - Codex Bezae Cantabrigensis

This codex belongs to the fifth century, and it is now in Cambridge University. It contains the four Gospels and the Book of Acts, with shortage of many passages such as the beginning of John's Gospel. The writer of this codex was copying freely. He had copied Jesus' lineage list as recorded in Matthew, and then, when he copied Luke's list and noticed the difference, he inserted Matthew's list in Luke's Gospel. However, since Matthew's list lacks many names, he added some names from his own thought.

6 - Codex Basilensis

Scholars suggested that it belongs the eighth century, and it is now it is in the library of the University of Basel in Switzerland. It contains the New Testament with huge shortage.

7 - Codex Laudianus

This codex belongs to the ninth century, and it is now in Bodleian Library in Oxford. It contains the Book of Acts only.¹

THE DIFFERENCES IN THE NEW TESTAMENT'S CODEX

The first thing we notice about the New Testament manuscripts is that, they were not written by the people whom they are attributed to, they were not written during their existence, and the first manuscript was written, at least, two centuries after the death of those people.

Christians cannot prove otherwise, and Priest Fringe confessed on that during his debate with the Muslim scholar Al Hindi. Apologizing, Priest Fringe said, "The reason that we (Christians) lost the records is the difficulties and the problems that Christians faced for three hundreds and thirteen years." The Muslim scholar Al Hindi had accepted this explanation, but that does not free them from bringing these records; for, such matters cannot rely on assumptions, guessing and uncertainty. Moreover, there are no two identical manuscripts among all the New Testaments manuscripts. All of them were subject to adding and deleting according to the writer's opinion, and this what Christians confess.

Trying to reduce the importance of these differences between the manuscripts, Jimmy Swaggart said, "Regarding the ancient writings the scientific principles tell us that, if we have ten copies of a certain book, we do not need its original. We have twenty four thousand copies and we do not deny that they have differences among them. However, the important thing is that the essence of the context did not change."

In his book, "The truth about the Bible," Dr. Robert did not agree with Swaggart and answered him. Moreover, Robert had prepared a scientific leaflet to be printed with the Holy Bible, but he was not allowed to do that. When he was asked about the reason, he said, "This leaflet would make people lose their trust in this book."

He also said, "There is no book that contain alteration, mistakes and fabrications as the Holy Bible," and he added that the church's fathers confess of the intentionally made fabrications, but the disagreement among them is just about who made it. He added, "No one would claim that God is the author of all of the Holy Bible's parts, or that God inspired these fabrications."²

Ken Rime said, "Theologians today agree on one thing; that only very small parts of the Holy Bible were not altered."

In Encyclopedia Britannica, Maurice Nourn said, "The earliest codex of the Canon Gospels was written in the fifth century. The time between the disciples and the fifth century did not leave to us any codex of these four Gospels. Even though it is close to our time, it has considerable fabrications, specially the Gospels of Mark and John."

¹ - See Comparison between religions, Mohammad Ezzat Tahtawi, pp 47 – 51, The holy Bible in the Scale, Abdus Salam Mohammad, pp 91, Readings in the Holly Bible, Abdur Rahim Mohammad, Vol. 2, pp 269 – 270.

² - See, The biggest Debate between Al Hindi and the Priest Fender, pp 372

Regarding the Gospel according to Mark, in his book, "Saint Mark", Dennis Nineham said, "Inevitably changes, both intentional and unintentional, crept in, and, of the hundreds of manuscripts (that is, hand-written copies) of Mark that have survived, no two agree exactly."¹ He also said, "We do not have any hand-written codex that we can compare with others."

Priest Chorier said that the Gospels manuscripts contain 50 000 differences, while Kris Bach said they have 150000. Encyclopedia Britannica assures that saying, "The Church fathers' selection of the New Testament, which covers almost all of it, shows more than one hundred and fifty thousand differences between the passages."

Christians try to find an excuse for these differences. In his book, "The Seekers Guidance", Dr. Samaan Kalhoon said, "Do not be surprised of the differences in the holy books copies; for, before the invention of printing in the fifteenth century, these copies were hand-written, some of those writers were ignorant and forgetful."²

This is true, but it is only half of the truth, for he ignored the writers' intentional fabrications, of which the writers of the French introduction to the New Testament confess.

It says, "The New Testament manuscripts that we have are not the same, but a person can see many differences of various importance. ... There are differences that include different meanings of the entire paragraphs, and to discover the reasons of these differences is not a difficult task. Writers, whose ability of the work is different, have copied the text of the New Testament throughout the centuries, and no one of them is infallible of various errors.... In addition, some transcribers sometimes tried to correct what seemed to them contained obvious errors or lack of accuracy in theological expression, and thus introduced a new reading of the text that is almost all wrong.

We can add to all this, that the use of many of the paragraphs of the New Testament in the course of worshipping led to the introduction of some decorations for the purpose of making them nicer or to make them easier during loud recitation.

It is clear that what the writers introduced accumulated over the centuries. The text that eventually reached the time of printing was full of many alterations and changes... The highest aim of the science of criticism is to examine the texts of these various documents, in order to assess the text as close as possible to the first original, and, it is impossible to reach that original copy."

In his book, "The Gospels, their origin and their growth," Frederick Grant, the professor of theological studies of the Bible in the Federal Institute of Theology in New York said, "The text used to be kept in manuscripts copied by tired writers. Today, there are 4700 of these manuscripts between pieces of paper and complete manuscripts sheets of skin or cloth. The texts of all these manuscripts vary considerably, and we cannot rely that none of them is

¹ - Saint Mark, D. E. Nineham, pp 11

² - See, the Truth Revealed, Rahmatullah Al Hindi, Vol.2, pp 542 – 543, The holy Bible in the Scale, Abdus Salam Mohammad, pp 94 - 95

without mistakes. Most copies of all sizes have been subject to changes by correctors whose works were not always the right re-reading."¹

The published text of the New Testament is not final; it depends on the discovery of more manuscripts. The Jesuit Priesthood's introduction to the New Testament says, "Today, we can prepare the text of the New Testament as a good one, and there is no need to reconsider otherwise unless we find new documents."

It is a temporary New Testament, until further notice!

Examples of the transcribers' alterations

No one who examines the Gospels' texts would find it difficult to find some of the transcribers' intentional additions in the text. The following paragraphs will show some of them.

Matthew said, "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains." (Matthew: 24: 15 – 16) The sentence, *(let the reader understand)*, is an addition added by the transcriber who wanted to point out the importance of the subject, it was not said by Jesus (PBUH) while he was talking to his disciples.

The end of the Gospel according to John reads as follows, "This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true." (John: 21: 24) the sentence, "we know that his testimony is true" is an addition added by the transcribers. Giving their opinion about that, the editors of the Jesuit Priesthood's Version of the Holy Bible said, "The group that wrote this Gospel saw it as a permanent testimony that agreed with that time, which brought by the beloved disciple."

Another verse in the Gospel according to John is, "At once there came out blood and water, He who saw it has borne witness--his testimony is true, and he knows that he is telling the truth--that you also may believe." (John: 19: 34 -35) in the last sentence, the writer wanted to point and assure John's honesty, it is not John's.

Among the additions in the Gospel according to Luke is what he attributed to Jesus (PBUH) answering the two disciples John and James when they asked him if they could bring down fire to destroy the Samaritans. He (PBUH), then, turned towards them and rebuked them. However, the transcribers added "saying: you know not of what spirit you are." (Luke 9:55)

Father Matta Al Miskeen said, "With No exception, all theologians agree that this verse is an addition that was added early by one of the transcribers, because the earlier codex does not contain it. Any way, it agrees with the meaning and the situation in the text. In the ancient codex, the verse ends with the words, "rebuked them."²

¹ - The Gospels, their origin and their growth, Frederick Grant, pp 32

² - The Gospel according to Luke, Father Matta Al Miskeen, pp 428

This addition was removed from a few Holy Bible's versions, such as the American Standard Version, the English Standard Version, and the Good News Bible. ¹

Similarly, the transcribers either added or deleted a passage in the fifth chapter of the Gospel according to John. It says, "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 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. And a certain man was there, which had an infirmity thirty and eight years." (John 5: 3, 4, 5, King James Version)

According to father Matta Al Miskeen,² the majority of the important codexes do not contain the following sentence, (waiting for the moving of the water. 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.) Therefore, the Good News Bible and other versions' editors removed it. "A large crowd of sick people were lying in the porches – the blind, the lame, and the paralyzed. A man was there who had been sick for thirty-eight years." (John 5:3 and 5 - no number 4 - Good News bible)

Nullification of the claim that the New Testament writers were inspired

None of the New Testament's writers – except Paul – claimed that he was inspired, but their writings are confessions that their works were human efforts that were not intended to be holy books.

Luke confessed in his book that he had no idea about inspiration or whatsoever. He said, "Inasmuch, as many have undertaken to compile a narrative of the things that have been accomplished among us; just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught." (Luke: 1: 1-4)

His introduction shows that his Gospel is a personal letter, he wrote it for personal matters, he had copied accurately from some references, and many others wrote about this issue too. Luke did not mention in his introduction about a divine inspiration that inspired him to write, nor that the Holy Spirit came down upon him, he did not claim or even know that he was inspired!

This is not only for Luke, but also for all the New Testament writers. They did not claim inspiration for their writings. Priest Dr. Manees Abden Noor said, "Never came across any of the New Testament writers' mind that his writing about Christ would become the Christians' holy book, which Christians read for centuries around the world." ³

¹ - This addition can be found in all King James Versions, Bishops Bible 1568, Geneva bible 1587, Darby bible 1889, Douay-Rheims bible 1899, and Murdock New Testament. "But He turned and rebuked them and said, you do not know of what spirit you are." (added by the Translator)

² - The Gospel according to John, Father Matta Al Miskeen, Vol. 1, pp 328

³ - Fake suspicions about the Bible, Priest Manees A. Noor, pp 42

If the disciples and their followers did not know or claim that they were inspired, how did Christians know that? There is no evidence in the Gospels to support that claim except what Paul had claimed about himself.

Personal letters that have nothing to do with inspiration

Reading Paul's and the disciples letters, will show, in many places, passages that bear witness that these letters and epistles are personal and have nothing to do with inspiration.

John said, "The children of your elect sister greet you." (John (2) 1/13) He continued to send more greetings to his beloved. "The beloved Gaius, whom I love in truth. Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul ... I hope to see you soon, and we will talk face to face. Peace be to you. The friends greet you. Greet the friends, every one of them." (John (3) 1 – 14)

Paul's epistles contain the same. "The churches of Asia send you greetings. Aquila and Prisca, send you hearty greetings....All the brothers send you greetings. Greet one another with a holy kiss." (Co (1) 16/19-20)

Paul also recorded his feelings towards his friend Timothy in the beginning of his letter. He said, "As I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well." (Ti (2) 1/3-5)

Then, he wrote some of his personal needs and told Timothy to tell his friends in Corinth. He said, "When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. Send my regards to Riska and Akila and Anisiphorus' family. I left Trophimus, who was ill. Do your best to come before winter." (Ti (2) 4/13-21) Paul's letters continue in the same manner of sending greetings and regards to his friends and relatives, and they are long, almost a page. (See Roman 16/1-21)

He sent a letter to Titus saying, "When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing." (Titus 3/12-13) the reader may notice that Paul – who was inspired to write this passage according to those who believe in his letters' holiness – did not know whom of his friends he would send to call Titus to Nicopolis where he will spend the winter!

There are many of these personal greetings, (See Co (1) 16/20), (Phi 1/21-24) and (Phi 2/26-28, 4/21-22), are these Allah's words and inspiration!

Passages that impossible to be inspiration

When we read the Gospels, we do not find in any of them what indicates that the writer was inspired. Luke, for example, said, "Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph." (Luke 3/23) his words 'about, as was supposed'

should not come from someone who was inspired, know and sure about what he was writing. These words disturbed the Church's scholars, so they deleted them from the Revised Standard Version.

John also did not know the distance that the disciples rowed before they saw Jesus (PBUH). He said, "When they had rowed about three or four miles, they saw Jesus walking on the sea." (John 6/19), if he was inspired, he should know exactly how far.

He also said, "This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true," he did not mention anything about inspiration, and then he wrote what proves that this writing is man work. He said, "Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written." (John 21/ 24-25), this exaggeration is obvious and it is a man work used to bring the reader's attention.

There are passages in the letters confess by themselves that the writer was talking from his own mind and thought and had nothing to do with inspiration. Giving his opinion about a man who is married to an unbeliever woman, Paul said, "To the rest I say (I, not the Lord)." (Co (1) 7/12) His opinion regarding this matter has nothing to do with inspiration, but Christians consider it part of Allah's (S.W.) word. Concerning the betrothed women, he said, "Now concerning the betrothed, I have no command from the Lord, but I give my judgment." (Co (1) 7/25), should we believe Paul in this confession, or the Christians who say that these words are Allah's (S.W.) words?

Paul emphasized again that what comes from him is purely his human opinion. He said, "I say this not as a command, but to prove by the earnestness of others ... And in this matter I give my judgment." (Co (2) 8/8-10)

He also declared that his words are not holy. He said, "What I am saying with this boastful confidence, I say not with the Lord's authority but as a fool." (Co (2) 11/16-17), and trying to be nice to his audience, he said, "I wish you would bear with me in a little foolishness." (Co (2) 11/1). Was he inspired to call himself a fool, or does Allah (S.W.) apologize and fear that his inspiration is too heavy for those who read it?

Important events that the inspired writer should not forget

What disproves the writers' inspiration claim is that some of them did not mention very important events, even though they had mentioned many useless and unimportant events.

The four evangelists mentioned the event when Jesus ride on both a donkey and a colt, but only one of them (John) had mentioned Jesus' first miracle, which is transferring water into wine, see (John 2/1-11), was riding in the two animals more important than this miracle?

John is the only evangelist that had mentioned the miracle of bringing Lazarus back from the dead. Was riding in the two animals more important than bringing Lazarus from the dead in front of huge crowds, who believed in Jesus after that? See (John 11/1-46)

Moreover, entering Jerusalem riding in the two animals is not - in any way – more important than Jesus' will to preach to the nations and baptize people by the name of the Father, the Son and Holy Spirit. This unique and important passage is the Christians' mainstay of proving the Trinity, however, only Matthew had mentioned it. See (Matt 19/28)

Jesus' ascending to heaven is a very important event. However, the two disciples Matthew and John – who supposed to be present at that moment and witness it – did not mention it. Mark and Luke – who were absent that day – were inspired to mention this event!

The scholars' denial of the New Testament's writers' inspiration

The passages that we mentioned above and others, made scholars and researchers deny that the New Testament's writers were inspired. The authors of the Ecumenical Translation said, "The evangelists had collected and wrote according to their own opinion, what they had received from oral traditions." There is no inspiration then.

Regarding James' Epistle, Luther, the founder of the Protestant Christian sect, said, "It is an epistle of straw even though it is from James. The disciple had no authority to give a religious provision from his own; this position was for Jesus only." We understand from Luther's words that he did not consider James inspired.

In his encyclopedia, Reese said, "Mekael's considered the books that written by the disciples' followers – Mark, Luke and Acts – not inspired."

Pointing to an important and true fact regarding Paul, Habeeb Saeed said, "When Paul wrote his letters, he did not know or even thought that his words would be an asset for the coming generations." Surprisingly, Paul himself did know about the holiness of his words, but Christians insist on saying that.

In the Vatican, Pope John formed a committee led by the scholar Hans Comb to study the Gospels, and after deep research, the committee concluded, "The Gospels are humans' words, and there is no prove that they came directly from God".¹

Nullification of the claim that the New Testament writers were messengers

First, Muslims do not consider any of the disciples was a messenger. Moreover, none of them had declared that except Paul. Nor do Muslims believe in the testimonies that made Christians claim prophet-hood to these writers.

Muslims do not believe that the Holy Spirit descended on the disciples fifty days after Jesus' ascending to heaven; that strange event that Luke mentioned. He said, "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." (Act 2/4). Moreover, Paul and Luke were not among those people; they were not believers that day yet.

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol. 2, pp 356 – 379. Two Debates In Stockholm, Ahmad Deedat, pp 27

Muslims also do not believe in the miracles that New Testament attributes to the disciples, for, these news have no considerable prove. Searching and studying the New Testament books prove that those disciples were not messengers. They were humans like others, except they were with Jesus and he asked them to preach his message after him.

First, were the writers of the New Testament prophets?

The Gospels and the Epistles are full of passages that nullify this claim. The prophethood of those writers must be put on the scale that Jesus' disciples had taken from their master. In John's First Epistle we read, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world." (John (1) 4/1).

How do Christians consider Paul or the disciples infallible and trustworthy of inspiration and prophet-hood while Judah the betrayer was among them? Judah was one of the twelve disciples that Jesus sent; messengers and prophets do not do such treason.

Messengers and prophets do not do what Peter did when he denied Jesus three times on the night of his capture, which was very tough night. See (Luke 22/34)

Quoting Jesus, Luke said, "but the one who denies me before men will be denied before the angels of God." (Luke 12/9), this denial forced Pastor Ibrahem Saeed to describe Peter as "Sunken in a sea of infidelity"¹ and his company with Jesus will not intercede him.

How could a person who was filled with the Holy Spirit deny Jesus, and how could we consider a person whom Jesus Called 'Satan' a prophet? "But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man." (Matt 16/23)

The Gospels' passages make us doubt the faith of the closest disciples to Jesus, which make them untrustworthy of preaching his teachings, never mind the prophet-hood. According to Matthew, Jesus said to Peter, " O you of little faith, why did you doubt?" (Matt 14/31), this made Saint Eckstein describe Peter saying, "He was unstable because he believed some times and doubted some times".²

If this what is said about Peter, were the other disciples better? In many passages, the New Testament tells us that they were of little faith too. Jesus described them as such many times. Matthew said, "And they went and woke him, saying, "Save us, Lord; we are perishing. And he said to them, "Why are you afraid, O you of little faith?" (Matt 8/25-26) and he also said, "But Jesus, aware of this, said, "O you of little faith, why are you discussing among yourselves the fact that you have no bread?" (Matt 16/8)

¹ - Explaining Luke's Gospel, Ibraheem Saeed, pp 580

² - The Truth Revealed, Rahmatullah Al Hindi, Vol. 1, pp 234

Luke said, "But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith?" (Luke 12/28). See also (Mark 4/40, Matt 6/30), should we believe such people's stories, never mind consider them inspirations?

The strongest among these examples is when Jesus (PBUH) described them, as they had no faith at all. Matthew said, "Why could we not cast it out? He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." (Matt 17/ 19-20) are those who did not have faith even like a grain of mustard seed prophets and trustworthy of writing Allah's (S.W.) inspiration.

Secondly, the disciples' miracles do not prove that they were prophets

If Christians consider the disciples as prophets or messengers because they had performed some miracles, performing those miracles do not prove that. The holy passages tell us that even false prophets can perform miracles and signs. Jesus said, "For false christ and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. See, I have told you beforehand." (Matt 24/24-25)

Moreover, the New Testament does not mention any miracle for Mark or Luke.

Jesus (PBUH) had warned from those false prophets, and told that they would claim believing his message. He said, "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness. "Beware of false prophets, who come to you in sheep's clothing... You will recognize them by their fruits." (Matt 7/5-23)

Miracles are not – in any way – proofs for more than faith and believing. According to the Gospel, each believer is capable of performing miracles. Quoting Jesus, Matthew said, "He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." (Matt 17/20)

Commenting on this passage, the Jesuit Priesthood says, "The believer is capable of moving a mountain like God Himself."

Jesus also said, "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do." (John 14/12)

According to this, each Christian is capable of performing Jesus' miracles including healing the sick, bringing back the dead and even greater miracles. Christian scholars were in embarrassing situation because of this passage, for, it is not appropriate to say that the disciples and the believers can perform miracles greater than the miracles of Christ. However, they said, "The

Lord Christ did not say that his disciples would perform greater miracles than his, bringing back the dead is the most we can do." ¹

All they can do is bringing back the dead!

Thirdly, prophet-hood – according to the Holy Bible – does not guarantee infallibility in preaching

Considering that the disciples were prophets, does not mean – according to Christians beliefs - that they were infallible from making mistakes in telling and even lying. In First kings we read, "Now there dwelt an old prophet in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el...And he went after the man of God and found him sitting under an oak. And he said to him, "Are you the man of God who came from Judah?" And he said, "I am. Then he (The prophet) said to him, "Come home with me and eat bread. And he said, "I may not return with you, or go in with you, neither will I eat bread nor drink water with you in this place. for it was said to me by the word of the LORD, 'You shall neither eat bread nor drink water there, nor return by the way that you came.'" And he said to him, "I also am a prophet as you are, and an angel spoke to me by the word of the LORD, saying, 'Bring him back with you into your house that he may eat bread and drink water. He lied to him. So he went back with him and ate bread in his house and drank water.'" (Kings (1) 13/11-19) Then the chapter continues to mention the punishment of that poor prophet who obeyed the liar prophet, believing that he was telling him God's orders and inspiration.

Another example is in the Second Kings. When Ben- Hadad, the king of Syria sent Hazael to Prophet Elisha asking to ask him about the sickness he had, Prophet Elisha (Far be it from any prophet to lie) lied in his answer. He said, "Go, say to him, 'You shall certainly recover,' but the LORD has shown me that he shall certainly die." (Kings (2) 8/10)

In our previous episode of the True Guidance and Light series, we have discussed many shameful deeds that the Torah attributed to the prophets that make it impossible for us to believe that Christians believe in those prophets infallibility, never mind the disciples.

