
Read The Bible Carefully!

The Crucifixion And The Resurrection

Facts or Conjectures?

by

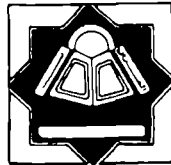
Ahmad Abdel-WAHAB

al-Torath al-Islami Bookshop

8 al-Gomhoriah St. CAIRO

Tel : 392 56 77

Fax : 391 34 06



جمعية احياء التراث الاسلامي

Read The Bible Carefully!

The Crucifixion And The Resurrection

Facts or Conjectures?

by

Ahmad Abdel-WAHAB

al-Torath al-Islami Bookshop

8 al-Gomhoriah St. CAIRO

"Search the scriptures..

they are they which

testify of me."

Jn5:39

PREFACE

This booklet aims at making it easy to the reader to make a self-study of the main assumed events of Christianity i.e the Crucifixion and the Resurrection.

This can be done by reading the Text with one's own eyes, not with the eyes of the Others, and by coming to conclusions according to one's own understanding, not according to the understanding of the Others.

The evangelists have compiled narratives of these events which seem, at first glance, to be similar. But detailed study of these narratives will show, however, something different.

Scholars are agreed on the fact that the gospel of Mark is the oldest of the four canonical gospels. It was written not less than 30 years after the Ascension of Christ by Mark who has never been a disciple, but is said to be Peter's follower. Also, that Matthew and Luke made use of Mark is generally recognized. That is why the text of Mark is quoted in reporting different incidents of the crucifixion and the resurrection. Mark will be considered a reference for comparison with the others: Matthew, Luke and John.

Finally, the attention of the reader is kindly invited to notice the following:

(i) The text of the Gospels and the Acts in this

booklet is from King James Version, while the text of the Psalms is from the Revised Standard Version (R.S.V.).

(ii) The text of the translation of the Meanings of the Holy Qur'an is taken from that made by Abdullah Yusuf Ali as well as that of Mohammad Marmaduke Picktall,

Surely it is first and last, one's own responsibility in this life and in the Hereafter, for according to Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?; And if any man have ears to hear let him hear-Mk 8:36, 4:23"



REFERENCES

● The Pelican Gospel Commentaries, Penguin Books London.

-J.C. Fenton: **Saint Matthew**

Professor Fenton, the Principal of Litchfield Theological College, is a Church of England minister and is considered one of the well-qualified to write on this particular subject.

-D.E. Nineham : **Saint Mark**

Professor Nineham, the General Editor of the Pelican Gospel Commentaries is a distinguished Bible theologian, and Professor of Divinity in the University of London.

-G.B Caird : **Saint Luke**

Professor Caird was the Principal of the United Theological College, Montreal ' He is an Hon. D.D. of two Canadian colleges, and was President of the Canadian Society of Biblical Studies.

-John Marsh: **Saint John**

Professor Marsh was Principal of Mansfield College, Oxford. He is a member of the central Committee of the World Council of Churches and Chairman of the Executive of the Inter-Church Relationships Committee within the Congregational Church, and former Chairman of the Congregational Union of

England and Wales.

● **A.R. Vidler (& others): Objections to Christian Belief**

This was a course of lectures given in Cambridge, in February 1963, under the auspices of the Faculty of Divinity. The preface says:

"This is an age when the foundations of Christianity belief are being called in question. The case against Christianity cannot be met by the mere repetition of old arguments nor by any slick "apologetic".

● **The Myth of God Incarnate**

This is a well known book, first published in 1977 by SCM press, London. The contributors are:

-Don Cupitt: a University Lecturer in Divinity and Dean of Emmanuel College, Cambridge.

-Michael Goulder: a Staff Tutor in Theology in the Department of Extramural Studies at Birmingham University.

-John Hick: a Professor of Theology at Birmingham University.

-Leslie Houlden: a Lecturer in New Testament Studies at King's College, University of London.

-Dennis Nineham: a Warden of Keble College, Oxford.

-Maurice Wiles: a Regius Professor of Divinity and Canon of Christ Church, Oxford.

-Francis Young: a Lecturer in New Testament Studies at Birmingham University.

● **LA TRADUCTION OECUMENIQUE DE LA BIBLE (T.O.B.)**

This is a famous French translation of the Bible made by 125 eminent scholars, with introductions to all books of the Bible. Translation into English of some quotations concerning The Gospels and their Text is found on the last pages just before the APPENDIX which gives the quoted French text.



CHRISTIANITY AND HISTORY

"It has often been emphasized that Christianity is historical in a sense in which no other religion is, for it stands or falls by certain events which are alleged to have taken place during a particular period of forty-eight hours in Palestine nearly two thousand years ago..

In what respects then is Christian belief historically vulnerable?

Christians are expected to hold their beliefs with such assurance that they are prepared not only to live by them but, if necessary, to die for them. But if we look closely into the question, we have to acknowledge that no beliefs about matters of history can be proved to be certainly true: strictly speaking, they can never have more than a very high degree of probability. Do Christians then live and die for that they must allow to be not certainly, but only probably, the case?! (1)

Now, let us have a look on the main historical events of Christianity: The Crucifixion and The Resurrection and their related incidents, as recorded by the New Testament writers.

(1) A. Vidler:OBJECTIONS TO CHRISTIAN BELIEF,PP. 58, 64-5

Comparison of different accounts of the main events is made easy by using tables showing the statements of the four gospels as regards items of investigation. The attention of the reader is kindly drawn to concentrate on the words written in bold. They read easily the agreement and the disagreement as well as the contradiction, Thereupon one can easily judge whether those assumed events are mere conjectures or certainly true.



1. THE LAST SUPPER and THE ARREST

" And Judas Is-car i-ot, one of the twelve, went unto the chief priests, to betray him unto them.

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?

And he will show you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

And they began to be sorrowful, and to say unto

him one by one, Is it I? and another said, Is it I?

