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CHAPTER – 4

THE POINTS MENTIONED IN THE FOUR TRADITIONAL GOSPELS ONLY

1. Contradictions in the Four Traditional Gospels

The Bible, especially the New Testament, was not put together until the 4th century (CE), and under very suspicious conditions, there were controversies, and many books formerly accepted by prominent church fathers were deleted, books that contradict the present form of Pauline Christianity, were burnt and the believers in the non-Pauline truths were martyred, in horrendous ways, because they stood up for the Truth as taught by Jesus Christ (PBUH) and these teachings all contradicted the Pauline concept of Christianity.1 However, nobody except St. Barnabas successfully dared to oppose the St. Paul as is clear from the Book of Acts of Apostles.

The following points are uniquely mentioned in the Four Traditional Gospels. Though somebody may think these points as the unique contribution of the Four Traditional Gospels yet to everybody astonishment, these points contradict each other in the Four Traditional Gospels. Let us know the reality. The following is the record of contradiction:

From which son of David Jesus Christ (PBUH) descended?

(a) Solomon

"And Jesse begat David the king; and David the king begat Solomon of

(b) Nathan

"Which was the son of Me’le-a, which was the son of Me’nan, which was

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Who was the father of Shealtiel?

(a) Jechoniah

“And after they were brought to Babylon, Jech-o-ni’as begat Sa-la’thi-el; and Shealtiel begat Zo-rob’a-bel;”

Matthew 1:12

(b) Neri

“Which was the son of Jo-an’na, which was the son of Rhe’sa, which was the son of Zo-rob’a-bel, which was the son of Sa-la’thi-el, which was the son of Ne’ri.”

Luke 3:27

Which son of Zerubbabel was an ancestor of Jesus Christ (PBUH)?

(a) Abiud

“And Zo-rob’a-bel begat A-bi’ud; and A-bi’ud begat E-li’a-kim; and E-li’a-kim begat Azor;”

Matthew 1:13

(b) Rhesa

“Which was the son of Jo-an’na, which was the of Rhe’sa, which was the son of Zo-rob’a-bel, which was the son of Sa-la’thi-el, which was the son of Ne’ri,”

Luke 3:27

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Who was the father of Joseph, husband of Mary?

(a) Jacob

“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

Matthew 1:16

(b) Heli

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of He’li.”

Luke 3:23

How many generations were there from the Babylonian exile to the Christ?

(a) Fourteen.

“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

Matthew 1:17

(b) Thirteen.

“And after they were brought to Babylon, Jech-o-ni’as begat Sa-la’thi-el; and Sa-la’thi-el begat Zo-rob’a-bel; And Zo-rob’a-bel begat A-bi’ud; and A-bi’ud begat E-li’a-kim; and E-li’a-kim begat Azor; And Azor begat Sa’doc; and Sa’doc begat A’chim; and A’chim begat E-li’ud; And E-li’ud begat E-le-a’zar; and E-le-a’zar begat Mat’than; and Mat’than begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

Matthew 1:12-16

Was the life of baby Jesus Christ (PBUH) threatened in Jerusalem?

(a) Yes, so Joseph fled with him to Egypt and stayed there until Herod

(b) No. The family fled nowhere. They calmly presented the child at the
died.

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he [Joseph] took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”

Matthew 2:13-15

Jerusalem temple according to the Jewish customs and returned to Galilee.

“And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord: (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;)............And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.”

Luke 2:21-40

Did John the Baptist recognize Jesus Christ (PBUH) before his baptism?

(a) Yes  |  (b) No

“Then cometh Jesus from Galilee “And John bare record, saying, I
to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?"  
Matthew 3:13-14

When Jesus Christ (PBUH) entered Capernaum he healed the slave of a centurion.\(^3\) Did the centurion come personally to request Jesus Christ (PBUH) for this?

(a) Yes.  
(b) No. He sent some elders of the Jews.

"Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, Saying, "Lord, my

...sent unto him the elders of the Jews, beseeching him that he would come and

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\(^3\) **Capernaum** (Hebrew: *Kfar Nahum*, "Nahum's village") was a settlement on the shore of the Sea of Galilee. The site is a ruin today, but was inhabited from 150 BC to about AD 750. The town is mentioned in the New Testament: in the Gospel of Luke it was reported to have been the home of the apostles Peter, Andrew, James and John, as well as the tax collector Matthew. In Matthew 4:13 the town was reported to have been the home of Jesus himself. According to Luke 4:31-44, Jesus taught in the synagogue in Capernaum on the sabbath days. In Capernaum also, Jesus allegedly healed a man who had the spirit of an unclean devil and healed a fever in Simon Peter's mother-in-law. According to Matthew 8:5-13, it is also the place where a Roman Centurion asked Jesus to heal his servant. A building which may have been a synagogue of that period has been found beneath the remains of a later synagogue. Although *Kfar Nahum*, the original name of the small town, means "Nahum's village" in Hebrew, apparently there is no connection with the prophet named *Nahum*. In the writings of Josephus, the name is rendered in Greek as “Καφαρναούμ (Kapharnaoûm)”. In Arabic, it is called *Talhum*, and it is assumed that this refers to the ruin (*Tell*) of *Hum* (perhaps an abbreviated form of *Nahum*) (Tzaferis, 1989). Capernaum is situated on the north shore of the Sea of Galilee near one of the main highways connecting Galilee with Damascus. In 1986 the water of the lake reached an unusually low point. At that time, an ancient fishing boat was discovered that has been claimed to date from the first century BC. The vessel was 8 meters long and was preserved in the mud of the lake. After a difficult unearthing process that had to be completed before the water rose again, the excavated boat was put on display in its modern-day position near the kibbutz Ginosar. In March 2000, John Paul II visited the ruins of Capernaum during his visit to Israel.
servant is lying at home paralyzed, dreadfully tormented.”

Matthew 8:5-6

Jesus Christ (PBUH) saw a man sit at the tax collector’s office and called him to be his disciple. What was his name?

(a) Matthew

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the tax office. And He saith unto him, “Follow Me.” so he arose, and followed Him.”

Matthew 9:9

(b) Levi

“And as He passed by, He saw Levi the son of Alphaeus sitting at the tax office, and He said unto him, “Follow Me”. And he arose and followed Him.”

Mark 2:14

Luke 5:27

Was Jairus’ daughter already dead when Jesus met him?

(a) Yes.

“While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter has just died: but come and

(b) No.

“And besought him greatly, saying, My little daughter is at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and
lay thy hand upon her, and she shall live."

Matthew 9:18

Who was the tenth disciple of Jesus Christ (PBUH) in the list of twelve?

(a) Thaddaeus

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.”

Matthew 10:1-4

(b) Simon called Zelotes,

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.”

Luke 6:12-16

“And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he
surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.”

Mark 3:13 -19

Did Jesus Christ (PBUH) allow his disciples to keep a staff on their journey?

(a) Yes.

“And commanded them that they should take nothing for their journey, 

save a staff only; no scrip, no bread, no money in their purse:”

Mark 6:8

(b) No.

“Provide neither gold, nor silver, nor brass in your purses,”

Matthew 10:9

“And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.”

Luke 9:3

Was John the Baptist Elijah who was to come?

(a) Yes.

“ And if ye will receive it, this is

“And this is the record of John,
Elijah, which was for to come.”

Matthew 11:14

“And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.”

Matthew 17:10-13

Did Herod think that Jesus Christ (PBUH) was John the Baptist?

(a) Yes.

“At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.”

Matthew 14:1-2

(b) No.

“And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.”

Luke 9:9
Did Herod want to kill John the Baptist?

(a) Yes

"And although he [Herod] wanted to put him to death, he feared the multitude, because they counted him as a prophet."

Matthew 14:5

(b) No. It was Herodias, the wife of Herod who wanted to kill him. But Herod knew that he was a righteous man and kept him safe

"For Herod feared John, knowing that he was a just man and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly."

Mark 6:20

When Jesus Christ (PBUH) walked on water how did the disciples respond?

(a) They worshipped him, saying, "Truly you are the Son of God"

"Then they that were in the ship came and worshipped Him, saying, "Truly you are the Son of God."

Matthew 14:33

(b) "They were utterly astounded, for they did not understand about the loaves, but their hearts were hardened"

"And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they were utterly astounded, for they did not understand about the loaves, but their
hearts were hardened.”
Mark 6:51-52

How did Simon Peter find out that Jesus was the Christ?

(a) By a revelation from heaven

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”
Matthew 16:17

(b) His brother Andrew told him

“One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.”
John 1:40-41

On how many animals Jesus Christ (PBUH) rode into Jerusalem?

(a) One - a colt

“And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.”
Mark 11:7

(b) Two - a colt and an ass

“And brought the ass, and the colt, and put on them their clothes, and they set him thereon.”
Matthew 21:7

“And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.”
Luke 19: 35
Did Jesus Christ (PBUH) cleanse the temple that same day when he entered Jerusalem?

