

**TO MY
CHRISTIAN
BROTHERS AND SISTERS**

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Foreword

Islam and Christianity are the two major world religions, which have almost half the world's population as adherents. Both are missionary religions whose followers are enjoined to invite humankind to their respective religions in order to save them from eternal destruction in the life hereafter. However, there is a huge difference in approach between them as the Christians focus to convert people to their faith while the Muslims strive to convey the message of Islam effectively irrespective of whether people convert or not.

The Glorious Qur'an says: "If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are transgressors." (Al-Qur'an 3:110)

Hence, Muslims must make efforts to direct these sincere Christians toward the truth since they are best suited to receive the message of Islam. They already believe in one God, in the concept of prophets and Messengers, in revelations and even in the life hereafter. If they are made

aware of the message of Islam, it will naturally appeal to their conscience and consequently guide them to accept the truth.

Alhamdulillah, this book is one of the best books that I have come across in a shorter format on the subject of Islam and Christianity from a comparative perspective.

In a very short book the author has invited the Christians to Islam as well as presented arguments and proofs from the Bible itself against many false doctrines of the present day Christianity. He has further substantiated his arguments with statements of renowned Christian scholars, who have themselves disapproved of such dubious doctrines.

The content is presented in a very logical way and written in a very lucid language. The author has comprehensively touched on the subjects such as the authenticity of the Bible, "Divinity" of Jesus (peace be upon him), Crucifixion, Christmas, etc. The information in the book indicates the author has done extensive research and study on the subject at hand.

I pray to Allah that this book be a book of guidance and an eye opener for our fellow Christians as well as a handy book of *dawah* to Christians for our Muslim brothers and sisters. Aameen.

Ather Khan

Chief Executive Officer

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1

INTRODUCTION

“Then you will know the truth, and the truth will set you free.”
John, 8:32

When something is put continually before us as from a trusted source, we soon accept it to be true even if it is false. Most of us never reflect on *why* we actually believe in something, or what actually makes us do what we are doing. We live in a world filled with customs, but few ever seek to understand their origin. We generally accept them without asking questions. In general, most people do what everyone else does—following the crowd; because it is easy!

In matters of religion, we face the same situation. We practice many rituals, customs and beliefs without actually seeking reason and truth behind them. And this is so because we are born into a particular faith and questioning the practices and beliefs of a faith is unthinkable.

Religious faith is an integral part of our life. However if the object of our faith has been exposed to be fallible,

man-made, spurious and fabricated interventions then we must re-examine and re-assess our whole religious outlook and re-orientate ourselves spiritually in the light of what is true and what is false. This rule, while seeking truth, should be applied to all the religions.

It is to be noted that just because someone is born into Christian or any other faith doesn't mean one should follow that particular faith blindly. One should investigate the philosophy, teachings and practices of the religion honestly to arrive at the TRUTH.

In this brief work I have endeavored to investigate and put before the readers some facts that go into making of Christian faith. This work is intended for the sincere few who seek to know the original belief of the people who followed the teachings of Jesus, (peace be upon him—pbuh).

The basic premise behind this work is that religion/faith is something that should not be left to mere chance but rather it should be a matter of choice, and right choice can be made more easily if truth is laid bare before us.

Being aware that faith is a sensitive issue, I have taken care to put forth all the information as gently as possible. And there is no intention whatsoever to hurt the religious sentiment of my Christian brothers and sisters. If, by any chance, there is any unintended hurt, I apologize beforehand.

If readers find any information in this work to be incorrect, they can communicate with me with a copy of authentic proof to counter the facts in this book. Care should be taken that this proof should not be a personal opinion or information that cannot be proven with verifiable facts.

I invite the readers to sincerely reflect on points I have discussed in this book, and God Willing they will understand and *know the truth*.

2

THE EARLIEST FOLLOWERS

The earliest followers of Christianity believed in the monotheistic concept of God and the Prophetic human nature of Jesus (pbuh). These early communities, which based their life on the teachings of Jesus (pbuh), were the *Ebionites*, the *Nazarenes*, the *Cerinthians*, the *Basilidians*, the *Carpocratians*, the *Hypsistarians*, the *Symmachians* and the *Elkesaites*.

According to the ancient Church historian, Irenaeus (185 AC), the *Ebionites* believed in one God, the Creator, taught that Jesus was the Messiah, and rejected Paul as an apostate from the Jewish Law. (*The New Encyclopedia Britannica*, Vol. 4, p. 344.)

During the early history of the Christian church there existed a prospering group called the '*Ebionites*.' On the origin of the term, Robert Wilken says that this Hebrew word means '*poor persons*' and continues to explain that there is no evidence to support the claim of some Christian writers that it is derived from a person called '*Ebion*.' He highlights: **"The origin, history and distinct character of**