And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

And when they had sung a hymn, they went out into the mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scatterd.

And they came to a place which was named Gethsem a-ne: and he saith to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy,

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

Watch ye and pray, lest ye enter into temptation.

The spirt truly is ready, but the flesh is weak.

And again he went away, and prayed, and spake the same words.

And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come, behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go, lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

And he that betrayed him had given them a token saying, Whomsoever I shall kiss, that same is he, take him, and lead him away safely.

And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

And they laid their hands on him, and took him.

And they all forsook him, and fled".

(MARK 14: 10-50)



Comparison of The Accounts of The Last Supper and The Arrest

ITEM	MARK	MATTHEW	LUKE	JOHN
The Last Supper	the Pass-over meal 14:12	the Pass-over meal 26:17-19	the Pass-over meal 22:7	"before the feast of the Passover " 13:2-2
Role of the Disciples in preparing the Supper	"he sendeth forth two of his disciples" 14:13	he sent all his disciples 26:18-19	"he sent Peter and John" 22:8	(1) (...)
The Sign of the Traitor	"that dippeth with me in the dish" 14:20	"that dippeth his hand with me in the dish" 26:32	"the hand of him. is with me on the table" 22:21	"to whom I shall give a sop, when I have dipped it" 13:26
When did Satan enter into Judas Iscariot?	before the last supper 14:10-12	before the last supper 26:14-17	before the last supper 22:1-7	during the last supper: "after the sop Satan entered into him" 13:26-27
How did the Soldiers know Jesus?	by the kiss of Judas 14:45-46	by the kiss of Judas 26:49-50	after Judas "drew near unto Jesus to Kiss him" 22:47	when Jesus presented himself, fearlessly to them 18:4-8

(1) This sign indicates that the concerned Gospel said nothing definite as regards the point of investigation.

Time of the Arrest	after the Passover meal (Thursday evening) 14:43	after the Passover meal (Thursday evening) 26:47	after the Passover meal (Thursday evening) 22:47	before the Passover meal (Wednesday evening) 18:28
Behaviour of the Disciples in the crisis	"they all forsook him and fled" 14:50	"all the disciples forsook him and fled" 26:56	(...)	(...)

2. THE TRIALS

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes

And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.

And there arose certain, and bare false witness against him, saying.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and saith,

What need we any further witnesses?

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

AND Straightway in the morning the chief priests held a consulation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

And the chief priests accused him of many things; but he answered nothing.

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired.

And there was one named Bar-ab-bas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

For he knew that the chief priests had delivered him for envy.

But the chief priests moved the people, that he should rather release Bar-âb´bas unto them.

And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Bar-âb,bâs unto them, and delivered Jesus, when he had scourged him, to be crucified".

(MARK 14:53-64;15:1-15)

COMPARISON OF THE ACCOUNTS OF THE TRIALS

ITEM	MARK (1)	MATTHEW	LUKE	JOHN
FIRST TRIAL - Time - Magistrate	At night, immediately after the arrest (Thursday evening)	at night, immediately after the arrest (Thursday evening)	by day (Friday morning)	at night, immediately after the arrest (Wednesday evening)
	The high priest and the council 14:53-55	The high priest and the council 26:57-59	The chief priest and the council 22:66	Annas, the father-in-law to Caiaphas the chief priest 18:12-13
SECOND TRIAL - Time - Magistrate	Friday morning Pilate the governor 15:1	Friday morning Pilate the governor 27:1	Friday morning Pilate the governor 23:1	Thursday morning Pilate the governor 18:28-33
	(...)	(...)	Friday morning Herod, ruler of Galilee 23:7-11	(...)

Number of Trials

TIME	MARK	MATTHEW	LUKE	JOHN
At Night (Immediately after the arrest)	1	1	(...)	1
By Day (Following morning)	1	1	3	1
Total	2	2	3	2



3. THE CRUCIFIXION

"And the soldiers led him away into the hall, called Pre-to'ri-um" and they call together the whole band.

And they clothed him with purple, and platted a crown of thorns, and put it about his head.

And began to salute him, Hail, King of the Jews!

And they smote him on the head with a reed, and did spit upon him, and bowing their kness worshipped him.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they compel one Simon a Cy-re`ni-an, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

And they bring him unto the place Gol`go-tha, which is, being interpreted The place of a skull.

And they gave him to drink wine mingled with myrrh: but he received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified him.

And the superscripton of his accusation was written over, The KING OF THE JEWS.

And with him they crucify two thieves, the one on his right hand, and the other on his left.

And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days.

Save thyself, and come down from the cross.

Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Let Christ the King of Is`ra-el descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, E`loi, E`loi, la`ma sa-bach tha-ni`? which is, being interpreted, My God, my God, why hast thou forsaken me?

And some of them that stood by, when they heard it, said, Behold, he calleth E-li`as.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone' let us see whether E-li`as will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost.

And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

There were also women looking on afar off: among whom was Mary Mag`-da-lene, and Mary the mother of James the less and of Jo`ses, and Sa-lo`me;

Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem".