NULLIFYING THE ATRIBUTION OF THE GOSPELS AND EPISTLES TO THE DISCIPLES

The twenty-seven books of the New Testament belong to eight writers, each had written different amount. While the letter of Judah is two pages, the writings that attributed to Paul are more one hundred pages.

Moreover, the relationship between those authors and Jesus varies. While John, Peter, Judas, and Jacob were among the twelve disciples, Luke and Mark did not meet him, and Paul became a Christian after the ascending of Jesus (PBUH).

¹ - Applied Interpretation of the Holy Bible, Few theologians, pp 2222

Christians consider those eight authors inspired human beings and they wrote what was dictated to them by the Holy Spirit, each in his own way. We have proved that the authors of the New Testament were not inspired of what they have written.

However, is it right to attribute the books of the New Testament to those eight authors, specially Matthew, John and Peter who supposed to be the distinguished disciples of Jesus, or that the attribution is also a fabrication? Is it possible that those words - that in the New Testament - would come from the disciples of Jesus, whom he brought up along the years of his mission, and whom the Quran praised?

Studying the New Testament carefully, made scholars doubt that the disciples of Jesus, the believers, wrote those books. Thus, they studied carefully the attribution of those books to them.

We shall not look into the authentication of some books, because those who wrote them were not the disciples of Jesus. Based on that, it does not matter whether Mark and Luke wrote the books that attributed to them, or any of the Christians who lived at the end of the first century. None of those was infallible, inspired or had any of Jesus' praise or recommendation. The same goes to the letters of Paul, Jesus' enemy, who claimed to be a messenger and infallible even though he never met Jesus at all.

First: The Gospel According to Matthew

It is the first book in the New Testament. This book consists of twenty-eight chapters, which tell about the life of Jesus and his teachings from the day he was born until his ascending to heaven.

The church attributes this book to Matthew, one of the twelve disciples whom Jesus chose. The church claims that Matthew wrote this book by the inspiration of the Holy Spirit. References likely consider that Matthew wrote his book to the people of Palestine, which are the Jews new Christians. The references vary regarding the date of its writing, but they agree that it was written between the years 37- 100 C.E.

In the introduction to Matthew's Gospel, the monastic version says, "Many authors date this book between the years 80 and 90, or maybe a little earlier, but we cannot be very certain in this matter."

Fenton, the commentator of Matthew's Gospel (pg 11), considered that, "It was written between year 85 and 105 C.E." which is close to what Prof. Haring estimated when he said, "the book of Matthew was written in the year 80 to 100 AD."¹ Regarding the language in

¹ - The Torah, The Gospel, the Quran and Science, Maurice Bucaille, pp 8 – 12. The History of the Church, Eusabius, pp 146. Christ in the Christians' Creeds Resources, Ahmad Abdul Wahab, pp, 59

which this book was written, all scholars agree that it was the Hebrew language, while some believe it was the Syriac or the Greek.

The most important historical testimony regarding this gospel is the testimony of Papias of Hierapolis (155 C.E). It says, "Matthew wrote the sayings in Hebrew, and then, each of its translators to Greek translated it as much as he could." In his book, "Against Heresies," Irenaeus of Lyons (200 C.E) said, "Matthew wrote a gospel for the Hebrews in their own language."¹

The Gospels' existing manuscripts are all in Greek, thus, scholars wonder who the original translator from Hebrew to Greek was. There are many opinions in this regard but they have no supporting evidence at all. Commenting on that, Father Matta Al Meskeen said that they are "assumptions without evidence." Others said that the translator was Matthew himself, John the evangelist, and others.

The fact is what Saint Jerome (420 C.E.) said. He said, "The translator of the book of Matthew from Hebrew to Greek is unknown." It is more likely that it was more than one translator, as Papias said, translated it.

Norton, who is known as "The guardian of the Gospel," said about this unknown translator, "The one who translated the book of Matthew was like a man who collects wood at night; who does not differentiate between wet and dry wood. He translated the right and the wrong."²

Matthew's Biography

Who was Matthew? What is his relation with the bible that attributed to him? Does that Bible consist of God's word and his inspiration?

Answering these questions, what we know about Matthew is what the Christian scholars said about him. He was one of the twelve disciples, he was working as a tax collector in the village of Nahom and he followed Jesus after that.

Historical sources mention that Matthew went to Abyssinia and was killed there in 70 C.E. The New Testament does not mention him except two times. The first, is when Jesus called him at his working place (See Matt 9/9), the second time is in the verse that mentions the names of the twelve disciples (See Matt 10/3, Luke 6/15).

We should mention here that Mark and Luke said that the tax collector, who met Jesus at the tax booth, was Levi the son of Alphaeus, (See Mark 2/14, and Luke 5/27) they did not mention

¹ - The History of the Church, Eusabius, pp 146 - 214

² - The Truth Revealed, Al Hindi, Vol.2, pp 523- 533. The Gospel According to Matthew, Matta Al Meskeen, pp 29

Matthew. However, the church claims – without proof - that Levi the son of Alphaeus is another name for Matthew the tax collector.

John Fenton, the commentator of the book of Matthew and the Dean of the Faculty of Theology in Linchfield, said that there is no evidence that Matthew is the Christian name for Levi. He believes that it is more likely that "there was relationship between Matthew, the disciple, and the church, for which he wrote his Gospel. Thus, the author of this gospel attributed his work to the founder or the teacher of that church whose name was Matthew. It is likely that the writer of the Gospel had taken the opportunity that was given to him by Mark when he was speaking of the calling of one of the disciples, and he linked it to Matthew, as he was the teacher of the church that he followed."¹

The Church's evidence of attributing the Gospel to Matthew

The church asserts that Matthew is the author of the Gospel, based on some issues.

First, "There are signs and clear evidence that the writer was a Jewish who converted to Christianity."

Secondly, "It does not make sense that such important gospel- the first of the gospels- could be attributed to an unknown person, but rather to one of Jesus' disciples."

Thirdly, Papias mentioned that, "In the second century, Matthew collected Jesus' sayings."

Finally, "It is indisputable that the job of the accountant is to keep all the files, because it is one of the most important duties for the submission of the accounts, as such, this evangelist kept all Jesus' sayings accurately."²

Notes on the Gospel According to Matthew:

Going through the previous Christian evidence, scholars believe that Christians have no solid evidence for attributing this gospel to Matthew. It is not necessary that the accountant should right his religious notes the same way he writes his work. In addition, Matthew' writing of Jesus' sayings does not support attributing today's gospel to him. Many evidences show that the writer of this gospel was not one of Jesus' disciples, as it is mentioned in many places in the gospel that its writer was not Matthew the disciple.

- Matthew depended on the gospel of Mark, as he copied 600 passages from the 612 passages of the gospel of Mark. He based as well on another document, scholars called it *M*.

¹ - Christ in the Christians' Creeds Resources, Ahmad Abdul Wahab, pp, 58

² - The Holy Bible Dictionary, pp 832

In his introduction to the gospel of Matthew, J. B. Philips, a professor of theology at the English church, said, "Saint Matthew quoted from the gospel of Saint Mark, and he revised it trying to reach to a better image of God."

In his book, "[The Introduction to the Gospel](#)," Pastor Faheem Aziz said that Matthew's adoption of the gospel of Mark is known for all those who studied the bible. If Matthew, the disciple, was the writer of the gospel, why would he copy from Mark, who was ten years old at the time of Jesus? Why would any one of the twelve disciples copy from him? Would one, who witnessed the events, copy from someone who had not seen it? ¹

- The gospel of Matthew mentions Matthew, the tax collector twice, and it does not point out in any way that he was the writer. The writer mentioned his name as one of the twelve disciples; he did not put him the first nor the last. Then when he spoke about him following Jesus, he mentioned the name as a third person. He said, "[As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." and he rose and followed him.](#)" (Matt 9/9)

If Matthew was the writer, he would say, "[he said to me,](#)" "[I followed him,](#)" "[he saw me,](#)" and that indicates that Matthew was not the writer.

- Reading the Gospel carefully, you would realize the writer's vast knowledge in the Torah, which considered him the most interested one in the Torah's prophecies about Jesus. That could not come from a tax collector; the writer was not Matthew the tax collector.

In his commentaries on the New Testament, A. Tricot (1960) said that believing that Matthew was a tax collector from the village of Nahom, and whom Jesus called to teach, is not accepted anymore; it is not as what the fathers of the church claim. ²

Those who denied the attribution of the gospel to Matthew

Many of ancient and modern Christian scholars have denied attributing this gospel to Matthew. Festus in the fourth century said, "[The gospel that has been attributed to Matthew was not written by him,](#)" and Saint Williams and Father De Don in his book, "[The life of Christ,](#)" believe the same.

In his introduction to the gospel of Matthew, J. B. Philips said, "[The old tradition attributed this gospel to Matthew the disciple, but most of today's scholars reject this opinion.](#)" Professor Haring said, "[The gospel of Matthew was not written by Matthew, but it was written by unknown author, who concealed his identity for some reasons.](#)"

¹ - Two Debates in Stockholm, Ahmad Deedat, pp 66. Judaism and Christianity, Mohammad Al-A'athamy, pp, 321

² - The Torah, The Gospel, the Quran and Science, Maurice Bucaille , pp 80 -80

The monastic introduction to the Gospel of Matthew says, "As for the author, the gospel did not mention any thing about him. The oldest tradition of the church (Papias of Hierapolis (155 C.E)) attributed it to Apostle Matthew...However; the search in the Gospel did not prove that view or nullifies it. Since we are not sure who the writer was, we should be satisfied by some of the features that is found in the Gospel itself..."

In his book, "The Introduction to the Gospel," Pastor Faheem Aziz said about the unknown writer of the gospel of Matthew, "We cannot give him a name, the writer could be Matthew the apostle or he could be someone else". In his commentary in this Gospel (pg 136), John Fenton said, "His identity with this disciple is almost certainly a fiction." ¹

Ebionites and the Unitarians, ancient Christian sects, doubted the attribution of this Gospel to Matthew. They believed that the first two chapters were added to it and that the real beginning of the gospel is, "In those days John the Baptist came." (Matt 3/1) so, the gospel begins with the story of John the Baptist, as it is in the Gospels of Mark and John.

Moreover, his saying "In those days" does not refer to the two preceding chapters as the end of the second chapter tells about Herod killing the children after Jesus birth. It was at the time of the childhood of both Jesus and John, who was six months older than Jesus was. While the third chapter tells about John's preaching –when he was a young man - which means that there was deletion before the third chapter, or it is the real beginning of the gospel. ²

Who is the real author of the Gospel According to Matthew?

If Matthew was not the author of the gospel that bears his name, who, then, was the real author?

In answering to this question, we say, the results of the western studies proved that the writer of the gospel is not Matthew the disciple. The real author, who might be one of Matthew students, attributed it to Matthew since the second century.

Coleman and the commentators of the ecumenical translation tried to identify some features of the original author. The author- as seen in his gospel- is a Jewish Christian who linked the Torah with the life of Jesus. He, as described by Coleman, wanted to cut his relation with Judaism with the keenness to continue in the line of the Old Testament. He is a Jewish author, who respects the Law, and by that considered very far from Paul who does not respect the Law. The author of the gospel said, "Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven." (Matt 5/19) ³

The solid proof that Matthew did not write the gospel is that many scholars believe - as previously mentioned - that the gospel was written after 70 C.E, the year in which Matthew died.

¹ - Saint Matthew, J. C. Fenton, pp136

² - The Truth Revealed, Rahmatullah Al Hindi, Vol. 2 pp 538

³ - The Torah, The Gospel, the Quran and Science, Maurice Bucaille , pp 8 - 12

We wonder now where is the Gospel that Matthew wrote in the second century, as mentioned by Papias.

To answer the question we say, Papias mentioned that Matthew wrote and collected Jesus' sayings. However, what we see in the gospel is a complete story of Jesus life, not a collection of his sayings. Moreover, if it is proved that Matthew did not write this gospel, it does not mean that he did not write another one. It is important to mention that among the gospels that the church rejected was "The Gospel of Matthew" and perhaps Papias meant that one.

What we have mentioned is not far from what the scholar Mayor said, as he concluded his research saying that what Matthew wrote was Jesus' sayings, and was translated into Greek and edited later to the form we have now. ¹

Thus, scholars believe that there are many things prevent saying that this gospel is the word of Allah (S.W.) and his inspiration. It is – as the scholar Abu Zahra said - "A gospel written by unknown author. We do not know when it was written, by which language, where it was written and to whom. We do not know the character of its writer, his knowledge of the religion and the two languages, the one from which it was translated and the one was translated into, all these are missing points in the scientific research." ²

Second: The Gospel According to Mark

The second Gospel of the New Testament and Christians attribute it to Mark.

Who is Mark? What do we know about the author of this Gospel? Is it right to attribute it to Mark?

The Gospel according to Mark consists of sixteen chapters, telling the story of Jesus since his baptism by John the Baptist until his death and resurrection after his crucifixion.

It is the shortest among all the gospels, and the critics consider it - as Wills said - the most accurate gospel that tells about Jesus' life. The critics agree that it was the first written gospel, and Matthew and Luke had copied from it.

The authors of the book "Introduction to the Holy Bible" said, "Perhaps the gospel of Mark is the oldest of the four gospels. It was written between 65-70 AD, before the destruction of the temple of Jerusalem. It seems that Matthew and Luke copied from the gospel of Mark." ³

The German scholar Royce said, "This gospel is the original from which Matthew and Luke have copied. It is the one and only gospel that is called the Gospel of Christ, as it begins with 'The beginning of the gospel of Jesus Christ, the Son of God'" (Mark 1/1)

¹ - The Gospel According to Matthew, Matta Al Meskeen, pp 28

² - Speeches on Christianity, Mohammad Abu Zahra, pp 54

³ - Introduction to the Holy Bible, John Palkin and Others

Christian sources claim that Mark wrote his gospel in Rome, or maybe in Alexandria. It was written – According to many different sources - between 39-75 C.E. It is more likely that it was written between 44-75 C.E., based on the testimony of the historian Irenaeus, who said, "Mark wrote a gospel after the death of Paul and Peter."

The oldest mention of this gospel was by the historical Papias (140 C.E.) when he said, "Mark wrote his gospel based on memories passed to him by Peter."¹

Who is Mark?

Researchers passed what the Christian resources mentioned about Mark's biography, which is in the Holy Bible's dictionary. He was called Mark, his real name was John, and he accompanied Barnabas and Paul in their journey, and then left them and returned later to accompany Paul.

The biographers agree that he was a translator to Peter, who had something to do with this gospel. Josephus, the historian, mentioned that Mark was the first to preach the gospel in Alexandria, where he was killed.

Notes on the gospel of Mark

The researchers studied this gospel and its writer deeply, and they have some notes:

Mark was not one of Jesus' disciples, but was one of Paul and Peter's disciples. Dennis Nineham said in his explanation of the Gospel of Mark (pg 39), "No one of that name is known to have been in especially close relationship with our lord or to have been particularly prominent in the early church."

There is another strong evidence by the historian Papias when he said, "John the elder used to say: 'Mark became a translator to Peter, he wrote in details what Peter said. Yet, what he wrote was not similar to what Jesus said or did, because he never met or heard from Jesus, but – as I said- joined Peter, who formulated the teachings of Jesus Christ to suit the listeners' needs. He was not making a story that is genuinely linked to or about Jesus to his speeches."

Dennis Nineham said, (pg 39): "It is uncertain whether the author of the gospel of Mark is John Mark, who is mentioned in the book of acts (12/12, 25), or it was Mark who is mentioned in the first letter of Peter (15/13), or Mark who is mentioned in the letters of Paul..."

The early church was in the habit of assuming that all occurrences of a given name in the New Testament referred to a single individual. But when we remember that Mark (Marcus) was the commonest Latin name in the Roman Empire and that the early church must have contained innumerable Marks, we realize how precarious any assumption of identity in this case."

¹ - Critical study of the Gospel of Mark, Mohammad Abdulalim Abu Assaad, pp 265- 267, The Holy Bible Dictionary pp 854

The most important issue that had the researchers' attentions about this gospel is its end. The end of this gospel (16/9-20) is not in the old important manuscripts such as codex Vaticanus and codex Sinaiticus.

William Perkily said, "The famous end – in addition to its absence from the originals – has a style of which its language is different from the rest of the gospel."

RahmatuAllah Alhindy quoted from Saint Jerome in the fifth century that the early fathers doubted this end.

The Revised Standard Version considered it (suspicious) unreliable passages and deleted it from its 1951 edition.

The introduction of the Gospel of Mark in the Jesuit Priesthood edition says, "It is generally undeniable that the end as it is now (16/9-20) was added to mitigate the end of the book from an abrupt halt in verse 8."

Father Kissinger said about this end, "The last verses must have been deleted when the gospel of Mark was received by the people who adopted it. When the similar writings of Matthew, Luke and John passed through, an end to the gospel of Mark was written from here and there...that gives an idea on how freely the gospels were dealt with."

Commented on this issue, Maurice Bucaille said, "What an obvious confession that people made many alterations to the holy passages."¹

Third: The Gospel According to Luke

It is the third and the longest gospel, and consists of twenty-four chapters. The first two chapters tell about the prophet John and the birth of Jesus. The rest of the chapters tell about the story of Jesus until the Resurrection after the crucifixion.

The sources vary in determining the exact date of the writing of this gospel; between 53-80 CE. The author of this gospel based his writings on Mark; he copied three hundred and fifty passages from Mark, and he copied as well from Matthew or he and Matthew copied from the same source.²

Who is Luke?

The church attributes this gospel to Luke, while the Christian resources do not tell much about his biography. However, the church agrees that he was not one of Jesus disciples, as it is seen from the beginning of his gospel, "Inasmuch as many have undertaken to compile a narrative of

¹ - The Truth Revealed, RahmatuAllah Al Hindi, Vol.1 pp 152, The Torah, The gospel and the Quran and Science, Maurice Bucaille, pp 85- 86, Christ in the Christian Creed Resources, Ahmad Abdulwahab, pp 56

² - The Torah, The gospel and the Quran and Science, Maurice Bucaille, pp 87- 90, Christ in the Christian Creed Resources, Ahmad Abdulwahab, pp 64 – 65, 150

the things that have been accomplished among us. Just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us." (Luke 1/1-2).

The resources agree also that he was not a Jew; he was a companion of Paul that is mentioned in Colossians 4/14, and others, and that he wrote his gospel for his friend Theophilus. "To write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught." (Luke 1/3-4).

Notes on the gospel according to Luke

Researchers noted many things in the Gospel according to Luke. The most important are:

1- The beginning of the Gospel according to Mark speaks of a personal letter, and it is based on his own work and not God's inspiration. Many of Christian scholars noted that, and they denied that this gospel is an inspiration. Among them Mister Keadell, in his book "Letter of inspiration," Watson and many of the old scholars. Saint Augustine said, "I would have never believed in the gospel if I did not take it from the holy church."

2- Many researchers doubted the first two chapters of this gospel. In addition, this doubt – as told by Jerome - goes back to the early fathers of the church, and the Marcion sect's copy did not contain these two chapters.

Scholars confirm that Luke did not write these two chapters, because in the book of Acts he said, "In the first book, O Theophilus, I have dealt with all that Jesus began." (Acts 1/1), means his miracles, as proved by the completion of the passage "To do and teach. Until the day when he was taken up." (Act 1/2) The first two chapters talk about the birth of Jesus, not his deeds. Ward Catholic quoted from Jerome his saying, "Some of the old scholars doubted chapter twenty-two of this gospel."

Thus, we see that there are four authors of this gospel, who took turns in writing its passages and chapters.

3- The author's character is covered with uncertainty. No one knows his town, his career, for whom did he write his gospel and the date of writing. What we know that he was one of Paul's followers, and he never met Jesus. How could one bring this book as evidence and how can we consider his words holy?

Fourth: The Gospel According to John

The fourth gospel is the Gospel according to John. It is the most important and exciting of the gospels, as those who claim Jesus' divinity refer to some of its passages as evidence.

This gospel consists of twenty-one chapters telling about Jesus in a different way from the other three gospels. Scholars believe it was written between 68-98 C.E., and some said later. The church attributed this gospel to John the fisherman.

Who is John the fisherman?

He is John the son of Zabdee, the fisherman from Galilee. He and his brother Jacob followed Jesus; his mother as well was one of the close people to Jesus. The editors of the bible dictionary think it is likely that she was Jesus' aunt, the sister of Mary, Jesus' mother. He lived until the end of the first century C.E., while the historian Eranemous believes that he lived until 98 C.E. The church tells that he wrote his gospel in Ephesus before his death.¹

Christians evidence of the attribution of the gospel to John

To support the attribution of the gospel to John, the church refers to evidence of the editors of the Holy Bible's dictionary. They are:

1- The author of the gospel was a Jewish from Palestine. That appears from his knowledge of the geography of Palestine and Jerusalem and the Jewish traditions, and appears from the Greek style of the gospel, some Semitic effects.

2- The writer was one of Jesus disciples, and that appears from using the plural form, mentioning in details Jesus deeds and his disciples feelings. It appears from John (21/24) that the author of this gospel was one of the disciples. "This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true." (John 21/24).