the Ebionites has been subject to intense debate in recent years. It is possible that the Ebionites go back to the earliest period of Christian history, where most Christians were Jews and some continued to observe the Jewish law. If so, they would be the earliest example of a Christian movement within Judaism that was eventually left behind as Christianity adapted to the influx of gentile converts. These Christians eventually became a distinct group that, along with other groups (e.g. the Gnostics) was rejected as heretical by the emerging 'great' church. They are sometimes identified with the Minim (heretics) mentioned in the Talmud. The Ebionites were Jews who accepted Jesus of Nazareth as the Messiah (Christ) while continuing to maintain their identity as Jews. They cultivated relations with Jews as well as Christians though they were welcomed by neither. They followed the Jewish law, insisting on circumcision, keeping the Sabbath and celebrating the Jewish festivals (Yom Kippur, Passover etc.) and observing the dietary laws (e.g. abstention from pork) and other Jewish customs. They repudiated the apostle Paul because of his denigration of the Jewish law. They saw Jesus as a prophet, an exceptional man in the line of Jewish prophets (as described in Deuteronomy 18: 15). They justified their way of life by appealing to the example of Jesus' life... who was circumcised, observed the Sabbath and celebrated the Jewish festivals, and taught that all the precepts of the law should be observed. They celebrated Easter on the same day that the Jews celebrated the Passover, and they held the city of Jerusalem in high esteem." (*The Encyclopedia of Religions*, p. 576)

To repeat Wilken, the *Ebionites*, for example, were "eventually left behind as Christianity adapted to the influx of gentile converts. These Christians eventually

became a distinct group that, along with other groups (e.g. the Gnostics), was rejected as heretical by the emerging 'great' church." (*The Encyclopedia of Religions*, p. 576)

This shows that the so called '*heretical*' church was rejected by an '*emerging*' Christianity. **In other words, the earlier followers of Jesus' (pbuh) teachings were to be condemned by later followers of an adopted faith.**

3

THE FOLLOWERS TODAY

Let us now analyse some of the major beliefs and practices of the present day Christians in the light of documentary proofs.

In the preface to Edward Gibbon's *History of Christianity*, we read: "If Paganism was conquered by Christianity, it is equally true that Christianity was corrupted by Paganism."

The majority of Christians (if not all) believe that Jesus (peace be upon him) is God.

IS JESUS (PBUH) GOD?

Christians claim that Jesus (pbuh) was God as they quote Gospel of John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God". **This is John speaking and not Jesus (pbuh).**

Jesus (pbuh) in Matthew, 24:36 said "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father." Jesus (pbuh) told his followers that no one (including himself) knows when the judgment day will come, only God knows. Notice here how "The

Father" title is used for the All Knowing God. If Jesus (pbuh)) were God Almighty, he would have certainly known when the Hour would come. His denying that he had any knowledge about the Hour proves that he was not God.

In the British newspaper the *Daily News* (June 25, 1984) under the heading "Shock Survey of Anglican Bishops" it was reported that a British television poll of 31 of the 39 Anglican Bishops in England found 19 to believe that it is not necessary for Christians to believe that Jesus (pbuh) is God, but is only "His supreme agent" (his messenger). This is as per what was taught by Muslims for more than 1400 years now and testified by **John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom you hast sent."**

Adrian Thatcher wrote: "There is scarcely a single competent New Testament scholar who is prepared to defend the view that the four instances of the absolute use of "I am" in John, or indeed most of the other uses, can be historically attributed to Jesus." (Thatcher A., *Truly a Person, Truly God*, London: SPCK, (1990), p.77)

David Brown stated that: "There is good evidence to suggest that Jesus never saw himself as a suitable object of worship." He says, "It is incoherent to suppose that a human mind could be conscious of its own divinity." (Brown D., *The Divine Trinity*, (1985), pp.106-8)

The late Archbishop and New Testament scholar, Michael Ramsey, wrote: **"Jesus did not claim deity for himself."** (Michael Ramsey, *Jesus and the Living Past* (1980) p. 39) He also stated: "The title 'Son of God' need not of itself be of high significance, for in Jewish circles it might mean no more than the Messiah or indeed the whole Israelite nation, and in popular Hellenism there were many sons of God, meaning inspired holy men." (p.43)

James Barr argues that the expression *abba*, commonly used to illustrate Jesus' 'divine sonship,' did not have the intimate sense that is often attributed to it, but simply meant 'father.' (James Barr, 'Abba, Father' in *Theology Journal*, (1988), Vol. 91, No. 741)

James Dunn also says: **"There is no real evidence in the earliest Jesus traditions of what could fairly be called a consciousness of divinity."** (James Dunn, *Christology in the Making*, p.60)

Brian Hebblewaite admits, **"It is no longer possible to defend the divinity of Jesus by reference to the claims of Jesus."** (Brian Hebblewaite, *The Incarnation* (1987), p. 74)

Sanders writes: "The oft-repeated claim that Jesus "put himself in the place of God" is overdone. He is often said to have done so in forgiving sins, but we must note that **he only pronounced forgiveness, which is not the prerogative of God, but of the priesthood.**" (Sanders, *Jesus and Judaism* (1985), p.240)

Today, there are many modern scholars in Christianity who hold that Jesus Christ was not God. In 1977, a group of seven Biblical scholars, including leading Anglican theologians and other New Testament scholars, published a book called *The Myth of God Incarnate*, which caused a great uproar in the General Synod of the Church of England. In the preface, the editor, John Hick, wrote the following:

"The writers of this book are convinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of Christian origins, and involves a recognition that Jesus was (as he is presented in Acts 2.21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God

incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us." (*The New Encyclopaedia Britannica*, Vol. 1, pp. 549-50)

Further, **Jesus (pbuh) condemns those who call him Lord**

"Thus you will recognize them by their fruits. Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. 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.'" (Matthew 7:20-23)

If Christ was God, then he should have known the present, past and future. Every single future world event should have been an open book to him. He could have saved centuries of internal strife and power struggle among the Christians by stating clearly that the way in which he preferred to be worshipped was Methodism, or Roman Catholicism, or Anglicanism, or Presbyterianism, or any one of the hundreds of Christian sects we find in the world today, and not leave his words to be tossed about for centuries in a sea of ignorance and superstition, to be the cause of sects and divisions in his Church.