(MARK 15:16-41)



Comparison of The Accounts of The Crucifixion

ITEM	MARK	MATTHEW	LUKE	JOHN
Mockery of the soldiers (Change of clothes, Crown of thorns)	Soldiers of Pilate 15:16-20	Soldiers of Pilate 27:27-31	Soldiers of Herod 23:11	Soldiers of Pilate 19:1-5
Carrier of the Cross	'Simon of Cyrene' 15:21	'Simon of Cyrene' 27:32	'Simon of Cyrene' 23:26	Jesus himself 19:17
Drink of the Crucified (before the cry of despair)	"wine mingled with myrrh" 15:23	"vinegar mingled with glaa" 27:34	(...)	(...)
Inscription of the charge against the Crucified	"The king of The Jews" 15:26	"This is Jesus The King of The Jews" 27:37	"this is The King of the Jews" (in Greek, Latin and Hebrew 23:38	"Jesus of Nazareth The king of The Jews" (in Hebrew, Greek and Latin) 19:19-20

The two Robbers and the Crucified	both reviled him 15:32	both reviled him 27:44	One "ralied on him" while the other waw in sympathy with him 23:39-40	(...)
Time of the Crucifixion	"the third hour" 15:25	about the sixth hour 27:45	about the sixth hours 23:44	about the sixth hour 19:14
Day of the Crucifixion	Friday 15:20:42	Friday 27:35,57	Friday 23:33,54	Thursday " the preparation of the Passover" by slaying the lambs. 19:14-18
Cry of Despair on the Cross	"My God My God, why hast thou forsaken me" 15:34	"My gpd My God, why hast thou forsaken me" 27:64	"Father, forgive them, for they know not what they do" 23:34	(...)
Witnesses of the Crucifixion	"women looking on afar off" 15:40	"women beholding afar off" 27:55	"women stood afar" 23:49	"there stood by the cross his mother, and his mother's sister" 19:25



4- THE BURIAL

"And now when the even was come, because it was the preparation, that is, the day before the sabbath,

Joseph of Ar`i-ma- the``a, an honorable counselor, which also waited for the kingdom of Cod, came, and went in boldly unto Pilate, and craved the body of Jesus.

And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

And when he knew it of the centurion, he gave the body to Joseph.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

And Mary Mag`da-lene and Mary the mother of Jo`ses beheld where he was laid".

(MARK 15:42-47)



Comparison of The Accounts of The Burial

ITEM	MARK	MATTHEW	LUKE	JOHN
Who took away the body and burried it?	"Joseph of Arimathe'a" 15:43	"a rich man of Arimith'e'a named Joseph" 27:57	"a man named Joseph of Arimathe'a" 23:50-51	"Joseph of Arimathe'a and Necodemus" 19:38-39
Did he use Spices in burying the body?	NO 15:46	NO 27:59	NO 23:53	YES 19:39-40
Did Mary Magdalene and the others witness the Burial?	YES 15:47	YES 27:61	YES 23:55	NO 19:38-42
Why, then did Mary Magdalene go to the Tomb Sunday morning?	"that they might come and anoint him" with "sweet spices which they had bought" 16:1	"to see the sepulchre" 28:1	"bring the spices- and ointment- which they had prepared" 23:56;24:1	"to take him away" 20:15

Nineham says: "The story of Jesus burial was important in the early Church on two counts: first, as establishing that he had really been dead, and so had really risen from the dead; and secondly, from the point of view of the tradition about the empty tomb, it was important as establishing that the women who later found the tomb empty had not gone to the wrong

tomb, but to the one in which they had themselves seen the body placed.. This obvious connexion with the later story of the empty tomb has made some scholars suspicious of the present account." (1)



It is obvious from the above that:

-Mark, Luke and Matthew knew nothing about using spices in burying the dead body, as reported by John. That is why they (Mark and Luke) had room to say that Mary Magdalene and the others went to the tomb on Sunday morning "that they might anoint him with spices."

-John said that Joseph of Arimathaea and Nicodemus took "the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury". **If we accept this as true we should reject all what is said-by Mark, Luke and Mat**

(1) D. Nineham: SAINT MARK ,pp.432-3

thew-about Mary Magdnlene and the others as witnesses of burying the body.

Nineham says: "It is generally agreed that this verse (Mk 15:47: And Mary Magdalene and Mary the mother of Joses beheld where he was laid.) **was not originally part of the story..** The motive suggested for the visit (of the women to the tomb), however is surprising.. it is hard to credit the women with the intention of going to anoint a body **a day and two nights after death,** and most commentators echo the comment of Montefiore: The cause assigned for the vist to the grave is unliky. According to St. Mark, the body of Jesus was in fact never anointed after death (contrast John 19:40)" (2)

- The motive for the visit of the women to the tomb as suggested by Matthew ("to see the sepulchre") and by John ('to take him away') is not worthy of consideration at all.



(2)- *ibid*.pp.435;443-4

5- THE RESURRECTION

"AND when the sabbath was past, Mary Mag`dalene, and Mary the mother of James and Sa-lo`me, had bought sweet spices, that they might come and anoint him.

And very early in the omrning, the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid".

(MARK 16:1-8)



Comparison of The Accounts of The Resurrection

ITEM	MARK	MATTHEW	LUKE	JOHN
The Visitors of the Tom	Mary Magdalene Mary the mother of James and Salome" 16:1	"Mary Magdalene and the other Mary" 28:1	Mary Magdalene, Joanna Mary the mother of James and other women 24:10	Mary Magdalene" 20:1
Time of the Visit	"Very early in the morning.. at the rising of the sun" (R.S.V.: When the sun had risen. " 16:2	"as it began to dawn" 28:1	"very early in the morning" 24:1	"early when it was yet dark" 20:1
What did the Visitors see in the sepulchre?	"a young man sitting on the right side clothed in a long white garment" 16:5	"the angel of the Lord yolled back the stone from the door and sat upon it" 28:2	"two men in shining garmesnts" 24:4	"two angies in white, sitting one at the head and the other at the feet" 20:12

Message given to the Bisitors	"tell his disciples and Peter that he goeth bdfore you into Galilee" 16:7	"tell his disciples that he is risen from tje dead.. he goeth bdfore you to Galilee" 28:7	"remember how he spake unto you when he was yet in Galilee" (No Message) 24:6	"go to my brothern amd sau tp them: I am ascending to my Father and your Father, to my God and your God" 20:17
Did the Women convey th Message?	" Neither said they any thing to any man, for they were afraid" 16:8	"they departed quickly.. and did run to bring his disciples word" 28:8	"they fetrmed from the sepulchre and told all these things unto the eleven and to all the rest" 24:9	"Mary Magdalene went and said to the disi[les: I have seen the Lord, and she told them that he had said these things to her" 20:18



6. THE APPEARANCE

"Now when Jesus was risen early the first day of the week, appeared first to Mary Mag`da-lene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country.