3- The author of this gospel was the disciple whom Jesus loved; that disciple was John himself."²

This gospel was strongly opposed to be canonically recognized. Therefore, Dr. Post went to defend it in the holy Bible's dictionary saying, "Some of the disbelievers denied the legality of this gospel, because they hate its spiritual teachings and its clear statement about Jesus' divinity. However, its own testimony is enough. Peter refers to a verse from this gospel (2 Peter 1/14, John 21/18), Ignatius and Polycris quoted from it and as well the letters to Deukintis, Basilos, Justin the martyr and Tainas. This evidence goes back to the middle of the second century. Based on that evidence, and the gospel of John, which agrees with what we know about John's biography, we can say that John wrote this gospel. Otherwise its writer is a very cunning and fraud person, and that is unbelievable, because who intended to cheat the world could not be spiritual."³

Nullifying the attribution of the gospel to John

Scholars tried their efforts to study the truth of attributing this gospel to John, and knowing the real author. They denied the attribution of the gospel to John the apostle based on:

1. There is an old denial of attributing the gospel to John. The denial of this was by a number of Christian sects; among them was the Alogen sect from the second century. The author of

¹ - The Holy Bible's Dictionary, pp110 -111

² - The Holy Bible's Dictionary, pp110 -111

³ - The Holy Bible's Dictionary, pp110 -111

the book "The God of Glory" said, "The deniers of the divinity of Jesus Christ found that the Gospel of John is a major obstacle and a stumbling stone in their way; as in the first generations the heterodox refused John."

Encyclopedia Britain says, "There is a positive testimony for those who criticize the gospel of John. It is that there was a sect of Christians in Asia Minor refuses to recognize John as the author of the gospel, in about 165 CE, and was attributed to Sirenthon (an atheist), there is no doubt that this was a false attribution.

However, there is a question about this large sect. St. Ebivaniuos (374 to 377 CE) saw that they worth talking about in long. He called it "Alogi" (i.e., Opposition to the Gospel of the Word)

If the attribution of the Gospel of John was above all suspicion, would such a sect produce any of these theories in that era, and in such country? Absolutely not."

An evidence of the wrong attribution of this gospel to John is that Justin Martyr talked about John in the mid-second century, and did not mention that he wrote a gospel. In addition, Philemon (165 CE) quoted from the Gospel of John and he did not attributed to him.

The attribution of the gospel to John was denied in the presence of Irenaeus, the disciple of Polycarp, who was a disciple of John. However, Irenaeus did not defend the gospel of John, debate or argue about that denial. It was unlikely that he had heard from Polycarp that John had a gospel, and then he did not defend it.¹

Scholars continued to deny the attribution of this gospel to John for ages. Among these testimonies what came in the French Encyclopedia: "This gospel and other three chapters from the New Testament are attributed to John. However, scientific researches in theology do not support this attribution."

In his book "The Banner of the Cross and Twisting the Truth," the Indian pastor Barakat Allah said, "Scholars do not believe any more that John the son of Zabadie wrote the fourth gospel without doing researches and study. Moreover, all the critics in general disagree with this theory."

Encyclopedia Britannica says, "Regarding the gospel of John, there is no doubt that it is a false gospel. Its author wanted the two apostles, Matthew and John, to oppose each other. We pity those who try their efforts to link, even to a small degree, the philosopher, who wrote this gospel in the second century with John the fisherman from Galilee, because they are wasting their efforts; doing so without any inkling of guidance".²

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.1 pp 155- 156 , The difference between The Creator and the Creation, Abdulrahman Baji Al Baghdadi, pp 560 -561

² - . The difference between The Creator and the Creation, Abdulrahman Baji Al Baghdadi, pp 561, Christ (PBUH) between facts and illusions, Mohammad Wasfi, pp 41- 42. Differences between the translations of the Holy Bible, Ahmad Abdul Wahab, pp 87 -88.

Moreover, reading the gospel will show, with no doubt, that the gospel itself nullifying its attribution to John, the disciple. It was written in an Agnostic way; speaking about the Logos and Philo of Alexandria's theory.

It is impossible that John, the fisherman, had written it, because, and according to the Book of Acts, he was illiterate. "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished." (Acts 4/13)

The conclusion of the gospel, "This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true." (John 21/24), which was an evidence for attributing the gospel to John, is an evidence that attributing this gospel to John is not true, as it speaks about John as a third person.

The West scholar believes that this passage was in the margin and then was added to the text. It might be the words of the elders of Ephesus, and bishop Gore supports him, as it is not found in Codex Sinaiticus. The introduction of Jesuits priesthood says about this passage and the passage that follows it: "They are additions recognized by all the commentators."

In his book, "The four Gospels," the scholar Burnett Hillman Streeter believes that, "The purpose of these additions to the text and to the end of the gospel of John was to encourage and convince people to believe that the author was John; a theory, which was denied by some people in that era."¹

In addition, some historians, such as Charles Alfred and Robert Easels and others, said that John died hanged in the year 44 C.E. by Agrippa the first. Thus, he was not the author of the gospel, as this gospel was written in the end of the first century or early in the second century.²

Who wrote the gospel of John?

If John was not the author of this gospel, then who is the real author?

In his introduction to this gospel, Pastor Fahem Aziz answers, "It is a difficult question, and the answer needs broad study, which often ends with the sentence, 'only God knows who wrote this gospel.'"

There are some scholars tried to answer this question by determining the characteristics of the author of the gospel, without mentioning a certain name. Grant says, "He was a Christian

¹ - The Holy Books between truth and alterations, Yahya Rabee, pp 155. What Is Christianity, Mohammad AlOthmany, pp 150 – 152. Judaism and Christianity, Mohammad Dhia Al-A'thamy, pp 329. Is the Bible God's Word, Ahmad Deedat, pp 79.

² - Forgiveness between Islam and Christianity, Ibrahim Khalil Ahmad, pp 18. Christianity, Mustapha Shaheen, pp 85.

and agnostic as well. It is likely that he was not Jewish, but he was either Eastern or Greek. That appears from him not being upset when he wrote about the destruction of a Jewish city."

In the introduction of the gospel, we read that some of the critics "Do not mention the name of the author, and describe him as a Christian, who wrote in Greek in the end of the first century in the Asian churches."

John Marsh, the commentator of the Gospel of John, said, (pg 81), "It is likely that in the last ten years of the first century there was a person called John. He could be John Marcus, not John the son of Zabadi as it is commonly known. He collected a lot of information about Jesus, he may know about one or more of the synoptic gospels. Then he wrote Jesus' story in a new way, the way of his sect, which considered itself international and was influenced by the disciples of John the Baptist."

Scholar Ritchbunder said, "This gospel as a whole and the letters of John as well, were not written by John. Someone wrote them at the beginning of the second century and attributed them to John to make the people believe in them."

Stedline agrees with him. He believes that the author "Was a student of the Alexandrian school." In his book "Tohfat Algel," Yousof Alkhory said, "The author of the gospel is Proclos, the disciple of John."

Scholars, such as James McKinnon and Burnett Hillman Streeter In his book, "The four Gospels," believe that John is another one of Jesus' disciples, which is John the Wise. Irenaeus, who attributed this gospel to John the son of Zabadi, was confused between the two disciples.

In his book "The Testimony of the Gospel of John," George Elton mentioned, that the author of this gospel is one of three: a student of John the disciple, John the Elder (not the disciple), or an unknown scholar from Ephesus.

Elton, who still considers the gospel of John holy, was not convinced, because, "Whatever the theories about the author of this gospel, what is clear to us is that the man who wrote it had the idea of a Prophet. If one of his disciples wrote it, no doubt he was influenced and filled with his spirit."

Scholars believe that there is more than one author for this gospel. Among them Coleman, when he said, "Everything points out that the present published text belongs to more than one author. The present gospel might have been published by the students of the author, and they might have added to it." The introduction to the Gospel of John says the same.

All these prove that John the apostle did not write the Gospel of John, and that the real author is unknown. It is not right to attribute holiness and infallibility to an unknown author.

Regardless not knowing the author, and the impossibility of his holiness, there are many problems about this gospel mentioned by scholars. Among those problems:

This gospel is different from the other three gospels, although the four gospels' subject is the history and the life of Christ, peace be upon him. The story of Christ is similar in the three synoptic gospels, while it differs in the fourth gospel.

In his book "Introduction to the Gospel," Father Roget says, "It is another world; it is different from the rest of the gospels in the selection of topics, speeches, style, geography and history, and even its theological vision."

These differences led him to present a very different image of Christ from the three gospels, which some call "Synoptic" or "similar". In this regard, Encyclopedia Americana says, "It is difficult to connect the three gospels with this gospel, which means if the three gospels are correct; this gospel has to be a false."

In his book, "The Expanded Universe," and commenting on these differences, Sir Arthur Findlay says, "The Gospel of John has no worthy value to be mentioned regarding the true events. It seems that its contents were from the writer's imagination."

One of the problems about this gospel is that it was altered. The story of the adulterous woman was added to it. (See John 8/1-11), about which the introduction to Jesuit Priesthood said, "There is an agreement that it was taken from unknown reference and had been added later." This story has been omitted from the Revised Standard Version, because it was regarded as an added statement to the gospel."¹

In addition, many scholars believe that the author of the Gospel did not write the last chapter. Cronos Says, "The gospel consisted of twenty chapters, and Ephesus' church added the twenty-first chapter after the death of John."²

This is undeniable by the authors of the introduction of Jesuit priesthood, as they believe that chapter twenty is the last chapter in the Gospel, and chapter twenty-one was added to the gospel. They say, "This chapter, which comes after 20/30-31, appears to be as an index and its source still a subject of debate. This chapter might have been added by some of John disciples."

Thus, we have come to a clear conclusion, that the attribution of the four gospels to the Disciples of Christ "Raises difficulties of all kinds. Today we look at the gospels as were written by unknown authors,"³ and that is the truth.

¹ - Readings in the Holy Bible, Abdurrahim Muhammad, Vol.2 pp 272. Christ's Crucifixion, Ahmad Deedat, pp 68. The Torah, the Gospel and the Quran and Science, Maurice Bucaille, pp 91. The Arabic Joint Translation puts these passages between two quotation marks and explains in the margin that they do not exist in old codex, the Assyrian and the Latin translations.

² - The Truth Revealed, Vol.1 pp 156

³ - Summary of the Religions' History, Philsian Chali, pp 230, and he attributed it to the historian Mount in his book "The History of the Holy Bible", pp 156.

Fifth: Epistles of the New Testament

Following the four gospels, there is a number of letters, namely, (The Book of the Acts - the fourteen letters of Paul – Jacob Epistle – the two Epistle of Peter, - the three Epistles of John – the Epistle of Judah - Revelation).

First: The Book of Acts

This book consists of twenty-eight chapters, talking about the work done by the Apostles and the disciples. It is attributed to Luke, the author of the third gospel, as its beginning says, "In the first book, O Theophilus, I have dealt with all that Jesus began to do..." (Acts 1/1)

Second: The Letters of Paul

These fourteen letters are attributed to Saint Paul, and they are full of passages that show that he was the author. These letters were also written as personal letters; they are not theological in nature, but personal letters with introductions and conclusions.

There is no agreement on the authenticity of attributing these letters to Paul, as some scholars tend to believe that some of his disciples wrote four of these letters twenty years after his death, according to the Encyclopedia Britannica.

In his commentary on the Gospel of John, Argon doubts all the letters of Paul. He says, "Paul wrote nothing to the churches, he only wrote two or four lines."

The conflict about the letter to the Hebrews was the most. While the Eastern Church attributes it to Paul, Luther attributes it to Apollos. Tertullian, the historian of the second century CE, said, "It was written by Barnabas." Ragus, (A Protestant scholar), said, "Some of the protestant scholars believe in the falsity of the letter to the Hebrews."¹

The introduction of Jesuit Priesthood says, "There is no doubt that there are many evidence against the authenticity of attributing the letter to Paul. One may believe that one of Paul's friends wrote it, but there is no way to find the name of the writer. We must eventually testify that we do not know the name of the writer."

The authors of "Introduction to the Holy Bible" say, "We simply do not know who the author was, although the letter ends with warm greetings; it does not have a title. However, the general assumption is that Paul is the one who wrote it. The writer might be Barnabas the (Acts 4/36), who must have known everything about the priests and their work. A third possibility is that Luke was the writer, because of the similarity of style between Hebrews,

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.1 pp 163- 165 , The difference between The Creator and the Creation, Abdulrahman Baji Al Baghdadi, pp 306. Judaism and Christianity, Mohammad Dhia Al A'thamy, pp 325 – 327. The Holy Bible's Dictionary, pp 599

the Gospel of Luke and the Book of Acts. There is a fourth possibility is that Apollos was the writer, who knew Timothy very well (13/23). (Acts 18/24) tells us that Apollos was good in writing and fluent in speaking, and the person who wrote this letter was like that. There are many other possibilities, and finally we should say that no one knows who wrote this letter."¹

Father Oreganos agreed with that final statement when he said, "God knows who really wrote this letter. Some of the earlier people said: Clements, the bishop of Rome, did, and the others said: it was written by Luke."²

Third: The Catholic Epistles and Revelation

Those letters are seven, three attributed to John, two to Peter, one to Judah and one to Jacob, Then, the last book of the New Testament: Revelation. Scholars attributed these letters to people whom they believe are among the twelve disciples of Jesus.

Peter was a fisherman from the village of Nahom, known as Simon. Scholars believe that he was one of the disciples of John the Baptist before he accompanied Christ and be the best of his disciples. He preached in Antioch and others, and then he was killed in Rome in the mid-first century C.E.

Jacob was the son of Zabadi the fisherman – a brother of John the evangelist - and was close to Christ. He led the council of Jerusalem in 34 C.E., and was killed by Agrippa the first, most likely in 44 C.E. Others say, "The Jews killed him when they threw him from the temple and stoned him in 62 C.E."

Regarding Judah, the sources tell nothing about him except that whether or not he was the younger brother of Jacob, means the son of Zabadi, or he was the disciple Lebous, who was known as Thaddaeus? Still, some say he is another Judah.³

These letters are educational by its contents, personal by its style; often mention the name of its author in its introduction. However, the attribution of these letters was the subject of long debate in the first centuries of Christianity. What we have mentioned about the letter to the Hebrews applies to most of them. It was until the mid-fourth century C.E. that the second letter of Peter, the second and third letters of John, the two letters of Jacob, Judah, and the book of Revelation, which was the subject of much controversy prior to approval, were recognized.

¹ - An Introduction to the Holy Bible, John Balkan and others, pp 556

² - The History of the Church, Eusebius, pp 276

³ - The Holy Bible Dictionary, pp 174 -176, 1075. How Evangelists think about the basics of the Christian Faith, Wayne Gerdom, pp 46.

The book of Revelation contains wired dream that aims to confirm Christ's divinity, his power in heavens, and the submission of the angels to him, as well as some future predictions that were formulated in a symbolic and ambiguous way. John saw this vision in his dream and it is twenty-seven pages! These kinds of dreams are strange and far from reality.

The earlier fathers of the church doubted this book. Kees Brisbter (212 CE) said, "*The book of Revelation was written by Sirenthon the atheist*", the same was said by Dionysius; one of the ancient scholars.

Dionysius, the head of Alexandria School in 250 CE, relates, from some previous scholars that they studied all the chapters of the book of Revelation, and found it, "*With no meaning or evidence, it is a false title. Was not written by John... was not written by any of the disciples, the priests or the men of the church. Corinthius, the founder of the so-called Corinthians sect, wanted to support his fictional story and attributed the book to John.*"

Corinthius believed that Christ is the king of the earth, which is consistent with the idea of the book about the events of the earth's last days.

Dionysius, the great author, was not convinced by the achievements of his former scholars. He studied the book and concluded that, "*The book was written by a person named John, a saint inspired by the Holy Spirit, but I can not believe that he was the disciple the son Zabadi, the author of the Gospel of John and the letters. I think there were many people of the same names as of the Apostle John.*"¹

Luther said, "*The book does not teach about Jesus; does not mention him clearly, and it is not clear that it was inspired by the Holy Spirit.*" His successor, the reformer Zwingli said, "*We have nothing to do with the book of Revelation, because it is not a religious book, it is unlike John's writings and I can reject it.*" The interpreter Barkley comments, "*Many have agreed with Luther and Zwingli.*"

It was quoted that some interpreters said, "*The number of puzzles in the book of Revelation is as the number of its words,*" and another said, "*The study of the book of Revelation makes one crazy, or, who is trying to study it is a fool*".

The introduction to this book in the Jesuit Priesthood Edition says, "*The book of John tells us nothing about its writer, he had called himself John, gave himself the title as a prophet and he never mentioned that he is one of the twelve disciples. There is a text that might be true, it was found in the second century, and it stated that the writer of Revelation was John the Apostle. However, there is no agreement on that in the old tradition, and the source of Revelation has remained subject to doubt. The views of scholars in our time are complex; some confirm that the differences in construction, environment and theological thinking make it difficult to attribute Revelation and the Fourth Gospel to one writer.*"

¹ - The Church History, Eusebius, pp 329 -331

Other scholars disagree with them ... They believe that there is a relation between the book of Revelation and the Gospel and that the prophet being taught by teachers belonging to John environment in Ephesus."

In the introduction to his commentary on Revelation, the interpreter William Barclay said, "It is unlikely that the writer was an apostle, if he was, he would stress more on this fact than being a prophet. In addition, he speaks of the apostles, as he never knew them. This is a way of a person chronicling the time of the Apostles, and the title of the book suggests this idea, it is 'The vision of John the theologian.'"

It is likely that the title, "the theologian" which means a person, who knows theology, has been added to the name of John the writer to distinguish him from John the Apostle.

Eusebius, the father of the church's history, said, "It is likely to be that the second John was the one who saw the vision that attributed to John, if no one wants to believe that the first John [the disciple] has seen it." ¹

Thus, there is no evidence that John wrote the book and the most that we could say that that unknown writers taught by John in Ephesus wrote it.

Scholars mentioned the denial of the attribution of the Catholic Epistles, such as Horn denial, and that he argued that their originals do not exist in the ancient Syriac translation.

Eusebius said, "Everyone accepted without controversy our known books, except for the letter to the Hebrews, the letter of Jacob, the letter of Judah, the second letter of Peter, Revelation, and the second and third letters of John. The public had accepted them, but some doubted. The two Letters of John are personal letters and it is difficult to prove its authenticity." ²

Regarding the letter of Jacob, he said, "The letter is disputed, or at least not many of the earlier scholars mentioned it in their writings, as is the case in the letter of Judah, and yet we know that these letters were read, along with the rest of the book, publicly in many churches." ³

Regarding the letter of Judah, the scholar Krutis mentioned in his book "The History of the Bible," "This is the letter of Judah, who was the fifteenth of the Archbishops of Jerusalem in the era of Ed Dane," Making the letter of Judah as the work of a bishop lived in the second century C.E.

¹ - The New Testament Commentary, William Barclay, pp 9.

² - The Church History, Eusebius, pp 145

³ - ibid, pp 88

The Syriac church does not recognize, even now, the second letter of Peter, and the second and third letters of John, Escalger said, "He, who wrote the second letter of Peter had wasted his time."

Regarding the author of the second letter of Peter, the introduction of Jesuit priesthood said, "The opinion that the author of the letter is Simon Peter is still a subject of debate, which raises a lot of trouble. There is no need to mention the references, where the writer told of his life, in which he said that he is Peter the Apostle, [i.e., the unknown author was lying when he claimed that he was Peter]. It is a kind of literature known as Wills. It does not seem that the writer belongs to the first generation of Christians. Since the date of such letter, imbued with the Jewish Christian traditions, cannot be delayed, we can suggest that it was written in about 125 C.E., which proves that Peter did not write it."

The applied interpretation of the Holy Bible said about this letter, "We are not sure when this letter was written or who wrote it and the subject of the author is controversial. Thus, the second letter of Peter was the last book to be included to the New Testament."

In the Church History, Eusebius, the father of the Church history, said, "We found that his second letter is not within the legal books, nevertheless it is proved useful to many, has been used with other books. What I know is that there is only one legal letter and is recognized by earlier scholars."

The introduction of Jesuit priesthood says about their legality, "Both this letter and the book of Revelation were in the New Testament, which was the most difficult book to be recognized, it entered the church slowly. Not recognized in most churches, until the fifth century and recognized in Syria in the sixth century."

We conclude with what Dr. William Barclay, a Professor of the New Testament in University of Glasgow, said. He said, "Martin Luther refused to give this book (Revelation) a place in the New Testament, and added it to other books, which are the letters of Jacob, the letters of Peter, the letters of Judah, the second letter of Peter and the letter to the Hebrews. He suggested putting Revelation at the end of the New Testament." ¹

Ancient Pagan Sources of the New Testament

The ancient pagan was an important reference for the evangelist in forming their stories about Christ, especially those parts, of which they have not witnessed, such as those relating to his birth, his claimed crucifixion or his alleged trial.

Scholars mentioned many similarities between the stories of the gospels and the stories of the ancient pagans - which preceded the existence of Christianity many centuries of - about their gods.

¹ - The New Teastament Commentary, William Barclay, pp 9

The emergence of the stars at the birth of the gods

Matthew spoke about the birth of Christ. He said, "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him ... After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh." (Matt 2/1-11).

The story of Matthew is similar to what the Buddhist say about Buddha. In his book "The Angel Christ," Benson said, "It is stated in the Buddhist holy books that the skies announced the birth of Buddha by a bright star appeared in heavens, and they call it in these books the 'Star of Christ.'" The historian Bail said the same.