4

THE BIBLE

The word “Bible” comes from the Koine Greek word “*biblios*,” which means same as what we call in English as “book.” Nowhere in the Bible do we find the word “Bible.”

In general, when Christians say they believe in what the Bible says, they do not have any clue which Bible are they talking about? The two most popular versions of the Bible are NIV and KJV but in many places they do not have the same thing to say. Further, there are more than 100 different versions of the Bible in English language apart from the above two, and there is no unanimity among Christians as to which Bible is the final authority. So each reader can pick and choose from the many versions, readings what he or she likes best and doing what is right in their own eyes.

Moreover the language that Jesus (pbuh) spoke was Aramaic whereas the earliest Bible available is in Greek. So there is no way to cross-check if the Bible was translated correctly.

It is certainly true that most theologians feel the Bible is a combination of inspiration, commentary and interpretation. Let us see what they have to say:

THE FACTS ABOUT THE BIBLE, AS PRESENTED BY MANY CHRISTIAN SCHOLARS

Dr. Von Tishendorf, one of the most resolute conservative defenders of the Trinity, admitted that the New Testament had **"in many passages undergone such serious modification of meaning as to leave us in painful uncertainty as to what the Apostles had actually written."** (James Bentley, *Secrets of Mount Sinai*, p.117)

It is interesting that the author of the Old Testament book, Jeremiah, recognized the same facts all those many years ago: **"How can you say, 'We are wise, we have the law of the Lord,' when scribes with their lying pens have falsified it? The wise are put to shame; they are dismayed and entrapped. They have spurned the word of the Lord, so what sort of wisdom is theirs?"** (The Book of Jeremiah 8: 8-9)

Theologians recognize that the Bible contains many contradictions and prefer not to explain them away as some do.

After listing many examples of contradictions in the Bible, Dr Frederic Kenyon says: **"Besides the larger discrepancies, such as these contradictions, there is scarcely a verse in which there is not some variation of phrase in some copies (of ancient manuscripts from which the Bible has been collected). No one can say that those additions or omissions or alterations are matters of mere indifference."** (Frederic Kenyon, *Our Bible and the Ancient Manuscripts*, p. 3)

It is in the preface of the *Revised Standard Version* of the Bible, 1978, that thirty-two Christian scholars **"of the highest eminence," backed by fifty Christian denominations**, wrote of the authorized version, also known as the *King James Version*, that **"The King James Version has grave defects, so many and so serious as to call for revision."** In the introduction to the same 'version' they say: **"Occasionally it is evident that the text has suffered in the transmission and that none of the versions provides a satisfactory restoration."**

In 1957, the Jehovah's Witnesses published the headline "50,000 errors in the Bible" in their *AWAKE* magazine writing: "There are probably 50,000 errors in the Bible, errors which have crept into the Bible text." (8th September 1957)

The *Five Gospels*, written by the *Jesus Seminar*, a group of **seventy-four renowned Christian scholars from biblical studies institutes and universities all over the world**, was the result of six years of dedicated study. They endeavoured to discover the true words of Jesus in the Bible. From the whole text they selected those passages that they believed were the valid sayings of Jesus, and colour-coded them. Their conclusion was that **"82% of the words ascribed to Jesus in the gospels were NOT actually spoken by him."** (Jesus Seminar, Robert W. Funk and Roy W. Hoover (translators and eds.), *The Five Gospels* (1993), p. 5)

Acknowledging an archaeological fact they further noted, **"In fact we do not have original copies of any of the gospels. We do not possess autographs of any of the books of the entire Bible. The oldest surviving copies of the gospels date from about 175 years after the death of Jesus, and no two copies are precisely alike. And handmade manuscripts have almost always been**

“corrected” here and there, often by more than one hand. Further, this gap of almost two centuries means that the original Greek (or Aramaic) text was copied more than once, by hand before reaching the stage in which it has come down to us.” (p.6)

They finally sum up this issue by saying: **“...the stark truth is that the history of the Greek gospels, from their creation in the first century until the discovery of the first copies at the beginning of the third century, remains largely unknown and therefore unmapped territory.”**

Peake’s Commentary on the Bible notes: **“It is well known that the primitive Christian Gospel was initially transmitted by word of mouth and that this oral tradition resulted in variant reporting of word and deed. It is equally true that when the Christian record was committed to writing, it continued to be the subject of verbal variation, involuntary and intentional, at the hands of scribes and editors.” (p. 633)**

Encyclopedia Britannica highlights: **“Yet, as a matter of fact, every book of the New Testament, with the exception of the four great Epistles of St. Paul is at present more or less the subject of controversy and interpolations (inserted verses) are asserted even in these.” (Encyclopedia Britannica, 12th Edition, Vol. 3, p. 643)**