And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen".

(MARK 16:9-14)



Comparison of The Accounts of The Appearance

ITEM	MARK (1)	MATTHEW	LUKE	JOHN
FIRST APPEARANCE -Witnesses	"Mary Magdalene and the other Mary"	"Mary Magdalene and the other Mary"	"two of them"	Mary Magdalene
	- Reaction 16:9-11	"they believed not" 28:1,10	"Jesus said to them: Do not be afraid" 24:13,16	"they did not know him" "she knew not that it was Jesus.. supposing him to be the gardener" 20:14-15
SECOND APPEARANCE -Witnesses	two of them	In Galilee the eleven disciples	sinmon	In Jerusalem (Sunday evening) The disciples except Thomas
	- Reaction 16:12-13	"they went and told the residue neither believed they them " 28:16-17	"when they saw him.. ssme dotubted " 24:34	(...) they were gald. 20:19,24

(1) The original Mark ends at 16:8 and knows nothing of the Appearance. Mark,s 16:9 - 20 are later additions, around A.D. 180

THIRD Appearance -Witnesses	In Galilee "the eleven"	(...)	In Jerusalem the disciples	In Jerusalem (after 8 days) the eleven
Reaction	"Updraided them with their unbel- ief 16:14		"they supposed that they had seen a spirit" 24:36 - 37	 20:26
FOURTH Appearance -Witnesses	(...)	(...)		At The sea of Tiberias the disciples
- Reaction				"they knew nopt that it was Jesus" 21:1,4



7- THE END of JUDAS

"When the morning was come, all people took counsel against Jesus to put him to death:

And when they had bound him, they led him away, and delivered him to Pon`ti-us Pilate the govermor.

Then Judas, which had betrayed him, when he saw that he was condemnd, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day,"

(MATTHEW 27:1-8)



"And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about a hundred and twenty,)

Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, A-celda- ma, that is to say, The field of blood".

(ACT S 1:15-19)



Comparison of The Accounts of The End of Judas

ITEM	MATTHEW	The ACTS
What did Judas do after he had betrayed Jesus?	<p style="text-align: center;">"repented himself, and brought again the thirty pieces of silver to the chief priests and elders"</p> <p style="text-align: center;">27:3</p>	<p style="text-align: center;">"Purchased a field"</p> <p style="text-align: center;">1:18</p>
How did he die?	<p style="text-align: center;">"hanged himself"</p> <p style="text-align: center;">27:5</p>	<p style="text-align: center;">"falling headlong, he burst asunder in the midst, and all his bowels gushed out"</p> <p style="text-align: center;">1:18</p>
Who bough the Field with the Reward of iniquity	<p style="text-align: center;">"the Chief priests bought with them the Potter's field, to burry strangers"</p> <p style="text-align: center;">27:6 - 7</p>	<p style="text-align: center;">Judas "purchased a field with the reward of iniquity "</p> <p style="text-align: center;">1:18</p>
Why was that Field called: The Field of Blood?	<p style="text-align: center;">Because its price was the reward of betraying "the innocent blood"</p> <p style="text-align: center;">27:4</p>	<p style="text-align: center;">because of the bloody death of Judas, as "he burst asunder in the midst and all his bowels gushed out"</p> <p style="text-align: center;">1:18</p>

John Fenton says: "The chief priests buy a plot of land for cemetery. This fulfills a prophecy which Matthew ascribes (wrongly) to Jeremiah, but was in fact from the the book of Zechariah. The death of Judas is recorded by Luke in Acts 1:18f, which partly agrees with Matthew account and partly differs from it.. Judas himself buys the field in Luke (Acts) and dies there, and that is why it is called "Field of Blood".

Either Matthew and Luke had independant access to similar stories about Judas, or Luke has abbreviated Matthew's account and made alterations."(1)



(1) J. Fenton: St. Matthew, p.431

CERTAINTIES and PROBABILITIES

According to the testimonies of The New Testament, one can make the following summary, as regards:

1. The CRUCIFIXION

1. The "band of men and officers" who came to arrest Jesus did not know him in person. So, they had to use a secret agent, one of his disciples, Judas Iscariot, to identify him by a kiss

2. They came with "lanterns and torches", for it was night. It is probable that they might have missed him.

3. It is certain that at the critical hours "all the disciples forsook him and fled."

4. There is nothing certain of the trials: their number, their sequence, what was going on...

5. The witnesses of the crucifixion were "women beholding afar off."

6. **They are not sure of the Day of The Crucifixion. According to Mark, Matthew, and Luke, it was Friday , but according to John it was Thursday, before the Passover meal ! This big disagreement is sufficient to distrust the story of the Crucifixion.**

7. **It is certain that both Jesus and Judas Iscariot have disappeared in the same circumstances**

II. The RESURRECTION

1. The hero of the story of the resurrection was Mary Magdalene "out of whom he had cast out seven demons."

2. If we accept what John said about using spices in burying the body by Joseph of Arimathaea and Nicodemus, then Mary Magdalene was not a witness of the burial and did not know where "he was laid". Consequently she could have gone to a wrong tomb which was empty, and gave the nucleus of the resurrection narratives which were based on mere conjectures.

3. If Jesus was crucified on Friday, buried before sunset that very day, and was risen from the dead on Sunday "very early in the morning, when it was yet dark", then he would have been buried in the heart of the earth for only: **one day and two nights**. This creates a false prophecy attributed to Jesus by the Gospel writers: "**For as Johnah was three days and three nights in the belly of the whale, so will the son of man be three days and three nights in the heart of the earth-** Mt. 12: 39-40". This wording is common in the gospels and is frequently repeated at more than one place in the same gospel.