(a) Yes.

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,”

Matthew 21:12

(b) No. He went into the temple and looked around, but since it was very late he did nothing. Instead, he went to Bethany to spend the night and returned the next morning to cleanse the temple

“And Jesus entered into Jerusalem, and into the temple. And so when he had looked around at all things, as the hour was already late. He went out to Bethany with the twelve.”

Mark 11:11

The Gospels say “Jesus cursed a fig tree”. Did the tree wither at once?

(a) Yes.

“And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you ever again.” Immediately the fig tree withered away.”

Matthew 21:19

(b) No. It withered overnight.

“And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it........And in the morning, as they passed by, they saw the fig tree dried up from the roots.”

Mark 11:13-20
What did Jesus Christ (PBUH) say about Peter’s denial?

(a) “The cock will not crow till you have denied me three times.”

“Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the cock will not crow till you have denied Me three times.”

John 13:38

(b) “Before the cock crows twice you will deny me three times” (Mark 14:30). When the cock crowed once, the three denials were not yet complete (see Mark 14:72). Therefore prediction (a) failed.

“Jesus said to him, “Assuredly, I say to you that today, even this night, before the cock crows twice you will deny Me three times”

Mark 14:30

“A second time the cock crowed. Then p[eter called to mind the word that Jesus had said to him. “Before the cock crows twice, you will deny Me three times.” And when he thought about it, he wept.”

Mark 14:72

Did Judas Iscariot kiss Jesus Christ (PBUH)?

(a) Yes.

“Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and Judas kissed him. And Jesus said unto him, Friend,

(b) No. Judas Iscariot could not get close enough to Jesus Christ (PBUH) to kiss him.

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus
wherefore art thou come? Then came they, and laid hands on Jesus and took him.”

Matthew 26:48-50

therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground........Then the band and the captain and officers of the Jews took Jesus, and bound him,“

John 18:3-12

Did Jesus Christ (PBUH) bear his own cross?

(a) Yes. (b) No.

“And He bearing His cross went out to a place called the Place of a Skull, which is called in the Hebrew Golgotha,”

John 19:17

“And when they had mocked Him, they took the robe off from Him, and put His own clothes on Him, and led Him away to be crucified Him. Now as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.”

Matthew 27:31-32

What did Jesus Christ (PBUH) say about bearing his own witness, According to the Gospel of John?

(a) My testimony is not true (b) My testimony is true

“Jesus answered and said to them, “Even
“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of Myself, my testimony is not true.”

“If I do bear witness of Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.”

John 5:30-31

John 8:14

Where was Jesus Christ (PBUH) at the sixth hour on the day of the crucifixion?

(a) On the cross

“...and they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.”

Mark 15:23-25

(b) In Pilate’s court

“And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.”

John 19:14-16

The gospels say that two thieves were crucified along with Jesus Christ (PBUH).

Did both thieves mock Jesus Christ (PBUH)?

(a) Yes.

“Let Christ the King of Israel

(b) No. One of them mocked Jesus Christ (PBUH), the other defended Jesus Christ (PBUH)
descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.”

Mark 15:32

“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”


“My God, my God, why hast thou forsaken me?” In what language did Jesus Christ (PBUH) speak when he said?

(a) Hebrew: the words are “Eli, Eli ...”

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Matthew 27:46

(b) Aramaic: the words are “Eloi, Eloi...”

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”

Mark 15:34
Did Jesus Christ (PBUH) pray to The Father to prevent the crucifixion?

(a) Yes.

“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:* nevertheless not as I will, but as thou wilt.”

Matthew 26:39

(b) No.

“So is my soul troubled; and what shall I say? *Father, save me from this hour:* but for this cause came I unto this hour.”

John 12:27

What were the last words of Jesus Christ (PBUH) before his death?

(a) “*Father, into thy hands I commit my spirit!*”

“And when Jesus had cried with a loud voice, He said, “Father, into thy hands I commit my spirit!” And having said this, He breathed His last.”

Luke 23:46

(b) “It is finished!”

“When Jesus therefore had received the vinegar, He said, “*It is finished!*” And He bowed His head, and gave up the spirit.”

John 19:30
Did Jesus Christ (PBUH) die before the curtain of the temple was torn?

(a) Yes.

“And Jesus, when he had cried again with a loud voice, and yielded up His spirit. Then, behold, the curtain of the temple was torn in twain from the top to the bottom; and the earth did quake, and the rocks rent”

Matthew 27: 50-51

“Then the sun was darkened, and the curtain of the temple was torn in two. And when Jesus had cried with a loud voice, He said, “Father, into thy hands I commit my spirit!” And having said this, He breathed His last.”