Dr Bart Ehrman mentions: **“In any event, none of the original manuscripts of the books of the Bible now survive. What do survive are copies made over the course of centuries, or more accurately, copies of the copies of the copies, some 5366 of them in the Greek language alone, that date from the second century down to the sixteenth. Strikingly, with the exception of the smallest fragments, no two of these copies are exact. No one knows how many different, or variant readings, occur among the surviving**

witnesses, but they must number in the hundreds of thousands." (Bart Ehrman, *The Orthodox Corruption of Scripture*, p.27)

THE GOSPELS

The New Testament Gospel of Mark, though considered by Church scholars to be the oldest of the Gospels, was not written by a disciple of Jesus (pbuh). Biblical scholars concluded, based on the evidence contained in the Gospel, that Mark himself was not a disciple of Jesus (pbuh). Furthermore, according to them, it is not even certain who Mark really was. The ancient Christian author, Eusebius (325 C.E.), reported that another ancient author, Papias (130 C.E.), was the first to attribute the Gospel to John Mark, a companion of Paul. (*The Five Gospels*, p. 20, and *The New Encyclopaedia Britannica*, Vol. 14, p. 824.)

The same is the case with the other Gospels. Although Matthew, Luke and John are the names of disciples of Jesus (pbuh), the authors of the Gospels bearing their names were not those famous disciples, but other individuals who used the disciples' names to give their accounts credibility. In fact, all the Gospels originally circulated anonymously. Authoritative names were later assigned to them by unknown figures in the early church (*The Five Gospels*, p. 20.).

Following are the examples:

GOSPEL OF MATTHEW

Author: Unknown - "Although there is a Matthew named among the various lists of Jesus' disciples... the writer of Matthew is probably anonymous." (*The New Encyclopaedia Britannica*, Vol. 14, p. 826)

GOSPEL OF MARK

Author: Unknown- "Though the author of Mark is probably unknown... (*The New Encyclopaedia Britannica*, Vol. 14, p. 824)

GOSPEL OF LUKE

Author: Unknown- "The Muratorian Canon refers to Luke, the physician, as Paul's companion; Irenaeus depicts Luke as a follower of Paul's gospel. Eusebius has Luke as an Antiochene physician who was with Paul in order to give the Gospel apostolic authority." (*The New Encyclopaedia Britannica*, Vol. 14, p. 827)

GOSPEL OF JOHN

Author: Unknown- "From internal evidence, the Gospel was written by a beloved disciple whose name is unknown." (*The New Encyclopaedia Britannica*, Vol. 14, p. 828)

ACTS

Author: The author of Luke. However, as per *The New Encyclopaedia Britannica*, vol. 14, p. 830 the author of Luke is unknown.

APOCRYPHA

More than half of the world's Christians are Roman Catholics. Their version of the Bible was published in 1582 from Jerome's Latin Vulgate, and reproduced at Douay in 1609. The Old Testament of the RCV (Roman Catholic Version) contains **seven** more books other than the King James Version recognized by the Protestant world. The extra books are referred to as the *apocrypha* (i.e., of doubtful

authority) and were removed from the Bible in 1611 by Protestant Bible scholars.

TORAH

The first five books of the Bible (the Pentateuch) are traditionally attributed to Prophet Moses (pbuh). However, there are many verses within these books which indicate that Prophet Moses (pbuh) could not possibly have written everything in them. For example, Deuteronomy 34:5-8 states:

34:5: So Moses the servant of the Lord died there in the land of Moab. According to the word of the Lord, (6) and he buried him in the valley of the land of Moab opposite Beth-peor; but no man knows the place of his burial to this day.

34:7: Moses was hundred and twenty years old when he died. His eye was not dim, nor his natural force abated.

34:8: And the people of Israel wept for Moses in the plains of Moab for thirty days; then the days of weeping and mourning for Moses ended”

It is quite obvious from above that someone else wrote these verses about Prophet Moses’ (pbuh) death.

SOME OMISSIONS AND CONTRADICTIONS IN BIBLE

Some instances of contradictions/omissions and error of commission from the chapters and verses of the Bible are given here. The question that any intelligent person will ask is this: “What right did any human have to meddle with God’s Word?” The reader may further ask: “Where do we draw the line between the Word of God and the Word of Man?” The answer is that regardless of how pure a text may have been originally, it has no more claim to purity when interpolation creeps in. That the Bible

is replete with discrepancies is an undeniable fact. Such failing can only be human. It can **never** be Divine. Divinity is absolutely perfect. It is indisputable that whatever God inspires cannot be wrong. If it is wrong—as shall be proved presently—then it is not God-inspired.

Omissions

Verse 47 of Chapter 12 in St Matthew's Gospel has now been **removed**. It reads: "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee." The Revised Version gives verse 46 and then 48, but leaves out verse 47.

The first eleven verses of Chapter 8 of St. John's Gospel have been **expunged** from the Bible. Chapter 8 now begins with verse No. 12.

Divorced women in Christianity have been having a very hard time. This is due to the fact that the Bible says: "And I say unto you whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery: and whoso marrieth her which is put away doth commit adultery." (Matthew, 19:9). But this verse has been **shortened** to read: "And I say to you whoever divorces his wife, except for unchastity, and marries another, commits adultery." (Revised Standard Version). **This means that the ban on the marriage of divorced women has now been lifted!**

Contradictions

Robert G. Ingersoll, a renowned Bible scholar, says in his book, *Lectures and Essays*: "If the Bible is inspired, then it should be a book that no man—no number of men—could produce... There should be no mistakes in astronomy, geology, or as to any subject or science."