III. The APPEARANCE

1. Mark, the original, knows nothing of the appearance of Jesus.

2. All his disciples and friends: Peter, John, Mary Magdalene and the others, did not know that man who was supposed to have appeared to them in the person of Jesus. Mary Magdalene "supposed him to be the gardner" while his other disciples "knew not that it was Jesus", "Supposed that they had seen a spirit", "They believed not" and "when they saw him, some doubted.

3.It is certain that nothing is certain, and there is nothing but mere conjectures.



LIGHT in THE DARKNESS

Thorough investigation of: the Crucifixion, the Resurrection and the Appearance, as recorded in the Gospels, leads to darkness of doubts, uncertainties and misbeliefs. But there is still a trace of light in the Bible which leads to the correct solutions to all these problems.

Now, let us see what the Bible says of the following topics.

I. Jesus Christ Resisted All Attempts to Kill Him

1. "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him-Jn 7:1".

2. "Now about the midst of the feast Jesus went up into the temple, and taught: Did not Moses give you the law, and yet none of you keepeth the law? why go you about to kill me?..

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abramam's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Jn 7:14,19;8:39-40".

3. "Then from that day forth they took counsel together for to put him to death. Jesus therefore walked

no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.- Jn 11:53-54."

4. The gospels show that in the last hours, Jesus was overwhelmed by a terrible nightmare whenever he thought of being killed. This is evident from the following:

(1) Just before the arrest, his last prayer was:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast send."

This monotheistic prayer was directly followed by words meaning that his mission has been accomplished: "I have glorified thou on the earth: **I have finished the work which thou gavest me to do.** Jn 17:3-4".

Who dare to deny, then, that the mission of Jesus has been completed before the crucifixion?!

(2) In the garden: every scene asserts his refusal to be killed, and shows clearly how he was terrified when he felt that he was about to be hunted. "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed saying, O my Father, if it be possible, let **this cup pass from me..**

And there appeared an angel unto him from heaven, strengthening him, And being in an agony he prayed more earnestly. and his sweat was as it were great drops of blood falling down to the ground-Mt 26:37-39, Lk 22:43-44".

(3) On the trials: "The elders of the people and the chief priests and the scribes came together and led him into their council, saying:

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; And if I ask you, ye will not answer me, nor let me go. Lk 22:66-68".

Assuming that that man on trial was Jesus, this shows clearly, that he was asking for being set free and not to be killed.

(4) Coming to the last testimony, the gospels attribute to the crucified, in his last breath, his cry of despair:

"My God, my God, why hast thou forsaken me?! MK 15:34".

Who, hearing this cry of despair, can claim then with Paul, that the crucified: "gave himself a ransom for all-1 Tim 2:6?!"

Surely that desperate crucified who uttered this cry

of despair on the cross was somebody other than Jesus Christ who said it openly and confidently:

"And he that sent me is with me: the Father hath not left me alone-Jn 8:29".

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me-Jn 16:32".



It is certain now that the true Christianity of Jesus Christ and the true salvation has nothing to do with the Crucifixion. Suffice it to read these verses:

"Pure religion and undefiled before God and the Father is this, To visit the Fatherless and widows in their affliction, and to keep himself unspotted from the world..

Thou believest that there is one God: thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Jas 1:27,2:19-20"



II. Prophecies of The Christ That: HE WILL BE SAVED FROM KILLING

1. "The pharisees heard that the people murmured such things concerning him, and the Pharisees and the chief priests sent officers to take him.

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me, ye **shall seek me and shall not find me: and where I am thither ye cannot come**-Jn 7:32-34".

This statement is clear in telling the Jews that when they seek him for killing they will fail "to take him", because he will go to a place where they cannot follow him. He will go up into heaven, in a manner similar to Elijah.

The Jews understood that he was speaking of a special place, very hard to be reached. "Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? -Jn 7:35".

2. In his last controversy against the scribes and the Pharisees, Jesus Christ prophesied that they will not see him again till his second coming "with power and great glory." The challenge is big and clear from his statement: "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh

in the name of the Lord-Mt 23:39"

John Fenton says: "These verses are the last words of Jesus to the crowds in this Gospel.. Jesus himself will not be seen again by the crowds until he comes in glory, and then it will be too late for them to repent: (1)

But that crucified man was seen, once again by all, in the hands of his enemies, on the trials, and finally as a dead body on the cross.

This proves that the crucified man was somebody other than Jesus Christ who made this announcement.

3. Luke, has recorded something more clear and worthy of full consideration, He wrote: "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I ask you, ye will not answer me, nor let me go.

Hereafter shall the Son of man sit on the right hand of the power of God.-Lk 22:66-69".

This statement: "Hereafter shall the Son of man..." has been uttered during one of the trials, that is to say: **before the judgement, the crucifixion, the burial, the resurrection and the appearance.**

The gospels and the Acts say that the ascension of Christ and "sitting on the right hand of the power of

(1) j. Fenton: Saint Matthew,p.377

God" did not occur before many days, from the resurrection.

According to John, when Jesus appeared to Mary Magdalen, he said to her: "Touch me not; for I am not yet ascended to my Father.-Jn 20:17".

And according to Luke in his Acts, the ascension was not before 40 days, at least, from the resurrection: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach; Until the day in which he was taken up, after that through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them **forty days**.. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Ac 1:1-9".

Now, it is clear that the man on trial who asserted that the ascension of the Son of man has occurred from that moment on should be somebody other than the man who appeared to Mary Magdalene two or three days after the crucifixion and told her that he had "not yet ascended to his Father".

The solution of this contradiction is found in the fact that the man on trial, who uttered those words,

was the traitor, Judas Iscariot. When they came to arrest Jesus, something unexpectedly happened and caused "the band of men and officers to "go backward and fall to the ground," as John and John only, has recorded. At that very moment, Jesus Christ was ascended into heaven, like Elijah: "for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up-Mt 4:6."