In his book, "The Chinese history," Thornton relates that at the birth of "Yu", who was born from a virgin, a star appeared in the sky, and the same happened at the birth of the Chinese wise, Lautze.

In his book, "The life of Christ," Pastor Geeks said, "Extraordinary events were common, especially during the birth or the death of one of the great men, and was referred to by the appearance of a star or a comet, or by contacts between the celestial bodies" ¹

Gifts to the born gods

Matthew speaks, in the context of the story of the Magi, about the gifts of the Magi to the new born. "And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh." (Matt 2/10-11).

It is also known among the ancient pagans that when Krishna was born, and the shepherds knew of his birth, they gave him gifts from the timber, barge and perfumes. Likewise, the wise men did at the birth of Buddha.

In addition, Mithra, the savior, to whom the wise men of the magi had given gifts of gold and perfumes. The same did the Magi at the birth of Socrates (469 B.C.E.); three of them came from the east, and gave him gifts of gold, perfume and food.

The divine Joy for the birth of the God

¹ - Paganism in Christianity, Mohammad Tahir At Tenneer, pp 65 -85. Christianity, Ahmad Shalabi, pp 153

Luke mentioned that the angels were very happy for the birth of Christ. "And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Fear not, for behold, I bring you good news of a great joy that will be for all the people...And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Luke 2/8-14).

The ancient pagan told about that prior to Luke, and it is stated in the book "Fishno Burana". "The virgin Devaki was pregnant of the world guardian and glory of the gods. On the day of her delivery was full of joy, the universe was full of light, the gods in sky were happy and the spirits were singing when the helper was born. The clouds were happy too and it started to rain flowers."

Buddhists believe the same, as the historian "Fu Neb honk" quoted. "The spirits, which surrounded the virgin Maya and her son, the savior, started to pray and sing, "Glory to you Queen, be happy, because the child you conceived is holy."

This is close to what the Egyptians say, about the birth of "Osoris," and the Chinese in the "Confucius", as S. Francis mentioned and Bounwick in his book "Egyptians belief" quoted. The same was mentioned about some other nations.

Places of birth of the gods

The Gospel according to Luke says that Christ was born in a manger, (see Luke 2:16), the ancient pagan tell the same. Krishna, as they said, was also born in a cave, and after his birth was put in a manger, where a good shepherd raised him. Huat ze, the Son of Heaven to the Chinese, his mother left him when he was small, and cows and sheep surrounded and protected him from all evil.

Christ experience of fasting

The Gospel according to Matthew talks about Satan testing Christ for forty days. "And after fasting forty days and forty nights, he was hungry." (Matt 4/2) The same also was told about Buddha in China and about Zoroaster with the Magi and other gods in the pagan nation.

In his book, "The fasting life of Buddha," Monsieur Connery said, "The great Buddha exhausted himself to the point of not eating or breathing. Prince Mara (the prince of the devils) passed by and meant to test Buddha." ¹

The resurrection of the gods and their rights for judgment

¹ - Paganism in Christianity, Mohammad Tahir At Tenneer, pp 97 – 98. Honest Discussion between the Worshipper of Allah, and the Worshipper of Christ, Abdul Wadoud Shalabi, pp 43 - 46.

The New Testament writers speak of Christ's judgment of humans. The Gospel according to John says, "And he has given him authority to execute judgment, because he is the Son of Man." (John 5/27)

This is also a pagan belief. Historians have talked about the Egyptians belief of their savior's resurrection after death, and that he would be the one who rewards or punish the dead on the Judgment Day.

They mentioned in their legends that Osiris was a just ruler. His brother betrayed him and killed him, and distributed his body's parts to the provinces of Egypt. His widow Isis gathered his body's parts from here and there, while she filled the world weeping and crying. Then, a light came from the sky; the dead limbs of the body were joined. He went to the sky holding the scale of justice and mercy.

The Indians think that their god, Krishna, is a savior. Pastor George Cox said, "They describe Krishna as a soft-hearted hero, who is full of divinity, because he sacrificed himself. They believe that no one can do what he did."

The historian Doan said, "Indians believe that Krishna, the first born, who is the same god Fishno, which has no end or beginning - as they believe - was kind and saved the Earth from its burdens. He came and sacrificed himself to save the people." Scholar Hawk also said the same.¹

There is an important question: How do Christians explain this correspondence between their beliefs and the old pagans' beliefs, which made Christianity an altered version of these religions?

Many claimed that these religions took their beliefs from Christianity, but these religions existed centuries before Christianity.

The Manuscripts and the fossils, which recorded their beliefs, are much older than Christianity and its gospels.

Therefore, Christians have to admit that the writers of the New Testament took from the legends of the old previous pagans, or escape to a world of secrets and darkness, where no reasoning or evidence, and the myth take control.

Father James Ted, a lecturer at the University of Oxford said about this similarity, "It is a divine secret, beyond the minds of the human beings, and could not be interpreted as the interpretation and perception of these humans."²

¹ - Paganism in Christianity, Mohammad Tahir At Tenneer, pp 29 – 32. Readings in the Holy Bible, Abdur Rahim Muhammad, Vol.2, pp 238-239

² - Honest Discussion between the Worshipper of Allah, and the Worshipper of Christ, Abdul Wadoud Shalabi, pp 41

Allah (S.W.) is right when he says about Christians, "That is their saying with their mouths, resembling the saying of those who disbelieved aforetime..." (At-Tawbah: 30)

Allah (S.W.) has warned them not to be like the unbelievers. He (S.W.) says, "Say (O Muhammad صلى الله عليه وسلم), 'O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.'" (Al-Ma'idah: 77)

The Gospel of Christ (PBUH)

If human wrote these gospels and letters, and if the writers did not claim that they were writings the words of God, how did these writings have become sacred and divine, and where is the gospel, which Allah (S.W.) revealed to Jesus, in which Muslims believe?

The True Gospel: the Gospel of Christ

Scholars wondered for long about the gospel of Christ, which Allah (S.W.) revealed to Jesus, in which Muslims believe and is mentioned often in the gospels. However, the Christian answer is absolute silence and ignorance of the existence of this Gospel. They believe that the gospel, or the New Testament, starts when the apostles begin to write the letters and the Gospels.

Paul's letters, which were written in the second half of the first century, speak in many passages about the gospel of Christ, but they did not mention the four Gospels. Paul – who has fourteen letters in the New Testament, was killed in 62 C.E., while Mark wrote the first Gospel in 65 C.E. Dozens of gospels were written after that, which also refer to the gospel of Christ (PBUH) or the Gospel of God.

Passages talk about the Gospel of Christ

Paul then the Evangelists spoke about the Gospel of Christ in many Passages. Paul said, "I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel... but there are some who trouble you and want to distort the gospel of Christ." (Gal 1/6-8). He talked about a real gospel, of which people left and turned to another false gospel.

Warning them, he said, "On those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction." (Thessalonians (2) 1/8-9)

The four gospels mentioned a real gospel. When the woman poured perfume at Jesus' (PBUH) feet, he said, "Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her." (Matt 26/13) No doubt, he did not mean the gospel of Matthew, which Matthew wrote years after this story.

The Gospel according to Mark says, "For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it." (Mark 8/35).

It is noticeable that these passages speak of one gospel, not four gospels or the seventy gospels, which the church had rejected. The passages call this gospel the Gospel of God, and the Gospel of Christ.

The text called Allah's (S.W.) inspiration to Christ (the Word of God). People crowded upon the shore of the lake to hear the word God. "On one occasion, while the crowd was pressing in on him to hear the word of God." (Luke 5/1)

The same when he (PBUH) entered the village of Nahom. "And many were gathered together, so that there was no more room, not even at the door. And he was preaching the word to them." (Mark 2/2). That divine speech, which people crowded to hear, was the gospel that Muslims believe. It is the word of Allah (S.W.) to Christ (PBUH), which the Holy Quran calls "Injeel"- the Gospel.

Christians avoid acknowledging the existence of a real gospel - the gospel of Christ. They said that nothing was revealed to Christ. The gospel is his personal words, which the Evangelists quoted from him. This of course is consistent with their belief about Christ's divinity. It is proper that God would receive a book; this is for prophets.

Their claim is disproved by the text that spoke about Allah's (S.W.) inspiration to him (PBUH). "I speak of what I have seen with my Father." (John 8/38). He (PBUH) also assured that he received revelation and inspiration from Allah (S.W.). He said, "For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment--what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me." (John 12/49-50), and he said, "But speak just as the Father taught me." (John 8/28).

John the Baptist (PBUH) called Allah's (S.W.) words to Jesus, 'the testimony'; and he predicted that many people of Israel will refuse it. He said, "He who comes from above is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. Whoever receives his testimony sets his seal to this, that God is true. For he whom God has sent utters the words of God." (John 3/31-34).

In other texts, Jesus said that he received revelation like all prophets; his disciples believed in him as a messenger and believed what he said to them is the word of Allah (S.W.). He said, "And they have kept your word. Now they know that everything that you have given me is from you.

For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me." (John 17/6-8).

Thus, when his mother and his brothers came to him and stood at his door, he turned away from them and went to his disciples, who listened to Allah's (S.W.) words and followed. "But he answered them, "My mother and my brothers are those who hear the word of God and do it." (Luke 8/21). Allah's (S.W.) words are not just good news, in which people believe - as some claim that the gospel is the good news of his salvation - but deeds.

To confirm Allah's (S.W.) revelation to him, he (PBUH) said, "Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me." (John 14/24). This inspiration will be the judge in the Judgment Day. "The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. For I have not spoken on my own authority." (John 12/48-49).

The Gospel of Christ is what Muslims believe to be Allah's (S.W.) words to Jesus Christ (PBUH), and which we miss today and long to see, but unfortunately, it was lost during persecution and the difficulties that Christianity faced during the first centuries.

The Documentation and the Canonism of the New Testament

New questions come to mind: How did the gospels appear after the disappearance of the gospel of Christ, who wrote them, and in what conditions were they written?

Answering these questions, we say, some of the Christian historians agree that they were verbal stories and statements. Those statements were formulated later to become written texts to meet the needs of the emerging Christian church. It is sufficient to mention what Joachim Iremia said in his book, "Christ's words that are not in the Gospels," which published by the Egyptian Church. He said, "We should bear in mind two key facts about the gospels and its writing: that for a long time, all known traditions about Jesus were all oral statements, and they continued the same for about thirty-five years after Jesus. The situation did not change until Nero's persecution of Christians. Then the elders of the church met, in the fall of 64 C.E., and found that many of the best men of the church had been lost. They did not find except John, who was known as Mark, a colleague of Peter the Apostle in service, to record as much as he can remember from the teachings of Christ. Mark wrote his short gospel, which carried his name, and it was the oldest written story about the life of Christ.

The second fact is that Mark's story about Jesus and his sayings, made others to do like him, and other gospels came out...There were a considerable number of gospels. When the Church sensed the danger of the situation, it began to investigate the foundations of these four known gospels, and considered the rest as Apocrypha, which were collected and burned, until they disappeared."

Speaking about the history of the documentation of the New Testament, the introduction of the Jesuit priesthood says, "The Gospel of Mark might be written in the years 65-70 C.E. The

Gospels of Matthew and Luke do not reflect the same environments, as they were sent to other places, and were written ten to twenty five years after the Gospel of Mark."

In the mid-second century, there was a movement of collecting a sacred Christian book as the one of the Jews. That movement had resulted in the books we have in the New Testament. The French introduction to the New Testament says, "Early Christians did not realize the need to write about and keep the deeds of the apostles until the death of the last Apostles."

It seems that Christians, until the year 150 C.E., progressed slowly to establishing a new set of holy books. Most likely, they started by collecting the letters of Paul, and used them in their church; their purpose was never to add a new chapter to the Holy Bible. Regardless of the importance of those texts, there is no written testimony before the second century (Peter 2/ 3-16), to prove that people knew a group of written Evangelical texts. There is no mention that these texts had the necessity criteria. That appeared only in the second half of the second century. We can say that the four gospels were legally accepted in 170 C.E., even though this term was not used until then.

It is important to mention what happened between the year 150 and year 200, as the Book of Acts was gradually accepted, and there was an agreement on the first letter of John... There is a large number of works that some fathers mention them as legal books, while others consider them as beneficial readings. There were some other books, which were considered as part of the Holy Bible, and part of the Law. However, they did not last as such for long; they were eventually removed from the law. This had happened to the Shepherd of Hermas, the Didache, the first Epistle of Clement, the Epistle of Barnabas, and the Apocalypse of Peter.¹

We can summarize what the New Testament's Introduction mentioned, as that, the collection of the gospels began after the death of the most important disciples, and had been accepted in the mid-second century. Marcion, assisted in the formation of the New Testament in the year 160 C.E., when he called for the rejection of the Old Testament, and needed to provide his church with other holy books.

His followers contributed in the spreading of these Gospels. He collected a gospel during his time, and that was the beginning of the New Testament.

The church historians agreed that the four gospels and the letters of Paul were accepted towards the end of second century. The first historian that mentioned the four gospels was Irenaeus in the year 200 C.E. Then Clement, who mentioned them, defended them and consider them necessary to be accepted.

¹ - Readings in the Holy Bible, Abdur Rahim Muhammad, Vol.2, pp 268-269. Christ in the Christian Creeds Resources, Ahmad Abdul Wahab, pp 33 -35

In his book, "Dissertation upon Irenaeus," Dr. Dodwell said, "We have at this day certain that most authentic ecclesiastical writers of the times, as Clemens Romanus, Barnabas, Hermas, Ignatius, and Polycarp, who wrote in the order wherein I have named them, and after all the writers of the New Testament. But in Hermas you will not find one passage or any mention of the New Testament, nor in all the rest of any one of the Evangelists named."

Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century about the divinity of Christ. He used more than three hundred quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament, but not even one from the four gospels.

In his book, "Christian records" (pp 71), Rev. Dr. Giles said, "The very names of the Evangelists, Matthew, Mark, Luke, and John, are never mentioned by him [Justin] – and do not occur once in all his writings." The rest of the books of the New Testament remained subject of disputes between churches throughout the third century. Few of the books were accepted in Eastern churches, as the letter to the Hebrews, while the followers of the Western churches rejected it, and accepted the book of revelation.¹

Thus, persecutions caused the loss of the gospel of Christ, and the need made the church to come up with new gospels and letters known in the mid-second century C.E. Then, the churches adopted them in different ranks of holiness. The disagreement remained for centuries, until the sixth century C.E, when this book was regarded as a Holy Book. People wrote it and people regarded it as holy and the word of Allah (S.W.). It is manmade, and man made it Holy Book.

The Gospels' Errors

Any human work is subject to errors, and such are the gospels. They are full of errors, which confirmed by history and reality. These errors in the book make it impossible to be holy, and convert its inspiration's claim into a mirage. The errors in the gospels are many, they are in many types; the Holy Book disprove some as wrong or lies, the mind and reasoning disprove some, while history and reality disprove others.

First: errors evidenced by the holy books

How far are these passages from honoring God and his prophets!

The book of Revelation tells about the vision of John, when he saw the son of God setting on his throne in the form of a sheep that has seven horns and seven eyes, Allah the Almighty is very much above that. The author said, "And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth." (Rev 5/6).

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.2 pp 381

The passage continues to speak of those standing in front of him. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes." (Rev 7/15-17).

The text reveals who is sitting on the throne in the form of sheep that was God the Son, the second god of Trinity. He said, "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful." (Rev 17/14).

The text of John goes to recall that the crowd, which was before the throne of God, called of the salvation of God and the sheep. "From every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen!" (Rev 9/12).

Does God need salvation and from whom, and who will save him? Is there no better way to refer to the worshiped Almighty God?

The New Testament speaks of God foolishness and weakness, but his foolishness is wiser than the wisdom of men, and his weakness is stronger than the strength of men. In this regard, Paul said, "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." (Co (1) 1/25). There is no way to accept to say that God Almighty has weakness or ignorance, He (S.W.) is the Almighty, the Wise and the Omniscient.

Paul – or more precisely, the unknown writer of Hebrews - insulted God's book and Law and describe it as old. This cannot be in the book of God, or in what He reveals to His prophets, whose tasks were to confirm and glorify His revelation and words. Paul said, "A former commandment is set aside because of its weakness and uselessness. (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God." (Heb 7/18-19)

He said about the Torah, which God revealed to Moses, "And what is becoming obsolete and growing old is ready to vanish away." (Heb 8/13) He also said, "For if that first covenant had been faultless, there would have been no occasion to look for a second." (Heb 8/7)

Ignoring all the books, which prohibit some food (see Lev 11:1-47) and considering them as Jewish myths and wills of the apostates, Paul said, "Not devoting themselves to Jewish myths and the commands of people who turn away from the truth. To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure." (Tit 1/14-15)

This is what Paul and the unknown writer of Hebrews said about God's Law, which is described in the Psalms as, "The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes." (Psalms 19/7-8)

The New Testament attribute to Jesus insulting his prophets brothers, describing them as thieves and accusing them of not guiding their people. John said, "So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. .. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them." (John 10/7-12)

It is impossible that God Almighty would say such things about himself in his books or to his messengers.

Loss of points, even characters from the law

Trying to strengthen the Old Testament's authenticity, the evangelists attributed to Jesus that he said, "But it is easier for heaven and earth to pass away than for one dot of the Law to become void." (Luke 16/17). In addition, that he said in Matthew "For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." (Matt 5/18). Are these statements true, or that there are words, lines and even books, have been lost from the Law?

Many Examples have been cited about those lost words in the first book of this series. Thus, I will present only three examples, leaving it to the decent reader to consider such a text. These examples prove that the above statements are not the Word of God or the words of his prophet Christ, but some additions written by those writers and falsely attributed to God.

Among the evidence of the shortage and the loss of points and characters from the Law, what we find stated in the book of Chronicles. "The sons of Ezra: Jether, Mered, Epher, and Jalon ***** and she conceived and bore Miriam, Shammai, and Ishbah, the father of Eshtemoa." (1Ch 4/17).

It did not mention the rest of Ezra's children neither the one who conceived Mary and her sisters, and the typists put only five stars instead to draw attention to the loss in the text.

To see more of the Bible's stars See (Ch (2) 36/23), (Ezr 1/3), (Ezr 6/5-6), (Samuel (2) 5/8), (Eze 22/43), (Kings (2) 5/6) and (Zechariah 6/15), and many others that are too many to mention.

The loss and fallout extend to include books containing thousands of points and letters, as the Book of Wars of the Lord, which mentioned in the Book of numbers, as it said, "Wherefore it is said in the Book of the Wars of the LORD, "Waheb in Suphah, and the valleys of the Arnon." (Num 21/14) This book cannot be found, as well as the book of Nathan the prophet,

the prophecy of Ahijah the Shilonite, and in the visions of Iddo, which are mentioned in the book of Chronicles. It said, "Are they not written in the history of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer." (Ch (2) 9/29).

To see more of these missing letters and books, see (Josh10/3), (Samuel (2) 1/18), (Ch (1) 29/29), (Ch (2) 12/15), (Kings (1) 4/13-32) and many more

All these are evidence of the loss of words and letters of the Law, as the heavens and the earth and their survival are witnesses of Christ's innocence from what the Evangelists attributed to him.

Matthew, wrongly, referring to the Book of Jeremiah

In a prophecy told by Matthew, he made a mistake when he quoted from the Torah. Matthew said, "Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders...And throwing down the pieces of silver into the temple, he departed...But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." So they took counsel and bought with them the potter's field as a burial place for strangers. Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel. and they gave them for the potter's field, as the Lord directed me." (Matt 27:3-10). Referring this quotation to the Book of Jeremiah was wrong. There is nothing of that in the Book of Jeremiah; it is in the Book of Zechariah: "Then the LORD said to me, "Throw it to the potter"--the lordly price at which I was priced by them. So I took the thirty pieces of silver and threw them into the house of the LORD, to the potter." (Zechariah 11/12-14)

It is important to mention here that the story in the Book of Zechariah has nothing to do with Christ and Judah. The price requested by Zachariah was a decent, price for his work, while the price received by Judah was a price of betrayal and treachery.

The truth is that the referring is not to the Book of Zechariah and Jeremiah, but to a non-canonical book attributed to the Prophet Jeremiah. In his interpretation of the Bible, Adam Clarke quoted Jerome saying that, "The Jews from Nasserites showed him this prophecy in the Hebrew copy of the book of Jeremiah, which is questionable (apocrypha). But it is likely that they have made this prophecy in the Book of Jeremiah only to prove the quotation found in the book of Matthew."

Reverend Saman Calhoun considers that the original copy did not specify the name of the prophet quoted by the referral; "Then was fulfilled what had been spoken by the prophet," as stated in the Syriac translation.