Given below are only a few interesting, tangible examples of contradictions:

1. Jehoiachin, "was **eight** years old when he began to reign" in Jerusalem. (2 Chronicles, 36:9)
Jehoiachin, "was **eighteen** years old when he began to reign" in Jerusalem. (2 Kings, 24:8)
Was Jehoiachin eight or eighteen years of age when he began to reign?
2. "**Forty and two** years old was Ahaziah when he began to reign." (2 Chronicles, 22:2)
"**Two and twenty** years old was Ahaziah when he began to reign." (2 Kings, 8:26)
Was Ahaziah forty two or twenty two years of age when he began to reign?
3. **The making of images forbidden or commanded?**
"Thou shalt NOT make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath." (Exodus, 20:4)
"Thou shalt make two cherubims of gold... And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another." (Exodus, 25:18, 20)
4. **Jesus told his followers not to fear being killed:**
"Be not afraid of them that kill the body." (Luke, 12:4)
Jesus himself avoided the Jews for fear of being killed: "After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him." (John, 7:1)
5. **Circumcision instituted:** "This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised." (Gen. 17:10)

Circumcision condemned: "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." (Galatians, 5:2)

6. **The father of Joseph, Mary's husband, was Jacob:** "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus." (Matthew, 1:16)

The father of Joseph, Mary's husband, was Heli: "Being the son of Joseph, which was the son of Heli." (Luke, 3:23)

Did Joseph have two fathers?

7. **Judas returned the pieces of silver:** "Then Judas brought again the thirty pieces of silver to the chief priests and elders." (Matt. 27:3)

Judas did not return the pieces of silver: "Now, this man purchased a field with the reward of iniquity." (Acts, 1:18)

8. **Judas hanged himself:** "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5)

Judas did not hang himself, but died another way: "And falling headlong, he burst asunder in the midst, and all his bowels gushed out." (Acts, 1:18)

9. **Ahaziah was twenty-two years old when he began to reign, being eighteen years younger than his father:** "Thirty and two years old was he (Jehoram) when he began to reign; and he reigned eight years in Jerusalem... And Ahaziah his son reigned in his stead... two and twenty years old was Ahaziah when he began to reign." (2 Kings, 8:17, 24, 26)

Ahaziah was forty-two years old when he began to reign, being two years older than his father: "Thirty and two years old was he (Jehoram) when he began to reign, and he reigned in Jerusalem eight years... And the inhabitants of Jerusalem made Ahaziah his

youngest son, king in his stead... Forty and two years old was Ahaziah, when he began to reign." (2 Chron. 21:20; 22:1,2)

10. **Michal had no child:** "Therefore Michal, the daughter of Saul, had no child unto the day of her death." (2 Samuel, 6:23)

Michal had five children: "The five sons of Michal, the daughter of Saul." (2 Samuel, 21:8)

11. **Children are punished for the sins of their parents:**
(a) "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children." (Exodus 20:5)

(b) "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." (2 Sam. 12:14)

Children are not punished for the sins of their parents: "The son shall not bear the iniquity of the father." (Ezek. 18:20)

"Neither shall the children be put to death for the fathers." (Deut. 24:16)

12. Matthew (2:11) writes that Jesus was born in a HOUSE. Luke (2:7) says that Jesus was born in a STABLE.

13. In Mark (6:8) it is noted that Jesus asked his disciples to take with them a staff, but Matthew (10:10) and Luke (9:3) contradict Mark, for they write that Jesus asked them NOT to take a staff.

14. Luke, 3:23 says Jesus was about **30 years old** shortly before he died. John, 8:57 says that Jesus was close to **50** before his death.

15. Aaron died on **Mt Hor**. (Numbers, 33:38)
Aaron died in **Mosera**. (Deuteronomy, 10:6)

The above are just a few among the hundreds of contradictions.

5

THE TRINITY

The word “Trinity” comes from the Latin noun “*trinitas*” meaning “three are one.”

Trinity is one of the fundamental pillars of Christian belief. Without faith in this doctrine, the Christianity of a Christian is as incomplete and wanting as a square table with only three legs! Though Christians cannot claim Trinity to be an exclusively Christian belief. We find that in the Egypt of old, a trinity of gods—Horus, Isis and Osiris—was worshipped by the Egyptians long, long before the advent of Christianity. It is also no secret that in the ancient Persian religion of Mithraism, Mithra was one of the persons of the trinity.

Trinity means a group or combination of three individuals or entities, or the state of being three or threefold. In the religious language of the Christians, Trinity means the union of three persons of the Godhead: God the Father, God the Son, and God the Holy Ghost. These three are distinct persons, yet they are one. In nature and essence all three are one. They are co-equal and consubstantial, that is, they are made of the same essence. The one is in all three,

and the three are all in one. The Christians maintain that if you believe in the Holy Trinity, you will be SAVED and whoever questions these beliefs, even in all sincerity in order to understand them, is doomed to eternal destruction.