After the band of men and officers had recovered from the shock, they could never go back empty-handed.

They arrested Judas Iscariot and led him back to the chief priest and Pharisees.

Judas was a witness to the deliverance of his Master, and saw with his own eyes the ascension of the Christ into heaven. That is why when they asked him:
:Art thou the Christ? tell us"

Judas said unto them: "If I tell you, ye will not believe" that I am not the Christ whom ye seek. "And if I also ask you, ye will not answer me, nor let me go."

I, Judas, tell you that: "from now on (not after 3 days or 40 days) the Son of man, Jesus Christ, shall sit on the right hand of the power of God" He is not now on earth. He is in heaven.



III. Prophecies of The Psalms that:

THE CHRIST WILL BE SAVED FROM KILLING

I had the opportunity to treat this subject somewhat in detail. (1) Now, let us have the head lines of this study in its seven elements, as foretold by the Psalms.

1. The Chiefs Of The Jewish Priesthood Consprrie Against The Christ To Kill Him:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying: Let us break their bands asunder, and cast away their cords from us. -2-2-3"

2. The Conspirators Use An Agent, One Of The Christ's Disciples:

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.-55:12-14"

3. When The Christ Feels The Approaching Danger, He Is Terrified And His Soul Becomes Very Sorrowful Even Unto Death. He Finds no Refuge Except In God To whom He Cries Earnestly Praying For Deliverance and Safety:

(1) See: The Christ, by the author, CAIRO, 1985, pp. 135-180

"Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

And I said, Oh that I had wings like a dove!for then would I fly away, and be at rest.-55:5-7."

"Have mercy upon me, O Lord; for I am weak: O Lord heal me; for my bones are vexed. My soul is also vexed: but thou, O Lord, how long ?..

For in death there is not remembrance of thee: in the grave who shall give thee thanks? -6:2-5."

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth? -30:9."

4. Then, The Christ Curses His Betrayer:

"Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. -109:6-8."

5- God Answers The Christ And Delivers Him, As The Plot Is To Fail Completely:

"The Lord will deliver him in the time of trouble The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou will not deliver him unto the will of his enemies. -41:1-2."

"When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me..

I will render praise unto thee.

For thou has delivered my soul from death 56:9-13."

"Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand-20:6."

"I called upon the Lord in distress: the Lord answered me and set me in a large place. I shall not die, but live, and declare the works of the Lord.

The Lord hath chastened me sore: but he hath not given me over unto death. -118:5,18."

6. And God Curses That Traitor Who Drinks The Cup Of death Which He Took Part In Preparing For His Master:

"He hath also prepared for him the instrument of death; he ordaineth his arrows against the persecutors..

He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. -7:13-16"

7. Wonderful, Indeed, Is The Means Of Christ's Deliverance, For God: "Sets him in a broad place where he will only look with his eyes and see the recompense of the wicked:

"For He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands. -91:11-12".

"I will cry unto God most high; unto God that per

formeth all things for me.

He shall send from heaven, and save me-57:2:3".

"For in the time of trouble he shall hide me, in his pavilion: in the secret of his tabernacle shall he hide me' he shall set me up upon a rock. 27:5".

"And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room..

Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. 31:8,21".

All these seven elements of the prophecies of the Psalms when read together, they prove clearly that: **The Christ will be saved from killing. He will not die, but he will live. The traitor will be killed instead of the Christ by the same 'instrument of death', the cross which he has prepared for him .**



CONCLUSIVE JUDGEMENT

In His Last Word to all mankind, The Holy Qur'an, God has informed us of the true state of matters concerning belief in the crucifixion of Christ.

"They killed him not; Nor crucified him; But so it was made to appear to them; And those who differ therein are full of doubts; With no (certain) knowledge; But only conjecture to follow.

For of a surety, they killed him not.

Nay, God raised him up unto Himself; And God is Exalted in Power, Wise". (S.IV:157-8).

We have already seen that none of the gospel writers knew what had exactly happened. They, all, wrote and compiled according to their beliefs and the current traditions of their days.

The result of this is: contradictions, uncertainties, and misbeliefs.

John Marsh, in his commentary on the gospel of John, under the title: **"The Impossibility of Certainty"**, writes:

"In coming to a discussion of the interesting and complicated questions about the fourth evangelist and his gospel, one admission is properly and profitably made at the start: there is no problem of 'introduction' about which a certain solution can be found.

Who was the 'John' named as the author? Where did he live? For what audience did he write? What sources did he use? When was his work written? About all these questions and about a good many more, there are divergent judgements sometimes put forward with great assurance; **yet non can claim certainty.**" (1)

Moreover, more than 125 eminent scholars of Christianity, of the highest degree, have assured the principle of: "The Impossibility of Certainty',as regards other books of the Bible in their introduction to the famous world translation of the Bible known, in French, under:

TRADUCTION OECUMENOQUE DE LA BIBLE, Paris, 1984 (T.O.B)

The following gives some hints of their introduction as regards: the true historicity of the gospels and the creditability of the text of the new Testament.



THE GOSPELS

"All the contents of the gospels cannot be historically verified"

(P.33)

(1) J.Marsh : St .John .p . 20

"Before A.D 140 there is no evidence that any collection of evangelical writings were known, and none of these writings, as well, has ever shown to be more than any other normal book.