The friends of David did not eat the Bread of the Presence in the time of priest Ahimelech

The author of the Gospel of Mark made a mistake twice while speaking of what David did when he was hungry and ate the bread of the presence, which only priests are allowed to

eat. He said, "Have you never read what David did, when he was in need and was hungry, he and those who were with him. how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?" (Mark 2/25-26)

His saying "He and those who were with him" is definitely wrong, because David was alone when he went to the high priest after he fled from saul, as stated in the book of Samuel. "Then David came to Nob to Ahimelech the priest. And Ahimelech came to meet David trembling and said to him, "Why are you alone, and no one with you... but there is holy bread." (Samuel (1) 21/1-4)

The second error occurred when Mark named the chief priest *Abiathar*. The book of Samuel states that the chief priest then was his father, Ahimelech, who was killed by Saul because he gave the holy bread to David. See (Samuel (1) 22/20-23)

The editors of the Holy Bible Dictionary remind that Abiathar then fled to David with Sadouk, the chief priest, after the death of his father, Ahimelech. Ward, the Catholic admitted this mistake in his book "Errors" and quoted Mr. Joe Will saying, "Mark made a mistake, he wrote Abiathar instead of Ahimelech".¹

[Praising Judah, the betrayer](#)

When the evangelists speak of the disciples, they speak well of the twelve, including Judah the betrayer. They even mentioned him while mentioning events that took place after his death.

Matthew mentioned Jesus saying to his twelve disciples, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." (Matt 19/28)

Matthew did not exclude Judah the betrayer, whom Jesus described as "but woe to that man It would have been better for that man if he had not been born." (Matt 26/24)

Luke noticed Matthew's error and did not make the same mistake; he did not mention the number of chairs. See (Luke 22/28-29)

Paul made the same mistake when he talked about the resurrection of Christ, which is supposed to be after the death of Judah and before the election of Mitas. (See Act 1/26) Paul said, "That he was raised on the third day in accordance with the Scriptures. And that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers." (1Co 15/4-6)

The writer of Mark noticed the mistake when he told the same story, and then he said, "Afterward he appeared to the eleven." (Mark 16/14)

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.2 pp 339. The Holy Bible Dictionary, pp 20

We have to mention here that Jesus appeared to ten of the disciples the first time, as Thomas, who missed the first meeting, was not with them. John said, "Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came." (John 20/24).

The duration of Christ staying in the heart of the earth was not three days and three nights

Matthew made another mistake when mentioned that the son of man (Christ) stayed in the heart of the earth three days and three nights. He said, "Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you. But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." (Matt 12/38-40)

It is well known from the gospels that Jesus was crucified on Friday, was buried on Saturday night, and was out of the tomb before dawn on Sunday. That means that he did not stay in the tomb except for Saturday and Sunday night. This is equal to two nights and one day, not three days and three nights, as told by Matthew.

Basle, a Christian scholar, admitted that Matthew had made a mistake, and claimed that he had misunderstood the words of Christ; such an interpretation as to stay three days and three nights in the ground was based on Matthew's understanding.

What Jesus meant was, "As the people of Nineveh believed in preaching and did not ask for a miracle, people should hear my preaching without asking for a miracle."

Trying to modify the text tries in his interpretation, Yohanna Fam Athahab said, "The three days and three nights are counted from Thursday, when Jesus had dinner with the disciples and the food became his body. The heart of the earth is a figurative expression for their stomachs."¹ This is clearly a repugnant statement!

Second: Errors proved by reality

The close return of Christ and the fast end of the world

There are many other texts, in which the Evangelists made mistakes, and reality and history are the proofs. The Gospel according to Matthew mentions about the near Resurrection day, which is coupled with the near return of Christ, which was specified by Christ, as they claim, that it was before the end of his generation. Therefore, he asked his disciples not go to preach in the cities of the Samaritans, as the Resurrection will happen then.

There are about ten passages, which spoke about the return of Christ and the Resurrection in the gospels. The most important are, "For the Son of Man is going to come with his angels

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.2 pp 318

in the glory of his Father, and then he will repay each person according to what he has done. Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom." (Matt 16/27-28)

He also said, "When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes." (Matt 10/23) Father Matta Almiskeen commented on this passage, saying, "*It took too much time from scholars to explain this verse, and they declared that they could not see the solution, because there is no solution.*"¹

In addition, in the book of Revelation, he said, "I am coming soon." (Rev 3/11) Matthew mentioned the events that would accompany the return of Jesus. "As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?" (Matt 24/3)

Father Matta Almiskeen said, "With the question about the destruction of the temple they added: What is the sign of the coming of the son of man, they were absolutely sure that the destruction of the temple is the end of the world, and the Son of Man comes, and the doomsday completes, and the kingdom of God begins."²

Jesus answered the first question of his disciples, as he described signs of the destruction of the temple. Then proceeded to answer the second question on his coming and the end of time, he said, "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ...Truly, I say to you, this generation will not pass away until all these things take place.³ Heaven and earth will pass away, but my words will not pass away." (Matt 29/35), see (Mark 13/24-31)

In the book of Luke, "And Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled." And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves. People fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. And then they will see the Son of Man coming in a cloud with power and great glory....Truly, I say to you, this generation will not pass away until all has taken place. Heaven and earth will pass away, but my words will not pass away." (Luke 21/24-33)

¹ - The Gospel According to Matthew, Father Matta Al Miskeen, pp 364 -365

² - The Gospel According to Matthew, Father Matta Al Miskeen, pp 367

³ - Interpreters and commentators trying hard to solve this dilemma; Irinemos said that the word 'generation' refers to human beings, Oregano said it refers to the Christian church, and others said that it refers to Jewish rule. However there are others who confessed that it refers to a period of time (70 -100) years. See, The Gospel of Luke's interpretation, Pastor Ibrahim Said, pp 525

Father Matta Almiskeen said, "All scholars agreed that this verse refers to the destruction of Jerusalem and the temple, which actually occurred in his generation." ¹

The idea of the rapid return and the near resurrection overwhelmed the writers of the epistles. Among them, was Paul, who said, "But they were written down for our instruction, on whom the end of the ages has come." (1 Co 10/11)

In his letter to the Thessalonians, Paul talked about how he will meet Jesus after the believers in Jesus rise from the dead. He said, "For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord." (1 Thess 4/15-17)

He confirmed his belief in this idea by saying, "Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." (1Co 15/51-52)

Jesuit Monastic comments on this latter text, saying, "Paul spoke as a person who was expected to be alive at the coming of Christ".

The Dictionary of Theology says, "It seems that the believers, at the beginning of the Church had thought that Jesus will come immediately... Paul did not say that the second glorious coming would be after a long time, but rather the contrary he hoped that he will be alive." (1 Thess 4/17)

John said, "Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour." (1 Jo 2/18)

The Jesuit Monastic comments on this verse, "Hinting to the last hour of history, the first Christians, including John, were convinced that the hour is near, but they believed that the coming of the Lord in glory will be preceded by a corrupting; the False Christ."

These sayings and others indicate that the occurrence of the resurrection and the return of Jesus before will happen during the time of the first generation. However, many centuries have gone but they did not happen. This shows that these prophecies are among the evangelists' errors.

The miracles of the believers

¹ - The Gospel according to Luke, Father Matta Al Miskeen, pp 674

Reality proved another evangelists' mistake. Jesus did not lie, and it is impossible that he said what the evangelist attributed to him in these passages.

The end of the book of Mark, states that Jesus appeared to his disciples after the crucifixion. Then, he said to them, "And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover." (Mark 16/17-18)

Close to this meaning, Mark said that Jesus told his disciples, "Have faith in God. Truly, I say to you, whoever says to this mountain, 'Be taken up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him." (Mark 11/22-23)

In addition, in the book of Matthew, "And whatever you ask in prayer, you will receive, if you have faith." (Matt 21/22)

When a man approached Jesus begging him to heal his son from epilepsy, he said, "But if you can do anything, have compassion on us and help us. And Jesus said to him, "If you can! All things are possible for one who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" (Mark 9/22-24). Jesus made him understand that the believers can make miracles- all kind of miracles. Thus, Jesus asked him to believe in order to heal his son. The man promised to believe, and Jesus healed his son, as the man was not a believer yet.

John quoted Jesus saying, "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do." (John 14/12) Thus, every believer can make impressive miracles as those made by Jesus, like reviving the dead and healing the sick; and trying is the best proof!

Those who doubt the success of this experience should read the following lines, which were written by Father Matta Almiskeen. He said, "Give me curved knees and sincere hearts of the faith in the promise of Jesus, and you will see how the blinds see, the deaf hear, and the limps walking, running and dancing. All kinds of diseases will be healed even chronic, cancer and cirrhosis of liver and kidney failure and heart disease; for, Jesus, is Jesus, yesterday, today and forever." ¹

Those who believe in the holiness of these passages and unable to do miracles do not have faith. Matthew told about the disciples, who came to Jesus privately to ask him why they failed to cure the leprosy. He answered them, "For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." (Matt 17/20) Thus, every Christian believer

¹ - The Gospel according to Matthew, Father Matta Al Miskeen, pp 514

can bring people from the dead, heal the sick and bring the devils out, but if he failed to do that then he is not a believer.

These passages speak of miracles that can be made by the believers. Is there any miracle that happened in the lives of those who claim faith in Christ?

Did the church fathers as well as the rest of the faithful make miracles like, or better than, those of Christ; did they bring back the dead, did they heal the sick; did they master several languages and spoke in different tongues, or they are not believers and failed to make such miracles?

During the debate between Ahmad Deedat and the Chief priest of Sweden, Stanley Sjoberg, one of the audience stood and read out the passage of Mark to the Rev. Sjoberg (Mark 16/16-18). Then the man asked him to drink a bottle of poison saying: *"Drink this deadly poison, but you will not die because you have faith in Jesus, and you have true faith."*

Then, Sjoberg's face changed, and he, stammered, said, *"We do not die if we drink poison! This is strange. I am a believer in God and in the Holy Spirit. The Holy Spirit tells us what will happen to us. My wife had said to me thirty days ago, 'Stanley, be careful, someone will assassinate you by poison' I see the devil inside you (to the man), I do not want to make a show..."* Then he took the poison and poured it in a plant pot.

[The believers fast rewards in life](#)

Reality and life, again, proved another evangelists' mistake. Mark mentioned that Peter said to Jesus, *"See, we have left everything and followed you."* Jesus said, *"Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come, eternal life."* (Mark 10/28-30). In the book of Matthew *"Will receive a hundredfold and will inherit eternal life."* (Matt 19/29) In the book of Luke *"will receive many times more in this time."* (Luke 18/30)

Scholars did not understand how to obtain these rewards; how could people have many mothers and fathers...If the understanding that the parents and brothers and mothers are figurative expressions, how to understand the rewards of fields and wives? When did we see that happen to those who leave their homes to preach Christianity? They leave their mothers, their sisters and their money, When did they receive a hundredfold of rewards?

The verse speaks clearly of an earthly reward *"with persecutions,"* and that it will happen *"in this time,"* and then a promise of eternal life in the hereafter.

This verse is a lie, if it was right people will rush to answer the call, and the experiment will reveal facts and things that people would race and fight each other for them.

However, Father Matta Almiskeen described the promise in a strange symbolism. He said, "Instead of the father, Jesus will give him the spirit of the son of the heavenly father, and instead of the mother will feel the motherhood of the church. Instead of the women here, taking off from men and women the sense of needing each other...it becomes a need from the heaven to give birth, by spirit, to children, who inherit the kingdom of heaven. The longing to the children as well, become nostalgia to them as the children of God." ¹

Is the earth spherical or flat?

The book of Revelation speaks about the vision of John when he saw the earth as flat with four corners, and an angel stands at each corner. John said, "After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree." (Rev 7/1). John mentioned the four corners of the earth again when he said, "And when the thousand years are ended, Satan will be released from his prison. And will come out to deceive the nations that are at the four corners of the earth." (Rev 20/7-8)

Matthew confirmed this perception about the earth while speaking about the devil's test to Christ. When wanted to show Jesus all the kingdoms of the earth, the devil took him to a very high mountain and show him all the kingdoms of the earth, "Again, the devil took him to a very high mountain and showed him all the kingdoms of the world." (Matt 4/8)

He was able to see from the high mountain, which would be so if the earth was flat, but it is impossible if the earth was spherical, as we know.

Third: errors proved by the mind

There are errors proved by the mind and they are not inspirations. The mind would realize they are wrong, and realize the ignorance of their writers of Allah's (S.W.) laws in nature.

A star in the sky of Jerusalem

Matthew mentioned the story of the Magi, who came to Christ when he was born, to worship him. He said, "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."... they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy." (Matt 2/1-10)

There are many reasons for the mind to reject this story:

¹- The Gospel according to Matthew, Father Matta Al Miskeen, pp 553

- Matthew spoke about a moving star and its movements – even it is very far- it can be seen from the earth; pointing to a certain area in Jerusalem, to a certain house, where there is Christ. Then the star stops while still in the sky. How did it move, how did it guide them to the house, how did it stop, and how did they see all these? These are questions without answers.
- How did the Magi know about Christ and his star if they did not even know God? How could they prostrate to a prophet whom they do not believe in his religion? These all are lies, because none of the ancient Magi and their historians mentioned such a thing, neither the other evangelists including Luke, who followed every thing accurately.
- Then why did the Magi bother in taking this long journey, is it just to bow down to him, give him gifts and then return?
- The passage speaks about Herod interest in the newborn baby, and that he intended to kill him. He asked the Magi to tell him if they found the child so he too could bow down to him. The Magi dreamed that they should not return to Herod, and they did so, because, if Herod was interested he could go with them to Bethlehem, which is near to Jerusalem, or he could send any of his men with them, as this matter is very important to him.
- Matthew mentioned Herod's massacre of the children, after the Magi left, before he could find the child. This story is false, because none of the historians mentioned this event, in spite of its importance. We should mention here that the great Herod died four years before the birth of Jesus as states in all historical sources.

Riding the donkey and the colt together

What the mind cannot imagine is what Matthew said speaking of Christ entering Jerusalem. He said, "They brought the donkey and the colt and put on them their cloaks, and he (Christ) sat on them." (Matt 21/7), Christ cannot be setting on the donkey and the colt at the same time. It is a mistake and a lie, by which Matthew wanted to fulfill a prophecy of the Torah. "This took place to fulfill what was spoken by the prophet, saying, "Say to the daughter of Zion, 'Behold, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a beast of burden.'" (Matt 21/4-5)

The wonders of Matthew at the death of the crucified

Similarly, the mind does not accept the wonders that Matthew told had happened at the death of Christ. He said, "And yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised. And coming out of the tombs after his resurrection they went into the holy city and appeared to many." (Matt 27/50-53)

This story is wrong, a mistake and a lie, because it never happened that saints or others returned from dead.

Then, what had happened, did they marry after they returned, did they return to their houses, or they died after that? What was the reaction of the Jews, Pilate and the disciples when this great event occurred?

The answer is, 'nothing', because neither Matthew, nor those who did not tell about these wonders, answered these questions. If those wonders were real, every one would be speaking about it and people would believe in Christ. The father Kenningser said, "We must not mock, because Matthew's intention was very respectable, he incorporated the oral words of the old story with of his writing, but the story is still suitable to Jesus Christ; the star."

Norton, who is called the guardian of the Gospel, said, "This story is false, and most probably that these stories were popular among the Jews after the destruction of Jerusalem. Perhaps someone wrote it in the margin of the Hebrew copy of the book of Matthew, then the writer inserted it into the text, and the translator translated it as it is."

Perhaps there are many passages were in the margins of the New Testament, which were wrongly inserted into the text. How can we find these false passages and take it from the book?

There is no doubt that men of the church, who closed their minds from the truth, refuse to accept the fact that the Gospel has mistakes, because the Holy Spirit does not make mistakes. While those who respect their minds would say that, this book is human and not the word of God and the evidence is what we have shown.

Alterations in the New Testament

One wonders where the alterations of the gospel came from. Was it from the evangelists and the authors of the letters, or from the transcribers, who managed the texts according to their creeds, or from those who made the personal writings of the disciples holy, or from all of this? Perhaps the latter is the right answer.

First: the alteration by the evangelists: were the evangelists honest when copying from each other?

It is undeniable- as we mentioned - that Luke had copied 51%, while Matthew had copied 90 % of the text of the book of Mark. Were Matthew and Luke honest when they copied from Mark, or they copied according to their wishes?

The truth is that both of them copied from Mark as they wished, especially Mathew, who always exaggerated the events he copied to fit in the person of Christ, or to convey a fulfillment of a prophecy of the Torah, which the story of mark could not convey. Scholars mentioned many examples, such as:

Mark says about the crucified, "And they offered him wine mixed with myrrh." (Mark 15/23)

However, Matthew copied from Mark and changed the text, he said, "They offered him sour wine to drink, mixed with gall." (Matt 27/34) It is known that the sour wine (vinegar) and wine are different. Matthew meant to convey the claimed prophecy of the Torah, "They gave me poison for food, and for my thirst they gave me sour wine to drink." (Psalms 69/21) He had changed the word 'wine' to 'sour wine'.

Mark says, "Whoever does the will of God, he is my brother and sister and mother." (Mark 3/35)

While Matthew copied it as, "For whoever does the will of my Father in heaven is my brother and sister and mother." (Matt 12/50), the words "my father" were added for theological reasons.

The same is in another verse. When Christ asked his disciples what they think of him, Peter answered, "You are the Christ." (Mark 8/29) However, Matthew altered Peter's answer. "You are the Christ, the Son of the living God." (Matt 16/16)

Example of Matthew's alteration is when he changed what Mark told about Christ, that he did not make miracles in Galilee. He said, "And he could do no mighty work there, except that he laid his hands on a few sick people and healed them. And he marveled because of their unbelief." (Mark 6/5-6). He did not make even one miracle, but he healed a few sick people, but healing a few people was not enough for them to believe, and he was surprised because they did not believe.

However, Matthew did not like the idea that Christ did not make any miracle. He said, "And he did not do many mighty works there, because of their unbelief." (Matt 13/58) He made miracles, but not many, and he justified that Jesus did not perform many miracles because of their unbelief; the unbelief became a reason for non-performance, while it was a result in Mark.

Luke, as well, had altered what he copied from Mark. Mark – who, according to the Christian sources, provides the realest picture of Christ - mentioned the last words of the crucified. It was a scream of a desperate person. "My God, my God, why have you forsaken me?" (Mark 15/34)

However, Luke- as Will Durant believes - did not like Mark's sentence, he believed that it did not agree with the teachings of Paul about Christ the Savior, who came to be crucified, and he changed it. "Father, into your hands I commit my spirit!" (Luke 23/46)

Matthew had made changes in many passages that he copied from Mark. He added what he thought would increase the rank of Christ. Mark mentioned the man with the unclean spirits, whom Jesus healed and took the devils out of him and made them go into the pigs. He said, "They came to the other side of the sea, to the country of the Gerasenes. And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit....And when he saw Jesus from afar, he ran and fell down before him. And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.".... Now a great herd of pigs was feeding there on the hillside, and they begged him, saying, "Send us to the pigs; let us enter them." So he gave them permission. And the unclean spirits came out, and entered the pigs." (Mark 5/1-13)

Matthew made them two men instead of one. He said, "When he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce... And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many pigs was feeding at some distance from them. And the demons begged him, saying, "If you cast us out, send us away into the herd of pigs." And he said to them, "Go." So they came out and went into the pigs." (Matt 8/28-32)

In his interpretation of the Gospel according to Matthew, Pastor Tadrus Yacob Malaty tried to reconcile the two stories. He said, "It seems that one of the two men was a well known person there, and was clearly mad, thus, Matthew and Luke focused on him ignoring the other." The popularity of one of the two men made them neglect to mention Jesus miracle of healing the other, because he is crazy but not famous!

Mark and Luke told about healing the blind, Mark said, "And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"... And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way." (Mark 10/46-52) See (Luke 18/35-24)

Matthew told the same story but with two blinds. He said, "And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" Jesus called them and said, "What do you want me to do for you?" They said to him, "Lord, let our eyes be opened." And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him." (Matt 20/29-34) This is an exaggeration from Matthew and an alteration of what he copied from Mark.

We should mention here that Luke made the story happened before Christ enter Jericho. He said, "As he drew near to Jericho, a blind man was sitting by the roadside begging." (Luke 18/35). Did Jesus heal the blind before he entered Jericho or after he left it?

There is another alteration by the evangelists, it is the place of this miracle, was it the country of the Gerasa, according to Mark (Mark 5/1) and Luke (8/26), or is it the country of the Gadara, according to Matthew (8/28). The two names indicate two different places.

The first – according to the Holy writings encyclopedia - is now "located in Om Qais on the highlands south of the hot spring in the Yarmouk Valley and the called "Hamma," about six miles away from the south-east of the Sea of Galilee."

While the country of the Gerasa is located about sixty kilometers to the south of Jadhrah, and the remains of this famous Roman city are still in Jerash in Jordan. The location of the two cities are clear to anyone looks at the maps of the Holy Bible. One might see another impor-

tant thing; both cities are not located beside a sea; thus, they are not the right places for this miracle.

Scholars did not know how to make these two distant places near to each other. The authors of the encyclopedia agree on an assumption, which has no proof. They said, "It is certain that the rule of Jadhrah - as the main city in the region - has been extended to the entire region east of the sea, including the city of Gerasa."¹

In this acrobatic way, the city of Gadara the city of the Gerasa became one city.