However, the questions to a rational mind will remain as to how is it that Jesus (pbuh) was both the son of God AND also God at one and the same time! How can a man be his OWN son and his OWN father at one and the same time? EITHER he is the son OR he is the father. He simply CANNOT be both the father AND the son rolled up in the same person. Father and son implies TWO distinct and separate persons. If Jesus (pbuh) is the son, then surely he cannot be the father (God). And if he is the father (God), then it stands to reason that he cannot be his own son.

Athanasius (b. 296-298 – d. 2 May 373 A.C), also referred to as **St. Athanasius the Great** The wisest of the Christian theologians, himself, had candidly confessed that whenever he forced his understanding on the question of Trinity, “his toilsome and unavailing efforts recoiled on themselves; that **the more he thought, the less he comprehended**; and the more he wrote, the less capable he was of expressing his thought.”

The only reference to Trinity in the Bible is to be found in the First Epistle of John, Chapter 5, Verse 7: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” This reference is not found in any Greek manuscript because the Doctrine of Trinity was not part of the Church’s teaching until it was incorporated into Christianity at the **Council of Nicaea**, in 325 A.C. **Consequently this verse is now omitted from the Revised Version of the Bible which was published in 1881.** In the Revised Version of the New Testament there is no reference whatsoever to the Trinity

and the Church has not a scrap of authority for claiming that Jesus (pbuh) is part of God and that they, together with the Holy Ghost, make up one God. The intelligent (!) leaders of the Church today know this, but in spite of the fact that they have not a particle of evidence to justify the preaching of this doctrine, they continue to do so Sunday after Sunday, making the people think that they have divine authority for this belief. They continue to ignore Reason and Truth, and the fact that that this doctrine has no theological, moral or logical justification whatsoever.

The doctrine of Trinity is an ancient belief that can be traced back thousands of years ago. It is a remnant of the remote **pagan** past. Jesus (pbuh) preached pure, unadulterated monotheism. His simple, beautiful religion was defiled by his later followers who incorporated into it large quantities of Roman, Greek, Egyptian and other pagan mythology. In scores of places in the Bible we read how emphatically Jesus (pbuh) asserted the unity, the ONENESS of God.

Though for the majority of Christians today, the Trinity is a key concept, but for the early followers of Jesus (pbuh) it was unheard of. *The New Catholic Encyclopedia*, officially approved by the Catholic Church, explains that the concept of the Trinity, was introduced into Christianity in the fourth century AD (*The New Catholic Encyclopedia*, Vol. 14, p.295).

John McKenzie (in *The Dictionary of the Bible*, p.899) notes "The Trinity of God is defined by the Church as the belief that in God is three persons who subsist in one nature." **"That belief as so defined was reached only in the 4th and 5th centuries AD and hence is not explicitly and formally a biblical belief."**

David Lyle Jeffrey, writing in the *Dictionary of Biblical Tradition in English Literature* mention: **“The doctrine so stated does not appear in scripture, the orthodox doctrine of the Trinity was hammered out gradually over a period of three centuries or more.”** (David Lyle Jeffrey, *Dictionary of Biblical Tradition in English Literature*, p.785)

Regarding textual evidence of the Trinity, *The Interpreter’s Dictionary of the Bible* highlights: **“The text about the three heavenly witnesses (1 John 5: 7 KJV) is not an authentic part of the New Testament.”** (*The Interpreter’s Dictionary of the Bible*, Vol. 4, p.711)

He further says, “1 John 5: 7 in the King James Version reads: ‘There are three that bear record in heaven, the father, the Word and the Holy Ghost, and these three are one’ **but this is an interpolation of which there is no trace before the late fourth century.**” (p. 871)

The *Eerdmans Bible Dictionary* reports **“this text is clearly an interpolation since no genuine Greek manuscript contains it.”** (p. 1020)

Indeed, just as Edward Gibbon had predicted, the simple fact that the most learned scholars of Christianity now unanimously recognize this verse to be a later interpolation of the Church has not prevented the preservation of this fabricated text in our modern Bibles. To this day, the Bible in the hands of the majority of Christians, the “King James” Bible, still includes this verse as the “inspired” word of God without so much as a footnote to inform the reader that all scholars of Christianity of note unanimously recognize it as a later fabrication.

Moreover, if belief in the Trinity was such a necessary condition for being a Christian, why didn’t Jesus (pbuh) teach and emphasize it to the Christians during his time? How were those followers of Jesus (pbuh) considered

Christians without ever hearing the term Trinity? Had the Trinity been the spinal cord of Christianity, Jesus (pbuh) would have emphasized it on many occasions and would have taught and explained it in detail to the people. In the Old Testament, **the Unity of God, was clearly affirmed.** 'Hear, O Israel, the Lord our God is One Lord' (Deut. 6:4). This was the faith of the first Christians.

ALLAH SAYS IN THE QUR'AN

O People of the scripture, do not commit excess in your religion (by attributing divine qualities to the creations of Allah and worshiping them excessively) or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which he directed to Mary, and a soul (created by a command) from Him. So believe in Allah and His messengers. Do not say "Trinity," desist—it will be better for you. Indeed, Allah is One God, glory be to Him, exalted is He above having a son. To Him belong all things in the heavens and on the earth. And sufficient is Allah as a Disposer of affairs (Qur'an 4:171)

6

IS JESUS (PBUH) SON OF GOD?