Only in the second half of the first century, there appeared evidences, which became gradually clear, that there existed some collections of the gospels and that their authority gained acknowledgement progressively." (P.15)

"Around A.D 170 the four gospels were considered to have acquired the position of the canonical literature even though this term has never been used until that time." (P.16)

"The reader of the present time, worried about the precision and keen to know the truth of the recorded

events, gets confused by these gospels which appear to him in a disconnected form, with their plan lacking uniformity, their contradictions which are not overcome and their disability to answer all asked questions." (P.31)



THE TEXT

"All copies of The New Testament that came to us are not identical. They contain variances of different importance, but their number is, however, big. The

text of The New Testament has been copied and copied, during long centuries, by scribes of different competence, and of whom none was impeccable of different kinds of faults which made his copy, whatever one's utmost has been done, never conform perfectly to his model. **In addition to that, a certain number of scribes tried sometimes, with good intention, to correct passages of their model which appeared to them to suffer distinct faults or which lack theological precision. So, they introduced into the text new readings which are almost wrong. It is obvious that transformations introduced by the scribes across centuries have accumulated one on another. Thus, the text that finally reached the epoch of printing was charged with diverse corruptions which manifest themselves by the presence of a considerable number of variant readings"** (P.20)

"It is our misfortune that the Fathers have frequently cited from memory, without paying much attention to exactness. So it is not always possible to have full confidence in the information that they transmit to us." (P.21)

"In any case, it is impossible to hope going back to the original text itself" (p.20)



WHAT DOES THIS MEAN ?

Fifteen centuries ago, The Last Word of God to mankind, The Holy Qur'an was revealed to prophet Mohammad. It spoke of many things as it spoke of the Bible: its scribes, what they did, how honest they were as guardians to the Words of God revealed to Moses and the prophets after him, and finally its contents as supposed to be true Words of God.

The following gives some examples of what The Qur'an has already said of the Bible and became now generally accepted by the Church and scholars of Christianity.

"They change the words from their (right) places, and forgot a good part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them." (S.V:13)

"And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

Then woe to those who write the Book with their own hands, and then say: 'This is from God'.. Woe to them for what their hands do write, and for the gain they make thereby." (S.II:78-79)

"And with those who say: Lo! we are Christians, We made a covenant, but they forgot a part of what

thereof they were admonished. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork". (S.V14)

"Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of the truth." (S.X:37)

This last Qur'anic verse reminds us of what the introduction to the Acts of the French Bible, TOB, says:

"To read an old book, one should verify its text. As to the case of verifying the text of the Acts, it is a very complex problem.: (P.357)

"Criticism may discover, here or there, some discordances or tensions in the narratives. This seem to be due to: either uncertainties or lack of information at the hands of the author, or because of an intention induced him to modify and interpret the information he had." (P.359)



What does this mean?!

This means that the author of the Acts, as well as the authors of the other books of the New Testament, have **'followed naught but conjecture.'**

This gives a clear proof to the Christians to believe

in what the Qur'an says of the Christ, as:

"They killed him not; Nor crucified him. But so it was made to appear to them; And those who differ therein are full of doubts; With no (certain) knowledge; But only conjecture to follow.

For of a surety, they killed him not." (S.IV:157)

Consequently, there is no room to speak of Resurrection and Appearance because "conjecture avails nothing against truth."



"They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Childern of Israel, worship Allah, my Lord and your Lord. Lo! who so ascribeth partners unto Allah, for him Allah hath foribddin Paradise. His abode is the Fire. For evil-doers there will be no helpers.

They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God.

If they desist not from so saying a painful doom will fall on those of them who disbelieve.. Say: O People of the Scripture (the Bible)! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road." (SV:72-73,77)

Thanks to Allah, the One God!

Last but not least, the trinity formula of 1 Jn 5:7- 'For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one'- **has been deleted from the latest translations of the Bible (the English R.S.V. and the Frech T.O.P) as it was a false insertion of an unknown scribe.**

This verse was the only proof of the trinity belief through centuries. But now the foundation of this belief is completely shaken. Many distinguished scholars began to acknowledge the reality: "That Jesus was - as 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. This recognition is called for in the interests of truth..**

Let it then be said (those seven scholars say) that **our hope is to release talk about God and about Jesus from confusions thereby freeing people to serve God in the Christian path with greater integrity."** (1)



(1) John Hick (& others): The Myth of God Incarnate, pp.ix-x

Now, to release talk about God and about Jesus from confusions, it will be quite sufficient to read the following verses of the Gospels with open eyes, and understand their simple meanings with open minds:

● **"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent - Jn 17:3"**

This simply states:

No god but God; Jesus Christ is the Messenger of God.

This is the belief of all Muslims.

● **"Jesus answered them and said: My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of my self - Jn 7:16-17"**

● **"And one of the scribes came.. and asked him: Which is the first commandment of all? And Jesus answered him: The first of all commandment is, Hear, O Israel: The Lord our God is one Lord.**

And thou shalt love the lord thy God with all thy heart.. And the second is like namely this: Thou shall love thy neighbour as thyself..

And the scribe said unto him, Well, Master, thou hast said the truth: For there is one God; and there is none other but He..

And when Jesus saw that he answered dis

creetly, he said unto him: Thou art not far from the kingdom of God - Mk 12:28-34"

● **"And when he was gone forth into the way, there came one.. and asked him: Good Master, what shall I do that I may inherit eternal life?**

And Jesus said unto him: Why callest thou me good?! there is none good but one, that is God - Mk 10:17-18"

● **"I can of mine own self do nothing - Jn 5:30"**

● **"Jesus said unto them: A prophet is not without honour, but in his own country and among his own kin and his own house.**

And he could there do no mighty work - Mk 6:4-5"

● **"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father - Mk 13:32"**

● **"Ye call me Master and Lord; and ye say well; for so I am - Jn 13:13"**

● **Last but not least, Jesus declared that he and God are two: they are not one.**

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of my self, and the Father that sent me beareth witness of me - Jn 8:17-18"

This is the right way leading to 'release talk about God and about Jesus from confusions': to believe that **God and Jesus Christ are 2**

They are not 1

And with greater reason: the 3 Persons: The Father, The Word and The Holy Spirt - can never be 1