Luke 23: 45-46

(b) No. After the curtain was torn, then Jesus Christ (PBUH) crying with a loud voice, said, “Father, into thy hands I commit my spirit!” And having said this he breathed his last

What did the centurion say when Jesus Christ (PBUH) died?

(a) “Certainly this man was a righteous man”

“Now when the centurion saw what was done, he glorified God, saying, Certainly this man was a righteous man.”

Luke 23:47

(b) “Truly this man was the Son of God”

“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.”

Mark 15:39
What was the exact wording on the cross?

(a) “This is Jesus the King of the Jews”

“And set up over his head his accusation written, “THIS IS JESUS THE KING OF THE JEWS.”

Matthew 27:37

(b) “The King of the Jews”

“And the superscription of his accusation was written over, “THE KING OF THE JEWS.”

Mark 15:26

(c) “This is the King of the Jews”

“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, “THIS IS THE KING OF THE JEWS.”

Luke 23:38

(d) “Jesus of Nazareth, the King of the Jews”

“And Pilate wrote a title, and put it on the cross. And the writing was “JESUS OF NAZARETH THE KING OF THE JEWS.”

John 19:19

Did Jesus Christ (PBUH) ascend to Paradise the same day of the crucifixion?

(a) Yes. He said to the thief who defended him, “Today you will be with me in Paradise”

“And Jesus said unto him, Verily I

(b) No. He said to Mary Magdelene two days later, “I have not yet ascended to my Father”

“Jesus saith unto her, Touch me
say unto thee, *Today you will be with me in Paradise*”

**Luke 23:43**

not; for *I have not yet ascended to my Father*, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

**John 20:17**

What was the purpose for which the women went to the tomb?

(a) To anoint Jesus’ body with spices.

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.”

**Mark 16:1**

“And the women also, which came with him from Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the tomb, bringing the spices which they had prepared, and certain others with them.”

**Luke 23:55 to 24:1**

(b) To see the tomb.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the tomb.”

**Matthew 28:1**
(c) For no specified reason. In this gospel the wrapping with spices had been done before the Sabbath.

“The first day of the week *come*th Mary Magdalene early, when it *was* yet dark, unto the tomb, and *seeth* the stone taken away from the tomb.”

John 20:1

At what time of the day did the women visit the tomb?

(a) “Toward the dawn”

“Now after the Sabbath, as the first day of the week began *toward the dawn*, Mary Magdalene and the other Mary came to see the tomb.”

Matthew 28:1

(b) “When the sun had risen”

“And very early in the morning the first day of the week, they came unto the tomb *when the sun had risen*.”

Mark 16:2

What was Jesus’ instruction for his disciples?

(a) “Tell My brethren to go to Galilee, and there they will see Me”

“Then Jesus said to them, “Do not be afraid. Go and *tell My brethren to go to Galilee, and there they will see Me*”

Matthew 28:10

(b) “Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God”

“Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but *go to My brethren and say to them, I am ascending to my Father and your Father, to my God and your God*”

John 20:17
2. Contradictions Between the Four Traditional Gospels and Other Books in the Bible

2.1 Contradictions between the Four Traditional Gospels and the Books in Old Testament

Who was the father of Uzziah?

(a) Joram.  
"Asa begot Jos’a-phat, Jos’a-phat begot Joram, and Joram begot O-zi’as.”  
Matthew 1:8

(b) Amaziah.  
"Then all the people of Judah took Uz-zi’ah, who was sixteen years old, and made him king in the room of his father Am-a-zi’ah.”  
2 Chronicles 26:1

Who as the father of Jechoniah?

(a) Josiah.  
"Jo-si’as begot Jech-o-ni’as and his brothers about the time they were carried away to Babylon.”  
Matthew 1:11

(b) Jehoiakim.  
“And the sons of Je-hoi’akim: Jec-o-ni’ah his son, Zed-e-ki’ah his son.”  
I Chronicles 3:16
### Who was the father of Shelah?