Christians take the stand that Jesus (pbuh) is the son of God. This is perhaps on the belief that his mother, Mary (pbuh), was a virgin and she had begotten him without the agency of a father. If this is regarded as a powerful proof of Jesus' "sonship", then it should apply with greater force to **Adam and Eve**, both of whom had neither father nor mother!

If virgin birth is put forth as an argument for divinity, then there is a person on record in the Bible who was not only born without parents, but is unique as far as human beings are concerned. This man is **Melchisedec**. He is thus mentioned in the Bible, "For this Melchisedec which is, king of peace, without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" (Hebrews, 7:13). Going by these lines, if any person has a better claim to be called God or "son" of God, then that person is undoubtedly Melchisedec. A slight comparison between Jesus (pbuh) and Melchisedec will immediately show who is the rightful

claimant to “sonship” or “Godhood,” and who is superior of the two.

Jesus (pbuh) is often referred to as the PRINCE of Peace. But Melchisedec is the KING of Peace. No person with even a minimum of education would ever deny that a prince is much lower in degree and status than a King. Jesus (pbuh) has “beginning,” for we all know that he was born like any other human child. But Melchisedec had no beginning. Likewise, Christians say that Jesus’ (pbuh) days were ended when he was put on the Cross. But Melchisedec has no “end of life,” that is, he is eternal or ever-living. Jesus (pbuh) had at least a mother, and through her, a descent. But Melchisedec was “without father, without mother, without descent.”

The fact of the matter is that the designation “son of God” has been used throughout the Bible as an expression of love and affection. In the Bible we find that the Israelites, judges and jurists, Christians, orphans, the Prophets, in fact all of mankind have been called “sons of God.” Here are a few examples:

1. Children of Israel are sons of God: “And it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the SONS OF THE LIVING GOD.” (Hosea, 1:10)

“...there they shall be called the CHILDREN OF THE LIVING GOD.” (Romans, 9:26)

2. Judges and Jurists are sons of God: “I have said, we are gods; and all of you are CHILDREN OF THE MOST HIGH.” (Psalm, 82:6)

3. All Christians and believers are sons of God: “But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name.” (John, 1:12)

4. All orphans are sons of God: "A father of the fatherless and a judge of the widows, is God in His holy habitation." (Pslam, 68:5)

5. Prophets are sons of God: God says about Adam (pbuh), "...Adam, which was the SON OF GOD." (Luke, 3:38)

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my SON, even my FIRST-BORN." (Exodus, 4:22)

God says in praise of David (pbuh), "He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. And I will make him my FIRST-BORN, higher than the kings of the earth." (Psalm 89:26-27)

Speaking of Solomon (pbuh), God says: "... and he shall be my SON and I will be his FATHER; and I will establish the throne of his kingdom over Israel forever." (1 Chronicles, 22:10)

6. All men and women are sons/daughters of God: "And I will receive you, And I will be a Father unto you, And ye shall be my SONS and DAUGHTERS, saith the Lord Almighty." (2 Corinthians, 6:18)

Moreover If Jesus (pbuh) was God, he would not have said "**MY** God and **YOUR** God"! God would never refer to Himself as "**MY** God." (See John, 20:17)

Hasting in *The Dictionary of the Bible* says: "**It is doubtful whether Jesus used the expression 'Son of god' to refer to himself.**"

7

CHRISTMAS AND THE CROSS

CHRISTMAS

Edward Gibbon in *The Decline and Fall of the Roman Empire* says: **“The Roman Christians ignorant of his (Jesus’) birthday, fixed the solemn festival to the 25th of December, the Brunalia or Winter Solstice, when pagans annually celebrated the birthday of Sol.”** (Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. 2, p.383)

“In the Roman world the Saturnalia (December 17) was a time of merrymaking and exchanging of gifts. December 25 was also regarded as the birth date of the Iranian mystery god Mithra, the Sun of Righteousness. On the Roman New Year (January 1), houses were decorated with greenery and lights, and gifts were given to children and the poor. To these observances were added the German and Celtic Yule rites when the Teutonic tribes penetrated into Gaul, Britain and central Europe. Food and good fellowship, the Yule log and Yule cakes, greenery and fir trees, gifts and greetings all commemorated different aspects of this festive season. Fires and lights, symbols of

warmth and lasting life, have always been associated with the winter festival, both pagan and Christian" (*Encyclopaedia Britannica*, 15th Edit. Vol. II, p. 903).

In fact, most credible secular historical writings tell us that Christmas, more than 200 years after Jesus' death, was considered sinful: "As late as A.D. 245 (the early Catholic theologian) Origen... repudiates as sinful the very idea of keeping the birthday of Christ." (*Encyclopaedia Britannica*, 11e, 1910, Vol. 6, p. 293). Origen, admitted, "...In the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is *only sinners* (like Pharaoh and Herod) who make great rejoicings over the day on which they were born into this world."