Mark told us about Jesus' coming to Jerusalem riding a colt. He said, "Jesus sent two of his disciples. And said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.....And they brought the colt to Jesus and threw their cloaks on it, and he sat on it." (Mark 11/1-7)

While Matthew exaggerated in telling the same story, he told that Jesus rode a donkey and a colt at the same time. Matthew said, "Then Jesus sent two disciples, saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.....They brought the donkey and the colt and put on them their cloaks, and he sat on them." (Matt 21/1-7)

Matthew did not show us how Jesus rode a donkey and a colt at the same time. That is not important, what important is that he could fulfill a prophecy of the Torah, which is in the book of Zachariah. "Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey." (Zechariah 9/9), and Matthew declared that. (Matt 21:4)

When Jesus (PBUH) spoke of the day of resurrection, he said that he does not know when it will be. Mark said, "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father." (Mark 13/32). Matthew did not like that, as he cannot imagine Jesus' ignorance of the day of resurrection, and he changed the verse. He said, "But concerning that day and hour no one knows, not even the angels of heaven, but the Father only." (Matt 24/36)

Matthew also altered the events that happened at the death of the crucified according to his imagination. "And Jesus cried out again with a loud voice and yielded up his spirit. And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many." (Matt 27/50-53)

¹ - The Holy Writings Encyclopedia, Gadara

Matthew neither told us what did those, who returned from the dead do, nor about the people's reaction for those great events. Mark did not mention these great events, in spite of their importance. If they were true, he would not ignore to mention them. Neither Luke, who recorded every thing accurately, nor John mentioned them, which means that they were from Matthew's imagination.

The evangelists altered Jesus' words when they quoted his words to his disciples. According to Luke, he said to them, "You are of more value than many sparrows." And I tell you, every-one who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, but the one who denies me before men will be denied before the angels of God." (Luke 12/7-9), Luke made Jesus' acceptance and denial before the angels of God.

He disagreed with Matthew who made Jesus acceptance and denial before God, not his angels. He quoted Jesus saying, "You are of more value than many sparrows. So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven." (Matt 10/31-33), which one did Jesus say, and what about the other?

In his interpretation of the book of Matthew (p. 271), John Fenton could not deny the facts and admitted of these alterations of the stories. Trying to justify, he said, "The manuscripts (of the Gospels) have been modified considerably in places where the titles of the Lord were mentioned." He admits that there was alteration but he accused the copyists of the manuscripts, not Matthew, the writer.

In fact, the writers of the gospels made the alterations of the texts, not the copyists. The additions are always in the book of Matthew, if the alterations were in the original manuscripts, it would not be always in the book of Matthew. The scholar Keys Man was right when he said, "Luke and Matthew had deliberately made a hundred changes to the text of the book of Mark, which was in their possession, for religious purposes."

Second: The evangelists' alterations when they copied from the books of the Torah

The writers of the New Testament altered the books of the Torah when they copied from it:

- Paul altered the text when he copied from the book of Psalms. Paul said, "For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure." (Heb 10/4-6)

Paul copied from the book of Psalms and altered it. In Psalms, "Sacrifice and offering you have not desired, but you have given me an open ear. Burnt offering and sin offering you have not required." (Psalm 40/6) He changed "you have given me an open ear" with "a body have you prepared for me".

- The evangelists altered as well, as they attributed to the Torah what is not in it. Matthew said about Christ, "And he went and lived in a city called Nazareth, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene." (Matt 2/23). There is no such thing in the books of the prophets.

What confirms that the alteration was Matthew's is that when Philips told the disciple Nathaniel about Jesus of Nazareth, he was surprised that a Christ would come from Nazareth. "Nathaniel said to him, "Can anything good come out of Nazareth?" (John 1/46), if there was a prophecy about the Nazareth before, he would not be surprised.

Commenting on this verse, the publishers of Jesuits Priesthood Edition said, "It is difficult for us to know exactly to which passage Matthew was referring". Moreover, the scholars of the Holy Bible said, "Nazareth was not of importance in ancient times, thus, it was not mentioned in the Old Testament, or in books of Josephus or the Egyptian, Assyrian, Hittite, Phoenician and Aramaic documents before the birth of Jesus and it was first mentioned in the Gospel."

- Another example of alteration, when Jacob and Luke talked about the lack of rain by the prayers of Prophet Elijah, they said that it lasted three years and six months, altering the Old Testament, which indicated that the rain stopped for less than three years. Jacob said, "Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth." (Jam 5/17). Luke agreed with him and claimed that Jesus said, "I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land." (Luke 4/25)

They copied and altered the story– as I mentioned - from the book of Kings. It says, "Now Elijah said ... there shall be neither dew nor rain these years, except by my word." (1Ki 17/1), then, "After many days the word of the LORD came to Elijah, in the third year, saying, "Go, show yourself to Ahab, and I will send rain upon the earth." (1Ki 18/1), It rained in the third year, perhaps in the beginning of the third year, which means the rain stopped for less than three years, not three years and six months as mentioned by Jacob and Luke.

- Paul attributed the description of heaven, which God prepared for the believers, to the books of the prophets. He said, "But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him." (1 Co 2/9), there is no such verse or passage in the books of the prophets in the Old Testament.

- In the fifth chapter of his gospel, Matthew attributed to Jesus what is not in the Torah. He said, "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." (Matt 5/43-44), Matthew referred to a verse in Leviticus. "You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD" (Lev 19/18). Neither this verse nor others mention anything about hating the enemies; Matthew's claim that it is in the ancient books (The Old Testament), is a lie and an

alteration. Thus, Pastor Samuel Yousuf said, "Would God ask to hate? One might think that this happened in the Old Testament, but there is no such thing in God's commandments." (Compare Lev 19/18)."¹

The evangelists quoted Zachariah's prophecy that says, "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey." (Zechariah 9/9), but, as usual, they found no difficulty in changing the words if it is necessary. Matthew said, "What was spoken by the prophet, saying, 'Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'" (Matt 21/4-5) Matthew made many changes to the text by shortening and deleting what does not suit the person of Christ. He deleted "righteous and having salvation is he" because he realized that Christ is not the expected King, who is righteous and victorious, and kept the two characteristics, meek and riding the donkey and the colt together.

John had done the same and deleted what Matthew deleted, and added to the text that Jesus rode one animal instead of two. He saw that riding two animals at one time would not fit Jesus' matured personality. He also transferred the claimed prophecy from joy and pleasure "Rejoice greatly, O daughter of Zion" to fear, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" (John 12/15)

Paul was dishonest when he quoted from the book of Isaiah, "for it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.'" (Rom 14/11). He changed the Old Testament's text two times, first when he attributed to God saying that he is alive. Second, when he said that the tongues will praise God, while Isaiah spoke about the tongues that will swear by God. Isaiah said, "By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'" (Isa 45/23)

In addition, Matthew changed the ancestry of Christ; he deleted whatever he did not like, and then tried to deceive the reader. Matthew realized that the children of the king Yohoyakim was forbidden from sitting on the throne of David, See (Jeremiah 36/30-31), so he deleted his name from the ancestors of Christ, fearing that the reader might be aware that Jesus would not set on the throne of David. He said, "And Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon." (Matt 1/11). It is known that Jechoniah is the grandson of Josiah, not his son, he is the son of the forbidden king Yohoyakim the son of Josiah. See (1Ch 3/14-15)

Luke claimed that Shelah is the son of Cainan, the son of Arphaxad and that is different from the Torah. Luke said, "Eber, the son of Shelah, the son of Cainan, the son of Arphaxad." (Luke 3/35-36). The book of Genesis says, "Arpachshad fathered Shelah." (Gen 10/24). It confirms it in the following chapter, as it says that Arphaxad had his son Shelah at the age of 35. "When Arpachshad had lived 35 years, he fathered Shelah." (Gen 11/12), See (1Ch 1/18) and

¹ - Introduction to the Old Testament, Pastor Samuel Yousuf, pp 367

(1Ch 1/24). The name Cainan was never mentioned in the Torah, what Luke had said is an alteration, or he believed that the gospels were altered, thus he changed it.

Reverend Samaan Kalhoon agrees with us that there is an alteration, but he does not agree about who was responsible. He believes that "The name Cainan was never mentioned in the Hebrew origins of the Old Testament; it might be added accidentally by one of the transcribers."¹ The transcriber- in his opinion – is responsible for such alteration, not Luke. The reader may attribute the alteration to anyone (the transcriber or Luke) but I insist that the reader should agree with the Reverend Kalhoon and me on the occurrence of alteration in this paragraph.

Luke claimed that Jesus opened the book, and read a sentence, in Isaiah 61, which we cannot find in the book today. He said, "And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written. The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." (Luke 4/17-19). His saying, "recovering of sight to the blind, to set at liberty those who are oppressed" is not in the passage from which Jesus was reading; See (Isa 61/1-3), and the second passage is in (Isa 58/6).

Father Matta Almiskeen mentioned the confusion of the scholars regarding this passage. He said, "Scholars have different opinions about this addition, as some say: it was added lately by a Christian. Others, like the scholar K. Prott, said, that this addition is the result of combining the two texts together in the Jewish Liturgy. While the scholar B. Rike boldly said, that the Messiah himself added it by his authority as a prophet."² Everyone agrees that it is an addition that is not in the chapter 61 of the book of Isaiah, but they do not agree about the person who added it; Christ, the Jews or lately by Christians.

Finally, Matthew made some changes when he quoted from the book of Micah. He said, "for so it is written by the prophet: "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel." (Matt 2/5-6). Micah did not deny that Bethlehem is the smallest of the Jews cities, but he described it as the smallest of the cities of Judah. He said, "But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel." (Mic 5/2)

Third: The Invention of Printing and the Alteration of the New Testament

In the sixteenth century, printing was invented, and a new type of alteration appeared. In his book, "The Gospels, their origins and their Growth," Frederick Grant and George Caird in his interpretation, mentioned that, In 1516 Erasmus issued his first printing.

¹ - The Two Evangelists Agreement, Samaan Kalhoon, pp 86

² - The Gospel According to Luke, Father Matta Al Miskeen, pp 202

During the time of King James I of England and Scotland, a religious conference was held in 1604 resulted in forming a translation committee from the Protestant. The committee was in charge of the production of the official translation of the Bible in English, and the King James stamped, and it was printed in 1611 C.E.

This version, the most famous version in the history of Christianity that was translated into most of the world's languages, was criticized continually since the time of King James. A petition was presented to the King James, it said, "The texts that are included in our prayer book are more or less different from the Hebrew version, perhaps two hundred subjects have been changed."

Breton said to the priests, "Your famous English translation altered the words of the Old Testament in eight hundred and forty-eight points, and caused people to reject the New Testament and go to the Hellfire."

In 1881 the King James Version was revised, and was called the Revised Standard Version. Then thirty-two theologians, assisted by an advisory committee represented by fifty religious sects, revised it again in 1951 and they called it the Revised Standard Version (RSV). It was revised again in 1971, and had the same name (RSV). In the introduction to this edition, we read, "The texts of King James Version has serious errors... those errors are many and serious, which requires revising."

The Revised Standard Version deleted John's well-known passage of Trinity. See (1 John 5/7), and the end of the Gospel of Mark (16/9-20).¹

The development of the New Testament's text is possible according to the Catholic, as stated in the introduction to their New Testament. It says, "Today, we can say that the text of the New Testament is fixed in a good way, and there is no need to be revised unless we find new documents."²

The Catholic had issued a Latin version of their own and called it "Duay". It was printed for the first time in 1582 and then in 1609. This version differs from the Contemporary King James Version in many things. The most important thing is adding seven of the Torah books (The Apocrypha), which do not exist in the Protestant translation of the King James Version.

Examples of altering the versions

Those who altered the gospels tried different ways, they deliberately added some additions to the printed text, and made the additions in brackets to indicate its absence in the oldest manuscripts and that they are explanatory additions.

¹ - The Truth Revealed, Rahmatullah Al Hindi, Vol.2 pp 572-573, The Modern Debate, Ahmad Deedat, pp 133-139, Is the Bible God's word? Ahmad Deedat, pp 18-19

² - Differences in The holy Bible Translations, Ahmad Abdul Wahab, pp 26

However, in other versions, the brackets disappear and what was in the brackets became part of the sacred text. In other versions, they deleted the text in the brackets and the brackets. Which of these texts is the word of God? Who has the right to add to or delete from the Holy Bible? Does not that increase his punishment when he adds to the book, or delete his name from the book of life and the holy city when he deletes some of the book. (See Revelation 22/18-19)

An example of altering these versions is what mentioned in the First Epistle of John, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." The first passage is not in the old manuscripts, and was not mentioned during the Nicene council.

This passage is in all the New Testament translations that printed after the sixteenth century C.E. It is well known that the addition of this text was necessary to assure the doctrine of Trinity, which lacks such strong evidence.

Christian theologians, including Crespak, Schulz, Horne the prejudiced, the collectors of the interpretation of Henry, Eckstein, and Rev. Fender admitted that this text is an addition, and Martin Luther omitted it from his translation. Isaac Newton wrote a letter of fifty-pages, proved the alteration of this verse, which remained in all editions and translations in various languages of the world until the middle of this century.

In 1952, the Holy Bible revision committee issued the New Revised Standard version; this text was among the deleted texts, but not from all the translations of the Holy Bible. ¹

In some versions, they put it in brackets to indicate that it does not exist in ancient manuscripts. However, the paragraph became part of the text, as it appeared without brackets, in many versions in the world. Other versions deleted this text and considered it – in spite of its theological importance – an addition text to the Bible.

Scholars justify deleting this text by saying, "These additions are in some of the old Latin manuscripts." that is, it was added by who translated the book from Greek to Latin. I should mention here that St. Jerome's Latin translation (The Vulgate) do not contain this passage.

The also deleted the only two passages that speak of Jesus' ascension to heaven in Mark (16/19), and (Luke 24/51). They deleted them from the (RSV) in 1952, and they remained in the rest of the other translations.

Then, in 1971, two individuals and two religious sects presented numerous requests to the revising committee. Consequently, the passage regarding the Trinity, the conclusion of the

¹ - The Truth Revealed, Vol.2, pp 497- 504, The true Evidence Of the Alteration of the old books, Ahmad Abdul Wahab, pp 34-38, Is the Bible God's Word, Ahmad Deedat, pp 26 -28

Gospel of Mark (16:9 - 20), and (Luke 24:51) were revised in the next edition, with the same name, (RSV). ¹ However, the common Arabic Translation put the conclusion of the Gospel of Mark in brackets and indicated in the margin that it "It does not appear in the oldest manuscripts."

There is also alteration that the Gospel of Mark consisted of some copies, "And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." (Mark 6/11 KJV) In the new versions of the New Testament, one cannot find the second passage; which starts with "Verily I say". In other copies, there will be a note between to brackets with an explanation like; "Some Greek copies continue, 'I tell you the truth, on the Judgment Day it will be better for the towns of Sodom and Gomorrah than for the people of that town.'"

However, in other versions, the brackets were removed, and what was in the brackets was added to the text. While other versions removed the brackets and what is inside them. Is this passage God's words, or not? A question we present to those who still believe that the Holy Bible is protected from alteration, and that the demise of heavens and earth is much easier than losing one letter from it!

The same alteration happened often in many verses, as Matthew "For thine is the kingdom, and the power, and the glory, for ever." (Matt 6/13), Paul (1Co (1) 10/28) "Then do not eat it, for the sake of the one who informed you, and for the sake of conscience." (1Co (1) 10/28)

In other chapters in the Bible, theologians hesitate to include some passages, for, they do not agree on its originality; as some versions put in them between brackets, while others delete them completely. However, that did not prevent other versions from deleting the brackets, making what was inside them part of God's Word, which does not change!

Matthew said, "Soothly after that they had crucified him, they parted his clothes, sending lot. [That it should be fulfilled, that is said by the prophet, saying, they parted to them my clothes, and upon my cloth they sent lot.]" (Matt 27/35 Wycliffe New Testament)

King James Version and other versions deleted the brackets, and make what is inside of them part of the text. "And they crucified him, and parted his garments, casting lots: 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." (Matt 27/35 KJV)

Still, other translations deleted the brackets and the text. "And when they had crucified him, they parted his garments among them, casting lots;" (Matt: 27/35 American Standard Version, New International Version –UK, and Today's New International Version.)

¹ - Is The Bible God's Word, Ahmad Deedat, pp 26 – 28, Two debates in Stockholm, Ahmad Deedat, pp 65

In Matthew, Matthew said, "Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you swallow up widows' houses and for a pretense to cover it up make long prayers; therefore you will receive the greater condemnation and the heavier sentence." (Matthew 23/14). In King James Version, they put a note, and pointed out in the margin that this paragraph "Some manuscripts do not contain verse 14".

Christian theologians altered the end of the letter to the Hebrews; they changed what its unknown writer wrote, "You made him for a little while lower than the angels; you have crowned him with glory and honor, and didst set him over the works of thy hands: putting everything in subjection under his feet." Now in putting everything in subjection to him." (Heb 2/7-8) Many editions deleted the sentence "and didst set him over the works of thy hands," and it says, "Crowned him with glory and honor, putting everything in subjection under his feet."

The unknown writer of the letter to the Hebrews said, "For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart." (Heb 12/20). This text "or thrust through with a dart" was deleted from many editions and translations, while the common Arabic translation considered it God's word, which they claim it lasts forever!

In addition, sometimes theologians either add or delete without using brackets, as what mentioned in the Book of Acts in the Middle East protestant version and the Catholic version in the context of the story of Philips with the servant of the Queen the Abyssinia. It says, "And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized? And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him." (Act 8/36-38 KJV) This verse "And Philip said, "If you believe with all your heart, you may." And he replied, "I believe that Jesus Christ is the Son of God." that took place after they have seen the water, is not in the New International Version, Today's New International Version and the New international Readers' Version. "And the eunuch said, "See, here is water! What prevents me from being baptized? And he commanded the chariot to stop, and they both went down into the water." The reason for deleting it is that it did not exist in the majority of the old manuscripts.

Another example is altering Jesus' question to the blind that he healed. "Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?" (John 9/35) they have changed it in many editions to "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?"¹

Finally, the book of Luke said that Jesus said to the Jews, "And answered them, saying, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the

¹ - To see more of these alterations see Matthew 18/11, 19/9, 20/16, 23/14, Mark 7/8, 7/16, 9/44, 10/21, 11/26, 15/28, Luke 1/28, 8/45, 11/11, 17/36, 23/17, 24/42, John 3/13, 11/51, Acts 9/5-6, 15/34, 24/6-7, 28/29, Romans 11/6, Peter (1) 4/14, and other places.

sabbath day?" (Luke 14/5) Many translations have changed the word "ass" to "son". "Which of you, having a son or an ox that has fallen into a well on a Sabbath day." (Luke 14/5)

This would make the reader confused between all these different passages, and a question will remain in his/her mind, which of these texts are God's words?

The Contradictions of the Gospels

"Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many contradictions." (An-Nisaa': 82)

This verse gives a valid criterion to verify the authenticity of any book attributed to God Almighty (Allah S.W.). Humans make mistakes; they can be forgetful and confused when the days pass, therefore, their writings are consistent with these human natures.

If we apply this to the four Gospels and the letters, we will see the effects of these human natures on the evangelists' writings, and that they created contradictions in the events they mentioned in these writings. The existence of these contradictions prove that these books are not God's words, and cannot be part of the Word of God, which God inspired to some of the disciples of Christ.

Christians admit the validity of this criterion, therefore, we see that the interpreters of the New Testament explain these contradictions and difficulties far from the truth that the texts indicate and tell, because they believe that that contradictions means that these books are human's, not God's, books.

Christians believe in the four Gospels, all of which talk about the story of Christ; therefore, all the stories had to be similar in meaning and content - or, at least – complete each other in order to be a complete biography and record about Christ. However, when comparing the gospels' texts about the same event, we see a contradiction, which makes it impossible for the mind to say it is the same event.

Considering these contradictions, it was necessary for Christians to choose some of these gospels, or some of their stories, make them sacred, and reject others. In addition, they have to admit that the four Gospels are books written by humans, then, and only then, people would understand these contradictions. The insistence that these contradictions are from God that is what we reject.

Are there contradictions in the Gospels?

Examples of contradictions in the New Testament

Scholars gave dozens of examples of the contradictions in the four Gospels and the Epistles; some related to events, some make Jesus contradict himself, especially the contradictions that related to the crucifixion, and some contradict the Old Testament.

First: the evangelists' contradictions in recording events

- The ancestry of Christ

Perhaps the most striking and important contradiction in the New Testament is the contradiction of (Matt 1/1-17) and (Luke 3/23-38) about the ancestry of Joseph, the Carpenter. Scholars had discovered some notes about this lineage, including:

- Luke and Matthew agreed to begin the lineage with Joseph the Carpenter, and then they differed and then met again by Zorobabel son of Salathiel, where Matthew considered him the tenth grandfather to Joseph the Carpenter, while Luke made him the nineteenth.

The two evangelists disagreed again, as Matthew made Christ as a descendant from the kings of Israel, Solomon then Roboam, then Abia, then Asa, and then Josaphat, While Luke made him the descendants of Nathan the son of David, whom none of his children was a King of Israel.

- It is inconceivable that Christ is a descendant of two brothers, Solomon and Nathan sons of David (PBUH), nor does it make sense also about Zorobabel and his father Salathiel. It is either they (Christ, Zorobabel, and Salathiel) were the descendants of Solomon or they were the descendants of his brother; Nathan.

-The difference between the two lists of names is too big, to the extent that makes it impossible to combine them. There are differences in the number of generations and names; there is an imbalance in the genealogy, and there is deleting of some parents.

- Matthew attempted to divide the lineages into three groups, fourteen fathers in each. He said, "So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations." (Matt 1/17)

However, Matthew did not mention the same numbers. He only mentioned twelve fathers between Christ and the deportation to Babylon. He deleted a number of names from the second list to preserve the number 14; he deleted three names between Joram and Ozias. They are Ahazia the son of Joram, his son Joash and his son Amaziah the father of Azariah.