The **ENCYCLOPEDIA AMERICANA** says: "**Unitarianism** as a theological movement began much early in history, **indead it antedated Trinitarianism by many decades**. Christianity derived from Judaism and Judaism was strictly Unitarian. The road which led from Jerusalem to Nicea (A.D.325) was scarcely a straight one. Fourth century Trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, on the contrary, a deviation from this teaching. It therefore developed against constant Unitarian, or at least anti-Trinitarianism opposition, and it was never wholly victorious." (2)

Now, to talk about God away from all confusions, the very truth is to say and believe that:

"He is God, The One and Only; GodThe Eternal, Absolute; He begetteth not, Nor is He begotten;

(2) ENC. AMR., 1959, Vol.27,p,294

And there is none like unto Him"

(S.CXII)

"Glory to thy Lord, The Lord of Honour and Power! (He is) free from that they ascribe (to Him)! And Peace on the Apostles! And Praise to God, The Lord of the Worlds." (S.XXXVII:180-182)



APPENDIX

INTRODUCTION AUX ÉVANGILES SYNOPTIQUES

"Il est certain qu, à travers la tradition, et bien que tout le contenu des évangiles ne puisse être historiquement vérifié.." (P.33)

"Avant 140, il n'existe en tout cas aucun témoignage selon lequel on aurait connu une collection d'écrits évangélique . Il n'est pas fait état non plus d'un quelconque caractère normatif attaché à l'un de ces ouvrages. Ce n'est que dans la seconde moitié de ce siècle qu'apparaissent des témoignages de plus en plus clairs sur l'existence d'une collection d'évangiles et sur l'autorité qui lui fut progressivement reconnue". (P.15)

"On peut considérer que les quatre évangiles ont, vers 170, acquis le statut de la littérature canonique, même si le mot n'a jamais été prononcé jusque-là". (p.16)

."Le lecteur moderne, soucieux de précisions et toujours à la recherche de fait établis et contrôlés, est déconcerté par cette littérature qui lui paraît décousue, dont le plan manque de continuité, dont les contradictions semblent insurmontables et qui ne peut répondre à toutes les questions qu'on lui pose." (P.31)

"Les évangélistes ont ainsi recueilli et mis par écrit, selon leur perspective propre, ce que leur était donné par les traditions orales" (P.32)

LE TEXTE DU NOUVEAU TESTAMENT

"Toutes les copies du Nouveau Testament qui nous sont parvenues ne sont pas indentique. Bien au contraire on peut discerner entre elles des différences qui sont d'importance variable mais dont le nombre, en tout cas, est très considérable..

Le texte du Nouveau Testament fut en effet pendant de longs siècles copié et recopié par, des scribes plus ou moins compétents mais dont aucun, en tout cas, n'était à l'abri des défaillances de tous orders qui font qu'aucune copie, aussi siognée soit elle n'est jamais parfaitement confmés à son modèle. A cela, il faut ajouter qu'un certain nombre de scribes, animés des meilleures intentions, ont parfois cherché à corriger des passages de leur modèle qui leur paraissaient souffrir soit d'erreurs caractérisées, soit d'un manque de précision théologique. Ce faisant, ils ont introduit dans le texte des variantes inédites, presque toujours fautives..

Il va de soi qu'au cours des siècles, les transformations, introduites par les scribes se sont ajoutées les unes aux autres, aussi le texte finalement parvenu à l'époque de l'imprimerie est-il chargé de diverses corruptions qui se traduisent par la présence d'un nombre très considérable de variantes." (p.20)

"Il est, de toute manière, hors de question d'espérer

remonter jusqu'au texte original lui-même."
(P.20).

"Malheureusement pour nous, les Pères citaient le plus fréquemment de mémoire et sans beaucoup de rigueur, en sorte qu'il n'est pas toujours possible d'avoir pleine confiance dans les renseignements qu'ils transmettent."
(P.21)



LE TEXTE DES ACTES

"Pour lire une oeuvre ancienne, il faut établir son texte, et dans le cas des Actes, cet établissement est un problème assez complexe."
(P.357)

"Cette critique peut enregistrer, ici ou là, des discordances ou des tensions dans les récits qui semblent bien correspondre soit à des incertitudes ou à des lacunes dans les informations de l'auteur, soit à des intentions qui l'ont amené à modifier ou à interpréter les données que lui fournissaient les sources."
(P.359).



About The Author

- Ret. Major - General Ahmad AbdelWAHAB
- Born in Egypt, 1930
- Graduated from the Faculty of Engineering, Cairo University, 1954.
- Served in The Armed Forces until retirement in 1980.
- Worked with the United Nations, after retirement, for some years.
- Interested in comparative religions since his teens; realised very early that inherited religious belief without conviction backed by proof is nothing but mere sentimentalism.
- He wrote more than ten books, in Arabic, English and French, mostly on comparative religions. Some of them have been translated, wholly or partly, into other languages as: French, German and Spanish.



By The Same Author

●THE CHRIST: as seen in The Sources
of The Christian Beliefs (pp.213).
Whaba Bookshop, 14 Al-Gomhouriah
St., CAIRO, EGYPT

●In French:

DIALOGUE TRANSTEXTUEL

entre

Le Christianisme et L'Islam (pp.402)
Editions du Centre Abaâd Islamique de
Recherches et d'Etudes, 1987
6, Rue Baudin, 93400 Saint Ouen,
PARIS, FRANCE

Photocomposition and Printing in EGYPT
by : al .Torath al -Islami Press, CAIRO
Tel : (202) 355 47 24
Fax : (202) 355 38 38

بسم الله الرحمن الرحيم

تم تحميل الملف من

مكتبة المهتدين الإسلامية لمقارنة الأديان

The Guided Islamic Library for Comparative Religion

<http://kotob.has.it>

<http://www.al-maktabeh.com>



مكتبة إسلامية مختصة بكتب الاستشراق والتنصير
ومقارنة الأديان.

PDF books about Islam, Christianity, Judaism,
Orientalism & Comparative Religion.

لائسونا من صالح الدعاء

Make Du'a for us.