The Encyclopaedia Britannica adds: "The (church) Fathers of the 2nd and 3rd centuries, such as Clement of Alexandria, Origen, and Epiphanius, contended that Christmas was a copy of a pagan celebration." (*Macropaedia*, 15e, Vol. 4, p. 499)

The birthday of Jesus (pbuh) was first celebrated by the earliest Church in the spring of the year. But in 345, Pope Julius decreed that the birthday (nobody knew any precise date for it, suggesting again that the entire thing was pure myth) should thenceforth be held on December 25, three days after the "death" of the winter solstice and the same day on which the births of Mithras, Dionysus, the Sol Invictus (unconquerable sun), and several other gods were traditionally celebrated. (Tom Harper, *The Pagan Christ*, p. 82).

There is no biblical evidence that December 25 was Jesus' (pbuh) birth date. In fact, the Bible record strongly shows that Jesus *couldn't* have been born then.

For example, Luke tells us that the shepherds were keeping their sheep in the fields at night when Jesus was

born. “And she (Mary) brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn. Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night” (Luke 2:7-8). But late December is Judea’s cold and rainy season. Both Ezra 10:9-13 and the Song of Solomon 2:11 show that winter was the rainy season and shepherds could not stay on cold, open fields at night. Would shepherds actually keep their fragile flocks out in the open fields on a cold late-December night near Bethlehem? No responsible shepherd would subject his sheep to the elements at that time of year when cold rains, and occasional snow, are common in that region.

The belief that Jesus was born on or around Dec. 25 simply has no basis, even if 2 billion people have accepted it without question.

Consider the following admission from a large American newspaper (*The Buffalo News*, Nov. 22, 1984): “The earliest reference to Christmas being marked on December 25 comes from the second century after Jesus’ birth. It is considered likely the first Christmas celebrations *were in reaction to the Roman Saturnalia*, a harvest festival that marked the winter solstice—the return of the sun—and honored Saturn, the god of sowing. Saturnalia was a rowdy time, *much opposed by the more austere leaders among the still-minority Christian sect*. Christmas developed, one scholar says, as a means of replacing worship of the **sun** with worship of the **Son**. By 529 A.D., after Christianity had become the official state religion of the Roman Empire, Emperor Justinian made Christmas a civic holiday. The celebration of Christmas reached its peak—some would say its worst moments—in the medieval period when it became

a time for conspicuous consumption and unequaled revelry."

December 25th was not selected because it was the birth of Jesus (pbuh) or because it was even near it. It was selected because it coincided with the idolatrous pagan festival *Saturnalia*—and this celebration must be carefully examined. In any event, we do *not* know the exact date of Jesus' (pbuh) birth. While God certainly could have made it known; He chose to hide it from the world's eyes!

Jesus (pbuh) said, "But in *vain* they do *worship Me*, teaching for doctrines the commandments of men" (Matthew 15:9). Christmas is not a command of God—it is a tradition of men. Jesus (pbuh) continued, "Full well you *reject* the commandment of God, that you may keep your own *tradition*" (Mark 7:9). Every year, throughout the world, on December 25th, hundreds of millions do just that!

THE CROSS

The cross was adopted many centuries after Jesus' (pbuh) departure.

"The ancient Egyptian hieroglyphic symbol of life—the ankh, a tau cross surmounted by a loop and known as *crux ansata*—was adopted and extensively used on Coptic Christian monuments." (*The New Encyclopedia Britannica*, 15e, 1995, Vol. 3, page 753)

The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples, may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship." (*The Encyclopedia Britannica*, 11e, 1910, Vol. 7, page 506)

It is well known that the first symbol of Christianity was that of a fish. On sacramental cups, seals, and lamps the Holy Spirit was symbolized by a dove and Christ by a

fish (perhaps because at the time, fish was one of the elements of the sacred meal) or by a shepherd carrying a sheep on his shoulders (from Luke 15:3-7) **The cross was not adopted until long after the departure of Jesus (pbuh). One of the main reasons for this was the fact that he who dies on the cross is considered cursed by God** (Galatians 3:13). Current historical knowledge recognizes the fact that the cross was well recognized as a religious symbol long before the advent of Jesus (pbuh). The cross was also well known among the Buddhists from ancient times and the followers of Lama of Tibet.

The ancient Egyptians also adopted the cross as a religious symbol of their pagan gods. Countless Egyptian drawings depict themselves holding crosses in their hands. Among them, the Egyptian "saviour" Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his mother's knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the Crux Ansata, was later adopted by the Christians.

Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun "Mithras" and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries before Christianity did the same. An ancient inscription in Thessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The above references may be referred to for many more examples.

The majority of above discussed issues were incorporated into Christianity after the third century A.C.

When the Council of Nicaea took place, (325 AC), Emperor Constantine

- declared the Roman Sun-day to be the Christian Sabbath.
- adopted the traditional birthday of the Sun-god, and the twenty-fifth of December, as the birthday of Jesus.
- borrowed the emblem of the Sun-god, the cross of light, to be the emblem of Christianity. (Bate, H.N, *History of the Church* p.127).

8

WHO ARE CHRISTIANS OBLIGED TO FOLLOW- JESUS (PBUH) OR PAUL?

There are two views about the laws of the Old Testament in the Bible. One view is where Jesus (pbuh) himself says "**keep the Law**" while the other view is where Paul says that "**the Law has been nailed to the cross.**"

Please see the following quotes from the Bible. **Jesus** (pbuh) says:

Mathew 5: 17

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

Matthew 5:18

"I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

Matthew 5:19

"Anyone who breaks one of the least of these commandments and teaches others to do the same will be