The following table shows the contradictions clearly. It compares the lists according to Luke, Matthew, and First Chronicles regarding the lineage of Jesus between David and Joseph, the Carpenter. We will see the names that Matthew had deleted to make his list. He changed the ancestry of Christ to suit his purpose.

No	Matt (1/1-17)	Ch (3/10-19)	Luke (3/23-38)	No	Matt (1/1-17)	Ch (3/10-19)	Luke (3/23-38)

1	David	David	David	22	Zorobabel	Zorobabel	Salathiel
2	Solomon	Solomon	Nathan	23	Abiud		Zorobabel
3	Roboam	Roboam	Matatha	24	Eliakim		Rhesa
4	Abia	Abia	Minan	25	Azor		Joanna
5	Asa	Asa	Melia	26	Sadoc		Juda
6	Josaphat	Josaphat	Eliakim	27	Achim		Joseph
7	Joram	Joram	Jonan	28	Eliud		Semei
8	...	Ahazia	Joseph	29	Eleazer		Mattathias
9	...	Joash	Juda	30	Matthan		Maath
10	...	Amaziah	Simeon	31	Jacob		Nagge
11	Ozias	Azariah	Levi	32	Joseph		Esli
12	Joatham	Joatham	Matthat	33			Naum
13	Achaz	Achaz	Jorim	34			Amos
14	Ezekias	Ezekias	Eliezer	35			Mattathias
15	Manasses	Manasses	Jose	36			Joseph
16	Amon	Amon	Er	37			Janna
17	Josias	Josias	Elmodam	38			Melchi
18	...	Jehoiakim	Cosam	39			Levi
19	Jechonias	Jechonias	Addi	40			Matthat
20	Salathiel	...	Melchi	41			Heli
21	...	Pedaiah	Neri	42			Joseph

- Who asked for the kingdom, the mother or her two sons?

In this event, Matthew contradicted Mark. Matthew said, "Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something. She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." Jesus answered, "You do not know what you are asking." (Matt 20/20-22)

Mark told the same story, but the two sons asked for the kingdom, not their mother. Mark said, "And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." ...And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." Jesus said to them, "You do not know what you are asking." (Mark 10/35-38)

Regarding this verse, in his interpretation of the Gospel of Matthew (pg 324) John Fenton said, "Matthew made some changes to the Gospel of Mark. The most important is that in the Gospel of Mark the two disciples asked from Jesus, while in the Gospel of Matthew the mother asked from Jesus."

- Did Jesus ask his disciples to take the staff or not?

Mark told about Jesus recommendation to his disciples; after he gave them power over the impure spirits. It says, "He charged them to take nothing for their journey except a staff--no bread, no bag, no money in their belts. But to wear sandals and not put on two tunics." (Mark 6/8-9)

However, it is different in the Gospel of Luke. It says, "And he sent them out to proclaim the kingdom of God and to heal. And he said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics." (Luke 9/2-3)

The Gospel of Matthew contradicts Mark about taking the staff and the shoes, as he attributed to Jesus, "Acquire no gold nor silver nor copper for your belts, no bag for your journey, nor two tunics nor sandals nor a staff." (Matt 10/9-10) Matthew told that they were not allowed to take shoes or staff, contradicting the Gospel of Mark.

- Did they hear the voice of God, or God's voice cannot be heard?

John told about God, the father. He said, "And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen." (John 5/37) Therefore, no one had heard God's voice.

While the three evangelists told about God's voice that people heard after the baptism of Christ by John the Baptist. Mark said, "And a voice came from heaven, "You are my beloved Son; with you I am well pleased." (Mark 1/11) and see (Matt 17/5) and (Luke 3/22).

- Is John the Baptist, Elijah?

John said that the priests and the Leviticus sent to John the Baptist to ask him, (Who are you?). They asked him saying, "Are you Elijah?" He said, "I am not." (John 1/21)

However, Matthew mentioned that Jesus said that John the Baptist is Elijah. "Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he... and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear." (Matt 11/11-15) In another verse, Jesus said, and he meant John the Baptist, "But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him." (Mark 9/13), it means that one of the two prophets was a liar, or the writers of the gospels are liars, which is the fact.

- When did the fig tree withered?

The gospels mentioned that Christ came to a fig tree, and when he found it with no fruit, he prayed that it may never bear fruit again, "May no fruit ever come from you again!" And the fig tree withered at once. When the disciples saw it, they marveled." (Matt 21/19-20)

Mark contradicted that, as he mentioned that Jesus' prayer, then, "And when evening came they went out of the city. As they passed by in the morning, they saw the fig tree withered away

to its roots. And Peter remembered and said to him, "Rabbi, look! The fig tree that you cursed has withered." (Mark 11/19-21) This means that the fig tree did not wither at once, and the disciples did not find about it until the next day.

- Did the centurion come to Jesus?

Matthew mentioned that when Jesus entered Nahom city, "a centurion came forward to him, appealing to him, "Lord, my servant is lying paralyzed at home, suffering terribly." (Matt 8/5-6)

Luke told the same story but he mentioned that the centurion did not come to Jesus, but, "When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. And when they came to Jesus, they pleaded with him earnestly." (Luke 7/3-4) did the centurion come or not?

- When did the story of applying ointment on Jesus' feet take place?

The four gospels tell about the sinner woman who applied ointment on Jesus' feet and wiped his feet with her hair. The evangelists disagree about the time of the story; Luke said it was at the beginning of Jesus preachment, while others said it was at the time of the crucifixion and they did not agree whether it was two days or six days before the Passover. Luke said it was at the beginning of Jesus preachment (see Luke 7/36-50), during the life of John the Baptist. Luke mentioned that the Baptist sent his disciples to Jesus in the same chapter. (See Luke 7/19-23)

However, Mark claims that the story happened two days before the Passover. Mark said, "It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him, for they said, "Not during the feast, lest there be an uproar from the people."... A woman came with an alabaster flask of ointment of pure nard, very costly." (Mark 14/1-3). The Passover, which Mark mentioned, is the Passover in which the crucifixion happened.

John claims that the story happened six days before the Passover. He said, "Six days before the Passover...Mary therefore took a pound of expensive ointment made from pure nard and anointed the feet of Jesus and wiped his feet." (John 12/1-3) He talked about the same Passover that Mark mentioned, which is before the crucifixion. When did the story take place? Did the Holy Spirits make mistake when telling them or the evangelists made the mistake?

- Did the devil test Jesus on the mountain first or in the temple?

The evangelists mentioned the devil testing Jesus in two places, one in Jerusalem, at the temple, and the second at a very high mountain. However, the evangelists disagreed in the order of the two events, Matthew believed that the testing was at the temple and then on the mountain. He said, "Then the devil took him to the holy city and set him on the pinnacle of the temple. And said to him, "If you are the Son of God, throw yourself down...Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory." (Matt 4/5-8) Matthew contradicted Luke, who believed that it was on the mountain first. "And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, "To you I will give all this authority and their glory...And he took him to Jerusalem and

set him on the pinnacle of the temple and said to him, "If you are the Son of God, throw yourself down from here." (Luke 4/5-9)

Rev. Dr. Ibrahim Said is confused with the order of the two events; he cannot find anything to satisfy his and his readers' confusion. He said, "Most of the scholars in the past century tend to accept the order that is mentioned in the Gospel of Matthew, while the contemporary scholars prefer the order that is mentioned in the Gospel of Luke."¹ The question is which of the two events occurred first. That is one of the difficulties in the New Testament.

- When did Elijah and Moses appear to the disciples?

The evangelists mentioned Moses and Elijah's appearance to the disciples after they went with Jesus to the mountain for prayer; days after Jesus left the city. However, the evangelists disagreed whether it was six or eight days. Luke said, "Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray." (Luke 9/28)

Matthew contradicted him saying, "And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves." (Matt 17/1) Did Moses and Elijah appear after six or eight days?

In a desperate attempt to resolve this contradiction, father Matta Almiskeen said, "This confusion, maybe, was because Saint Matthew did not count Saturday in the middle, while Saint Luke counted it and counted the day in which saint Peter spoke about Christ."²

I believe that the reader is aware that the word "Maybe" indicates that his explanation is an assumption with no basis; it is better and ethical to say that one of the evangelists had made a mistake.

- Was Abraham justified by faith only?

One of the most important contradictions in the New Testament is the difference in the importance of the work to reach righteousness, with the agreement on the importance of faith. Paul diminished the importance of work, and believed that it has no benefit for God. He referred to the righteousness of Abraham (PBUH) before his faith and his commitment to the Law, and considered that the work is due for the righteousness that God granted him. He said, "For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works." (Rom 4/2-6)

¹ - Interpretation of the Gospel According to Luke, Rev. Dr. Ibrahim Said, pp 85

² - The Gospel according to Matthew, Father Matta Al Miskeen, pp 502

Faith, without work, is the way to righteousness, as Abraham was justified by faith; so would the believers; that is Paul's doctrine. "For we hold that one is justified by faith apart from works of the law." (Rom 3/28)

The disciple James disagreed and contradicted him, as he believed that faith without work is nothing but dead faith. Contradicting Paul, he referred to the righteousness of Abraham, where the faith of Abraham was not enough to be righteous. He became righteous by work; he sacrificed his son Isaac to God, and considered that his righteousness, James said, "Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works, and faith was completed by his works; and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"--and he was called a friend of God. You see that a person is justified by works and not by faith alone...For as the body apart from the spirit is dead, so also faith apart from works is dead." (Jam 2/21-26), was Abraham Justified by faith only, or faith without work is like a dead body?

- Where did Jesus' sermon take place?

The Evangelists mentioned the long sermon of Christ to his disciples, in which he sympathized with the poor and the hungry, and threaten the rich. However, they disagreed about the place where Jesus gave his sermon. "Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him." (Matt 5/1) Matthew believed that the sermon was on the mountain.

Luke said that the sermon was on a level place not on a mountain; he said, "And he came down with them and stood on a level place, with a great crowd of his disciples." (Luke 6/17)

Second: does Jesus contradict himself?

The gospels show that Jesus contradicted himself in his statements, due to the contradictions of the four evangelists, or the contradiction of one of them with himself.

- Was Peter a devil or a prophet?

Mentioning Jesus' opinion of Peter, Matthew had a contradiction in the same page; he said, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven...you are Peter...I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven..." (Matt 16/17-19)

He contradicted that after a few lines when he said, "Said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man." (Matt 16/23)

Matthew later talked about Peter denial and even the cursed of Jesus in the night of the trial (see Matt 26/74), then he said in another verse, "When the Son of Man will sit on his glo-

rious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel." (Matt 19/28) which words about Peter are right, while they all attributed to Jesus?

- What was Christ's response towards his enemies?

Luke attributed to Christ two contradictory responses towards the enemies. Once he claimed that Jesus recommended loving them. "But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you." (Luke 6/27-28) However, he attributed the contrary to Jesus, when Jesus told the example of the ten Trustees in his kingdom, as the king who was rejected by his people. He said, "But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me." (Luke 19/27). Which treatment for the enemies came from Jesus?

- Should we love or hate our parents?

Another contradiction is when Luke claimed that Jesus said, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 4/26) In another verse, Luke mentioned that a man asked Jesus about the eternal life, and Jesus answered, "Honor your father and mother." (Luke 18/20)

In the Gospel according to Mark, Jesus said, "You shall love your neighbor as yourself." (Mark 12/31). Should the disciples love and honor or hate their fathers and mothers?

- Is it possible that Hellfire is the fate of Christ (PBUH)?

Matthew mentioned that Christ said that those who insult their brothers will be in hell. He said, "And whoever says, 'You fool!' will be liable to the hell of fire." (Matt 5/22) While Luke claimed, that Christ insulted his two disciples, who did not recognize him after his resurrection. "And he said to them, 'O foolish ones, and slow of heart to believe all that the prophets have spoken!'" (Luke 24/25). He also said to Peter, "Get behind me, Satan!" (Matt 16/23), and in another verse he said to him, "O you of little faith, why did you doubt?" (Matt 14/31) Do Christians say that Hellfire is the fate of Christ, or they judge these passages as contradictions?

Third: the contradiction between the Old Testament and the New Testament

The evangelists also had contradictions with the writers of the Old Testament in different matters that they shared, historical and theological.

Contradictions in the characteristics of God

John said, "No one has ever seen God." (John 1/18), and he was right. However, he contradicted what the Torah mentions in many passages. Jacob said, "For I have seen God face to face." (Gen 32/30)

The same is also in the Book of Exodus when Moses insisted on seeing God. God said to him, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen." (Exo 33/21-23)

In addition, John contradicted what Luke said, by saying that Stephen had seen God's image and glory, "But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." (Act 7/55-56)

John said that no one heard the voice of God the father. He said, "And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen." (John 5/37), thus, no one had heard the voice of God, which contradicts what is mentioned in the Torah, that the people of Israel had heard the voice of God when he talked to them in Horeb, "Then the LORD spoke to you out of the midst of the fire. You heard the sound of words, but saw no form; there was only a voice." (Deuteronomy 4/12) Did the people hear God's voice or not?

Paul described God rightly. He said, "For God is not a God of confusion but of peace." (1Co 14/33)

However, he contradicted what is mentioned in the Book of Genesis, "And the LORD said, "Behold, they are one people, and they have all one language....Come, let us go down and there confuse their language, so that they may not understand one another's speech. And from there the LORD dispersed them over the face of all the earth." (Gen 11/6-9)

- Are all the food allowed?

The Torah mentions what food should we or should not eat. See (Lev 11/1-47) However, Mark said that Jesus opposed that and that he said strange things; that he allowed all kinds of food. "Hear me, all of you, and understand: There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." (Mark 7/14-15)

It was difficult for his disciples to understand, therefore, they asked again, and he answered, (since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.). (Mark 7/19) That is the strangest way to clean food, and contradicts the Laws of Torah.

- Who bought the land of Shechem?

There is a contradiction between the book of Acts and the book of Genesis, about who bought the land of Shechem from Hamor family, was it Abraham or Jacob?

In the book of Acts, "And Jacob went down into Egypt, and he died, he and our fathers, and they were carried back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem." (Act 7/15-16)

In the book of Genesis, "And Jacob came safely to the city of Shechem, which is in the land of Canaan...And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent." (Gen 33/18-19)

The mistake was from the writer of the book of Acts, because the land that Abraham bought was in the land of Hebron (Galilee). He bought it from Ephron, and it is where he buried Sarah, and where he was buried. In the book of Genesis, we read, "And Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver...After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan." (Gen 23/16-19) Who bought the land of Shechem, Abraham or Jacob?

- How many years did Saul rule the people of Israel?

In the book of Samuel, Saul ruled the people of Israel for two years, "Saul was . . . years old when he began to reign, and he reigned . . . and two years over Israel." (1Sa 13/1), which contradicts what is in the book of Acts, "Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years." (Act 13/21) Did Saul rule for forty or two years?

- Who is the son of God, whom David prophesized?

Paul mentioned in his letter to the Hebrews God's promise to David about his son Solomon, but he made it as a prediction of Christ (PBUH). He said, "But in these last days he has spoken to us by his Son, whom he appointed the heir of all things ... having become as much superior to angels as the name he has inherited is more excellent than theirs. For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"? (Heb 1/2-5)

Paul quoted the passage from the book of 2 Samuel (7/14), and made it a prediction Of Christ. It says, "I will be to him a father, and he shall be to me a son." (2Sa 7/14). Paul thought that this passage was a prediction of Christ (PBUH) and he quoted it in his letter. However, this quotation is not true, as the passage was about speaking to David. God asked the prophet Nathan to say to David, "Now, therefore, thus you shall say to my servant David... When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men... In accordance with all these words, Nathan spoke to David." (2 Sa 7/8-17)

The prediction was of someone born of David not from his offspring, who will rule the people of Israel after the death of David. It was about someone, who is the builder of the house of

God, and whom God will punish if he does not follow the Law. All these characteristics, according to the Torah, were fulfilled in Solomon.

The book of Chronicles mentions that that person is Solomon. It says, "Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days. He shall build a house for my name. He shall be my son, and I will be his father, and I will establish his royal throne in Israel forever." (1Ch 22/9-10)

- Who was called out from Egypt?

Another alteration of the claimed prophecies is what Matthew said about Jesus' return from Egypt during his childhood. Matthew said, "And remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son." (Matt 2/15) He claimed that that fulfilled the prediction, which is in the Book of Hosea. See (Hos 11/1-2)

However, the passage in the book of Hosea said nothing about Christ; it is about the return of the people of Israel, with Moses, from Egypt. It is about Jacob, then about his sons and their return from Egypt, and their worshiping idols and ignoring God's calls. "When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols." (Hos 11/1-2)

The text has nothing to do with Christ. Worshiping idols took place before Christ. It does not apply to those who lived in the time of Christ, because the Jews repented and stopped worshiping idols five hundred and thirty-six years before the birth of Christ, after they were released from Babylon. They did not return to worship idols after that repentance, as it clear to the reader of the Holy Bible, and proved by the history books.

Fourth: Christians between the recognition of the contradictions and arrogance

Christian Scholars have made desperate and naive attempts to combine these contradictions and present them as compatible and complementary. However, all of these attempts often appear in vain, as well as combinations that have no evidence.

Therefore, the Jewish critic and philosopher Espinoza was right about what he said about the Torah, and his saying applies to the New Testament. "If someone thinks that I speak in a general way, without sufficient basis, I would request him to get and show us a certain arrangement of these accounts that can be followed in the writings of historians without falling into a grave error. One, in the course of trying to reconcile the interpretation of these accounts, should take into account the terms and methods, and ways to link the words, and explain them, so that we can follow this explanation in our writings. I will bow in reverence to those who can do the job, and I am ready to describe him as Apollo himself.

I have to admit that I could not find the person who tried this attempt, in spite of my long search for him. Despite that since my childhood I was saturated with the common views of the Bible, it was impossible not to reach to what I have reached. Any way, there is no reason to waste the reader's time here, and to offer him/her, as a challenge, to attempt a hopeless try. " ¹

Few are those who recognize the truth. Among them are the editors of the Christian magazine, "The Blain Truth." In its July 1975 issue, we read, "There are many allegations of inconsistencies in the Bible, which the scholars could not solve so far. It has what satisfies every unbeliever and atheist. Scholars are still grappling with some difficulties to this day. No one denies this fact, however, except he who is ignorant of the Bible."

The Legislative and the ethical impact of the New Testament

Christ said, "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thorn bushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruits." (Matt 7/15-20)

Muslims present this Biblical passage and ask the Christians to consider it as a judge, and then the results will show the right and the wrong.

- The reality of Christian societies

Looking at the Christian societies in general, scholars recorded the spread of a number of vices in them, such as adultery, homosexuality, suicides, crimes, racial discrimination, the disintegration of the family and bad social relations, alcohol and drugs, alienation from religion and the prevalence of atheism, and the brutality with the other nations.

Ponte, a German magazine, had published statistics about the beliefs of the Germans, and the result of the statistics was that 65% of the Germans believe in God, and 50% believe in life and judgment after death.

In South Africa, where the proportion of Christians is 98%, incest between the whites is 8%, while the number of alcohol addicts in the United States, according to the Rev. Jimmy Swegart, is forty-four million, in addition to ten million drunkards.

John Weston mentioned a research conducted in 1978, and the result was that 4% of the American society practice homosexuality or lesbianism throughout their lives, and 10% practice it for three years. Figures from Parenthood Federation in Britain show that half of teenage girls under 16 engaged in adultery.

¹ - The Holy Books between Accuracy and Alteration, Yahya Rabee, pp 325

- How does the New Testament face this reality?

One might wonder what the Gospel has to reform and correct these disasters and epidemiological figures. Does the Gospel have a relation to these figures?

The answer is the inability of the gospels' legislation to cure these conditions in the Christian societies. It is not false at all, if we say that the Holy Bible is one of the causes of the corruption in those societies, whether directly or indirectly.¹

The responsibilities of the book for these vices vary in their level of impact, but together, they contain the cause and the root of the problems. That indicates that it is not the word of God, because God sent prophets with his books to guide people and take them out of the darkness and evil to the guidance and light.

First: The New Testament and contrary to human nature

There are many gospels' texts reflect what is against the human nature, which had a negative moral or social impact on the readers, including:

The New Testament urges to leave marriage and remain celibate. Paul said, "To the unmarried and the widows I say that it is good for them to remain single as I am." (1Co 7/8) In another verse, he said, "For the mind that is set on the flesh is hostile to God." (Rom 8/7) Therefore, according to Paul, humans perform drinking, eating, sleeping, marriage and other human needs, while being hostile to God.

Paul said that because of the wrong idea that overwhelmed him, that is the enmity between the body and spirit. "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do." (Gal 5/17). This supposed conflict between the spirit and the body distorts human life, which cannot reach happiness unless there is integration between the body needs and desires of the soul.

The disciple Jacob was exaggerating in warning from loving the world without distinguishing between good and evil. He said, "You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God." (Jam 4/4). Is the love of the good or the parents or even the needs of the humans, such as marriage, reproduction, and food and drink hostility to God!

Matthew mentioned that Christ asked to renounce the world, including the basic and essential needs of a decent human life. A man came to Christ and said that he had memorized all the

¹ - This does not mean that the Holy Bible does not contain some noble teachings, which are the lights and guidance of the prophets. However, these teachings are mixed with false alterations that made them too hard to identify.

commandments, "All these I have kept. What do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this, he went away sorrowful, for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God." When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?" (Matt 19/20-25) This passage and others are against the basics of life, which build civilizations.

Similarly, where we see an invitation to sluggishness and laziness, where humanity will be destroyed if it did it. Luke said, "Do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them Consider the lilies, how they grow: they neither toil nor spin... And do not seek what you are to eat and what you are to drink, nor be worried... Instead, seek his kingdom, and these things will be added to you." (Luke 12/22-31)

Another conflict with human nature is the unreasonable ideas in the New Testament. Quoting Christ, Matthew said, "But I say to you, Love your enemies and pray for those who persecute you." (Matt 5/44). In addition to the fact that loving enemies is something impossible, and the Christian societies never apply at any time, it is impossible that Christ would ask to love Satan, the greatest enemy of humankind. We can say the same of the demons of humanity whom God does not love, and it is not proper from humans to love them.

It is strange that the book asks the believers to love their enemies, no matter what they did, while elsewhere, believers are requested to hate those who do good to them, or their parents, brothers and sons. Hate is the basic requirement to become one of Jesus' disciples, as Luke claimed. "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 14/26)

Second: The legislative deficit of the New Testament

The gospels' legislations are unable to set the straight integrated life, and it is impossible that life would be straight with them. Matthew attributed to the Christ saying, "But if anyone slaps you on the right cheek, turn to him the other also." (Matt 5/39). The text mentions an alternative to impunity, therefore it is abolition of the law of retribution, or a moral addition that lack reasonableness, as if urging to accept grievance and injustice, which is undoubtedly a great cause to the emergence of corruption and wickedness.

Likewise, Luke said, "To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. And from one who takes away your goods do not demand them back." (Luke 6/29-30). Would any wise man do such thing? If the people did that, what kind of injustice, oppression and evil would it be?

Here, we wonder: If this text was from the words of Christ, why did he violate it when the

servants of the high priests beat him? He did not give him the other cheek, instead he said, "If what I said is wrong, bear witness about the wrong; but if what I said is right, why do you strike me?" (John 18/23)

There is also another question looking for an answer: Did the church apply this moral at any time, or the fact is that this saying is impossible, and if the church and Christ failed to do so, it is impossible for others.

The New Testament forbids divorce unless if one of the spouse committed adultery. "What therefore God has joined together, let not man separate... And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." (Matt 19/6-

This legislation is among the causes of the spread of adultery. It is the solution and the way for those who have marriage problems due to life hassles and the differences of human natures; those whom the New Testament prevent to build their lives on purity again.

This strange legislation cannot straighten life. There are many things that make life between spouses impossible, and the only way out is the divorce, and by preventing it many harms might happen. That is why the Protestant Church allowed divorce, which other churches are trying to approve in order to get out of this strange legislation.

Matthew's statement about the reason for the prohibition of divorce "What therefore God has joined together, let not man separate" (Matt 19/6), is not true, because marriage is not a divine combination between two. It is an agreement between the two to marry in accordance with the laws of God; like the rest of God's laws.

Another legislative deficit in the New Testament is the prohibition of marrying more than one, as understood from (Corinthians (1) 1-7 - 5), which is agreed on by the various Christian churches. Statistics indicate a continuous increase in the numbers of women. In England, women outnumber men by four million, in Germany, five million, and eight million in America. How would the New Testament solve this problem, which will increase if the Christians follow the words of Paul by leaving marriage and remain celibate? "To the unmarried and the widows I say that it is good for them to remain single as I am. But if they cannot exercise self-control, they should marry." (1Co 7/8-9)

The result of this education is the scandals that are shaking the church every day, and prove that humans cannot overcome their nature, and that this guidance is not the word of God, because God knows what works and is appropriate for his creations.

Third: The role of nullifying the Law in the spread of corruption and disintegration

However, all what we mentioned are only a side effects of the scourge. The main problem experienced by Christian communities is in the doctrine of Salvation and the Atonement. This doctrine makes the belief of Christ's crucifixion enough for one's salvation; and to free him/her from the curse of the law and the commandments. Paul nullified the prohibition

and the punishment for those who committed various vices like adultery, drinking alcohol, murder and corruption.

According to him, the belief in Christ, who was crucified for us, atone our sins no matter how great they are. Consequently, the believers in these texts would do all forms of sins with no fear of the punishment of God.

Paul called God's law, which refines human behavior, the curse, he said, "Christ redeemed us from the curse of the law." (Gal 3/13) He announced that there is no need for it after the crucifixion of Jesus. He said, "So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian." (Gal 3/24-25)

He assured the abolition of the law, saying, "For he himself is our peace, who has made us both one... by abolishing the law of commandments." (Eph 2/14-15) He also said, "Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, because by works of the law no one will be justified." (Gal 2/16) He considered those who insist on following the law insulting Christ. "You are severed from Christ, you who would be justified by the law." (Gal 5/4)

He assures that there is no need to do good work, He said, "For if justification were through the law, then Christ died for no purpose." (Gal 2/21) He also said, "By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law." (Rom 3/27-28) Paul believes that the belief of Christ is a way to righteousness and salvation without the need for the law and deeds. "Who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus who abolished death and brought life and immortality to light." (2Ti 1/9-10)

He assured this strange meaning in another statement saying, "But when the goodness and loving kindness of God our Savior appeared. He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit." (Tit 3/4-5) Thus, he opposed the Torah and declared that any food is Lawful. See (Deuteronomy 14/1-24)

He said, "I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean." (Rom 14/14) He also said, "To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure." (Tit 1/15) "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving." (1Ti 4/4)

He defined the righteous according to his doctrine by saying, "Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus." (Rom 3/24-26)

Declaring the new conditions for Salvation, he said, "Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Rom 10/9), and the same is in Mark. "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." (Mark 16/16)

In another verse, he declared that the Salvation is for all humanity. He said, "But gave him up for us all." (Rom 8/32) and John's saying explains it. "Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." (1Jo 2/1-2) He assured that by saying, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1Jo 4/14)

He made the Salvation for all sins and for all people regardless of the sins they make. Thus, according to this doctrine, the people who would enter heaven (the kingdom of God) are the worst and the unethical people.

These passages had a big impact on Christians; they understood from these passages that everything is allowed. Martin Luther, one of the founders of the Protestant sect, said, "The gospel does not ask us to do work for our salvation, but in the contrary, it rejects our deeds. In order that our righteousness power appears, our sins must be great and many."

In his book, "The Devine Places," Mila Nekton said, "Do not worry if you are a thief, adulter-er, or a sinner. Just do not forget that God is a very kind elder and he had forgiven your sins long before you commit them." ¹

Thus, we found that what is happening in your Europe and the Christian societies in general is because of this book, which Christians insist that it is – despite its great negativity – the guiding word of God that leads to righteousness and heaven.

Is this Christ?

The final stage of proving that the New Testament is not the word of God, is pointing out some of the characteristics and deeds that the New Testament attributes to Jesus. These deeds and characteristics cannot be attributed to noble and wise men. How could they be attributed to Jesus (PBUH), whom God Almighty sent as a good example for humanity?

The New Testament has many passages that insult Jesus, and praising him in other passages will not clear this issue. Among these passages are the following:

- Mark claimed that Jesus did not care to teach the weak believers, but his disciples. Mark said, "And when he was alone, those around him with the twelve asked him about the pa-

¹ - The Original Sin Between Judaism, Christianity and Isalm, Omayma Shaheen, pp 148, Christ In the Quran, the Torah, and the Gospel, Abdul Kareem Al Khateeb, pp374

ables. And he said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables, so that "they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven." And he said to them, "Do you not understand this parable? How then will you understand all the parables? ... With many such parables he spoke the word to them, as they were able to hear it.... He did not speak to them without a parable, but privately to his own disciples he explained everything." (Mark 4/10-34) According to Mark, Jesus used to explain his teachings to the disciples only, and that he spoke to others with parables, "They may indeed see but not perceive, and may indeed hear but not understand" and he did that to mislead them "lest they should turn and be forgiven".

The gospels mention Jesus' advice regarding our mothers and fathers. However, they mention that he insulted his mother when he was in a wedding in Cana. John mentioned that Jesus' mother came and asked him to turn the water into wine. Then Jesus told her, "Woman, what does this have to do with me? My hour has not yet come." (John 2/4); this was the same word that he mentioned to the sinner woman, whom he brought to be stoned. "Said to her, "Woman!" (John 8/10)

When one of the disciples came and told Jesus that his mother and brothers were waiting to speak to him, he did not stand to meet and welcome them. Instead, according to Matthew's claim, he said, "Who is my mother, and who are my brothers?" And stretching out his hand toward his disciples, he said, "Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother." (Matt 12/48-50) Is it possible that Christ ignored his mother as such; was not she the pure clean virgin to whom the angels appear?

Jesus was not as what the gospels claim; he was kind to his mother as he said about himself in the Holy Quran. He said, "(He) hath made me kind to my mother, and not overbearing or miserable". (Holy Quran, Maryam: 32)

In another verse, the gospels accused him of drinking wine. Matthew said that Jesus told the Jews, "he Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!'" (Matt 11/19)

This is what the gospels mention about Jesus and his mother. John attributed to Mary – the mother of Jesus (PBUT) – making wine for the guests of the wedding. In the contrary, the Holy Quran mentions that she was the cleanest and the purist among all women. "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)." (Al-Imran: 42)

Paul had completed the tragedy when he asked people to drink wine. He said, "(No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.) (1Ti 5/23) Moreover, the book of Proverbs considers drinking wine as a remedy to poor people's problems; it makes them forget their problems and pain. It says, "Give strong drink to the one who is perishing, and wine to those in bitter distress. Let them drink and forget their poverty and remember their misery no more." (Pro 31/6-7) However, Christian societies did not take a

little wine as Paul taught, instead, they have tens of millions of alcoholics. It is another impact of the Holy Bible.

Luke mentioned a strange from Jesus. He said that Jesus said to the crowd, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 14/26), then he continued with this impossible conditions. "So therefore, any one of you who does not renounce all that he has cannot be my disciple." (Luke 14/33)

These conditions are not only improper to human nature – as I mentioned earlier, but also are impossible. Moreover, hating relatives is unethical and immoral, and it is unlikely that Jesus asked people to hate their fathers and mothers, and love their enemies, including Satan.

It is also improper to attribute to Jesus, who was the prophet of peace, a horrible saying. Quoting Jesus, Matthew said, "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household." (Matt 10/34-36) this is a big insult to this great prophet, which indicates lies of the writers, whom Christians claim that they were writing the word of God.

Similarly, Luke said, "I came to cast fire on the earth, and would that it were already kindled... Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." (Luke 12/49-53) did the evangelists tell the truth when they said that Jesus was an immorality prophet?

According to Matthew, a man followed Jesus wanting to have the honor of following him and then he asked Jesus to give him the permission to bury his father, but Jesus refused and said, "Follow me, and leave the dead to bury their own dead." (Matt 8/22)

Do kind people do such a thing? What is the impact and influence of this verse on the twenty first century readers? Does this strange verse have a relation to the family relationships in Christian societies?

Another disciple asked Jesus for permission for his family farewell, but he refused and warned him. Luke said, "Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." (Luke 9/61-62) Thus, that disciple did not deserve the kingdom of God. What kind of religion is this, and what teachings, is this what the words of God ask us to perform? There is no doubt that these verses and the similar ones are the reasons for family disintegration in Europe and the West.

Another insult to Jesus is what Matthew wrote. He said, "A man came up to him and, kneeling before him, said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. And I brought him to your disciples, and

they could not heal him. And Jesus answered, "O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was healed instantly." (Matt 17/14-18) There is no reason for that complain or the annoying of helping the needy.

The gospels still insult Jesus when mentioning the story of the Canaanite woman. "And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not right to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." (Matt 15/22-28)

He did not have mercy on her and did not help her until she accepted that she is one of those like dogs – Gentiles. "For this statement you may go your way; the demon has left your daughter." (Mark 7/29) There is no reason for that harshness. How and why he did not help that poor woman, and how did he say that she – or all the gentiles – are like dogs?

In another verse, according to the gospels, he said that gentiles are like pigs. Matthew said, "Do not give dogs what is holy, and do not throw your pearls before pigs." (Matt 7/6) It is unacceptable that they attribute this racism to Jesus, who, as they claim, came for the salvation of the whole world.

In his book, "The Story of Civilization," Will Durand said, "One would find harsh and bitter passages in the Gospels that are opposite of what we are told about Jesus in other passages. That some of them seem at first glance away from justice, and some include bitter mockery and hatred."

Among the wonders of the New Testament is that it calls Jesus as a cursed. Curse is being excluded from God's mercy, and it is the punishment for the criminals, sinners, and those who do not follow God's commandments and Law. See (Deuteronomy 27/15-26)

However, Paul found it proper to consider Jesus (PBUH) one of these sinners and criminals. Paul said, "Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree." (Gal 3/13) He did not find a way to connect between the curse of the hanged according to Moses' Law, and his claim about the crucified Christ. He made Christ cursed with a philosophy; that he is cursed instead of all the sinners and criminals.

John mentioned that Jesus lied - far it is from him. He mentioned that the disciples asked Jesus to go to Jerusalem during the feast to show his miracles. Jesus then, according to Matthew, said, "You go up to the feast. I am not going up to this feast, for my time has not yet fully come." After saying this, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly but in private." (John 7/8-10) He told them that he was not going, then he went secretly so they would not discover his lie - far it is from him.

If the gospels attributed lies to the incarnated God, what would we expect from humans? These are clear lies that Christians cannot and should not attribute them to Jesus (PBUH). There is no surprise, if Christians become liars after reading and believing these lies.

One would be surprised of the nudity in the Christian West. However, it would not be a surprise for those who read the story of Jesus in the Gospel according to John. John said, "Rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him...When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" (John 13/4-12)

Those who attributed nudity to Jesus would not feel a shame to attribute it to the disciples. According to John, the disciples went to swim and Simon was very naked - stripped, and Jesus did not recognize him. Then, "That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea." (John 21/7)

Moreover, the gospels quoted Jesus cursing the Jews – and they deserve it. However, it should not come from a prophet, whom God sent to guide and teach his people kindness and morals; it should not come from some one who said, "Love your enemies and pray for those who persecute you." (Matt 5/44)

How could it be that he said after that, "But woe to you, scribes and Pharisees, hypocrites... "Woe to you, blind guides...You serpents, you brood of vipers, how are you to escape being sentenced to hell?" (Matt 23/13-33)

Is it proper for who asked to bless the enemies, to say, "You fools!" (Luke 11/40) and to consider people as dogs and pigs? "Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you." (Matt 7/6)

According to the gospels, Jesus insulted his disciples. He said to the two disciples, whom did not recognize him, "O foolish ones, and slow of heart to believe all that the prophets have spoken!" (Luke 24/25) and to Peter, he said, "Get behind me, Satan!" (Matt 16/23) and he told him in another occasion, "O you of little faith, why did you doubt?" (Matt 14/31)

According to Matthew, Jesus threatened those who did less than that. Matthew said, "and whoever says, 'You fool!' will be liable to the hell of fire." (Matt 5/22)

Paul cursed and said to people what is similar to that. "Look out for the dogs, look out for the evildoers." (Phi 3/2) Then he mentioned that drunkards, revilers and swindlers would not inherit the kingdom of God. "Nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God." (1Co 6/10)

Did he include himself and Jesus, or were they both having an exception, or was it a deception to attribute these nonsense to one of the greatest messengers, and then they still claim it is the word of God?

The gospels continued to insult Jesus, who has no genealogy, by mentioning his genealogy. Surprisingly, they made the genealogy of Joseph the Carpenter, the genealogy of Jesus, who had no father. There is no blood relation between Jesus and Joseph the Carpenter. It may make sense if the genealogy was that of Mary, but not Joseph.

The evangelist mentioned many times that Joseph the Carpenter is Jesus' father. Luke said, "And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the group..." "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." (Luke 2/43-48) ¹

Relating Jesus to Joseph – despite being not true – is assuring what the Jews say and what is written in their Talmud about the Pure Mary and her son.

When we read the genealogy of Jesus in Matthew, we will notice that he mentioned four grandmothers; they are Tamar, and the wife of Uriah the Hittite, Rahab, and Ruth. One may ask, what is the secret of mentioning these four grandmothers from the others? Were they extraordinary women? Is there any lesson we can learn about honoring Jesus by relating him to them?

The Old Testament mentions a sin for each one of these four grandmothers. Tamar was the mother of the illegitimate Pharez from the father of her husbands, who married her one after another. (See her story with Judah in Genesis 38/ 2-30)

Bathsheba, the wife of Uriah the Hittite, is the one with whom the Torah falsely accuses David of having adultery. She was the wife of Uriah, who was the army leader, and she conceived from David, then David pushed her husband to death, and then he married her. Among their children was Solomon, one of Jesus grandfathers. (See the story in 2 Samuel 11/ 1-4)

Rahab was the wife of Solomon and the mother of Boaz; and both – according to Matthew – are among Jesus' grandfathers. She is the one about whom Joshua said, "A prostitute whose name was Rahab." (Jos 2/1), and he mentioned her story in his book.

Ruth the Moabite was the wife of Boaz and the mother of Obid. The Torah says, "No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation." (Deuteronomy 23/3) Fortunately, Jesus is not included in this curse; he was the thirty second generation of Ruth. However, this Moabite grandmother better than the other three, for, the Bible does not mention that she committed adultery, but she just seduced Boaz following her mother-in-law's advice. Her mother-in-law said to her, "Wash therefore and anoint yourself, and put on your cloak and go down to the threshing floor... But when he lies down, observe the place where he

¹ - Commenting on this verse, Pastor Samaan Kalhoon Said, "No doubt that Jesus had learned since his childhood that Joseph was his father, and his mother did not tell him that Joseph was not his real father; she did not tell him about his miraculous birth." The Two Evangelists Agreement, Samaan Kalhoon, pp 77,78

lies. Then go and uncover his feet and lie down, and he will tell you what to do."... So she went down to the threshing floor and did just as her mother-in-law had commanded her." (Rth 3/3-6)

One may ask, what is the secret of concern about these four grandmothers? I cannot find an explanation except that they wanted to harm the honor and the reputations of the prophets starting with Noah and ending with Jesus – May God's mercy and peace be upon them all.

In his interpretation of the Gospel of Matthew, desperately, and attempting to justify Matthew's mistake and such great abuse to Christ, Pastor Tadros Yakoob Malaty said, "Christ put on himself this unclean relationship to purify it; he wanted to say, 'He who came for the sinners, was born of sinners to clean the sins of all.'"

Father Matta Al Miskeen considered the four grandmothers as, "Four jewels taken from the mud of nations to beautify Jesus' chest' as the sinners' savior; made of the names of the adulteresses a pearl necklace which only those who are open-eyed and with big hearts can enjoy."

I believe that I am not one of those who like the adulteresses' pearl necklace that beautified Christ's chest, and I am not sure if the reader is the same as me or he/she is one of those who are open-eyed, who likes that the names of those adulteresses beautify Christ' chest?

I will not let you feel sorry about what you read about Christ (PBUH); the great messenger, who was not as they mentioned at all. To comfort you, I would like to quote Ernest Renan, the prominent historian. In his book, "The Life of Jesus" (pp 15), he said, "If we consider, when we write about the life of Jesus, only what we are certain about, we will only write a few lines."

I am sure that these few lines will not contain all the harm and the abuse as those pages of the gospels.

I hope that you agree with me on that these abuses and insults from the evangelists towards Jesus (PBUH) are evidence that these gospels are not the word of God. God's word is far from mentioning such things about His honorable messengers and prophets, including Christ – may God's mercy and peace be upon him.

Conclusion

We will end this long journey by saying that we – Muslims – believe in the Gospel that God Almighty gave to Christ (PBUH) as true guiding and light to humanity, and as good news about prophet Mohammad (PBUH). However, Christians had lost that gospel. "And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them." (Al-Ma'idah: 14)

What the letters of the New Testament record, claiming that these records are the words of God without evidence or proof, is proven to be altered and, thus, void. We also have seen that the New Testament cannot be attributed to the disciples, but is the writings of unknown authors, who borrowed these stories from the ancient pagans. We have also seen that those unknown writers had copied from each other with being honest.

Examining the books of the New Testament proved to us that those writers were not inspired, for the huge number of mistakes that they made. Moreover, they did not claim that they were inspired, but the church and the councils claimed that. The decisions of churches' fathers made these books – out of other first century's writings – holy, while these fathers considered reading other writings a crime punishable by curse and death.

The New Testament continued to fail even with morality. It offers morals that would destroy humanity and civilization. Moreover, it insults Jesus Christ (PBUH), which proves, again, that it is not the word of God Almighty.

God Almighty is right. He says, "Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby." (Al-Baqarah: 79)

Many people reached the same conclusion about the New Testament. Those who did not follow blindly, but accept the evidence and proofs. Among them, was Philsian Chali, who said, "Rarely that the church's writings are original and truly belong to those whom they are attributed. Most of the time, they are mixed work, altered, or changed with many alterations and additions; they are – anyway – man's work, and they are impossible to be God's words."¹

Finally, I thank the reader for reading these lines, and gladly invite him/her to read the following part of this series, which is "Is Allah (S.W.) One or Three?"

We ask our Lord (Allah S.W), to guide us to the truth by His will, He is the One, and only who is capable of that.

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