<table>
<thead>
<tr>
<th>(a) Cainan.</th>
<th>(b) Arphaxad.</th>
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<tbody>
<tr>
<td>“Which was the son of Sa’ruch, which was the son of Ra’gau, which was the son of Pha’lec, which was the son of He’ber, which was son of Sa’la, which was the son of Ca-i’nan, which was son of Ar-phax’ad, which was son of Sem, which was son of No’e, which was the son of La’mech.”</td>
<td>“And <strong>Ar-phax’ad</strong> lived five and thirty years, and begat Sa’lah.”</td>
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*Genesis 11:12*  
*Luke 3:35-36*

### Apart from Jesus Christ (PBUH) did anyone else ascend to heaven?

<table>
<thead>
<tr>
<th>(a) No.</th>
<th>(b) Yes. “Elijah”</th>
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<tr>
<td>“And <strong>no man hath ascended up to heaven</strong>, but he that came down from heaven, even the Son of man which is in heaven.”</td>
<td>“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, <strong>and Elijah went up by a whirlwind into heaven.</strong>”</td>
</tr>
</tbody>
</table>

*John 3:13*  
*2 Kings 2:11*
2.2 Contradictions between Four Traditional Gospels and the Books of New Testament

What did Judas Iscariot do with the blood money he received for betraying Jesus Christ (PBUH)?

(a) He bought a field.

“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.”

Acts 1:18

(b) He threw all of it into the temple and went away. The priests could not put the blood money into the temple treasury, so they used it to buy a field to bury strangers.

“And he cast down the pieces of silver in the temple, and departed, 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.”

Matthew 27:5-7

How did Judas Iscariot die?

(a) Judas Iscariot hanged himself.

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

Matthew 27:5

(b) Judas Iscariot felled headlong, he burst asunder in the midst, and all his bowels gushed out.

“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.”

Acts 1:18

Why is the field called “Field of Blood”?

(a) Because the priests bought it with the blood money.

“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: 5-8

(b) Because of the bloody death of Judas Iscariot therein.

“And that he was seen of Ce’phas, then of the twelve.”

I Corinthians 15:5-6

How many disciples and etc did Jesus Christ (PBUH) appear to after his resurrection?

(a) Twelve.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.”

Matthew 28:16

(b) Eleven.

“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 16:14

“And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.”

Luke 24:9

“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.”

Luke 24:33

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3. The Genealogies of Jesus Christ (PBUH)

The two genealogies contained in the Gospel of St. Matthew and that of the St. Luke give rise to problems of verisimilitude, and conformity with scientific data, and hence authenticity. These problems are a source of great embarrassment to Christian commentators because the latter refuse to see in them what is very obviously the product of human imagination. The authors of the Sacerdotal text of Genesis, Sixth century B.C., had already been inspired by imagination for their genealogies of the first men. It again inspired Matthew and Luke for the data they did not take from the Old Testament.

One must straight away note that the male genealogies have absolutely no relevance to Jesus Christ (PBUH). Were one to give a genealogy to Mary's only son, who was without a biological father, it would have to be the genealogy of his mother Mary.

As regards the complete virginity of Mary is concerned, it is questionable, because Joseph and Mary had others children also as mentioned in the Bible itself (Matthew 12: 46-50, Mark 3: 31-35 and Luke 8: 19-21). Moreover, if somebody without biblical proved claims that the brother of Jesus Christ (PBUH) mentioned in Matthew, Mark and Luke above, were the children from the others wife of Joseph, then it is not only very difficult, but almost impossible to claim that Joseph did not consummate the marriage with Mary up to his or her life.

On the contrary, it appears from the first Chapter of the Gospel of St. Matthew that Joseph knew her not till she had brought forth her first born son. The Bible nowhere says that Jesus Christ (PBUH) was the only son of Mary but says that

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Jesus Christ (PBUH) was the firstborn of Mary. The term “Only son” used for Jesus Christ (PBUH) is always used in connection with God i.e. Jesus Christ (PBUH) as the only son of God.

The genealogy according to Matthew is at the beginning of his Gospel:

“The Book of the Genealogy of Jesus Christ (PBUH), the Son of David, the Son of Abraham.”

Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
Judah was the father of Perez and Zerah by Tamar
Perez was the father of Hezron.

\[\text{Gospel of Matthew}\]

“Then Joseph being raised from sleep did as the angel of the Lord had hidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus.”

Matthew 1: 24-25

\[\text{Mark 1:1}\]

“Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.”

Mark 14:33

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

John 5:25

“And we believe and are sure that thou art that Christ, the Son of the living God.”

John 6:69
Hezron was the father of Ram.
Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
Salmon was the father of Boaz by Rahab.
Boaz was the father of Obed by Ruth.
Obed was the father of Jesse.
Jesse was the father of David the king.
David was the father of Solomon by the wofe of Uriah.
Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.
Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Joram.
Joram was the father of Uzziah.
Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
Hezekiah was the father of Manasseh.
Manasseh was the father of Amon.
Amon was the father of Josiah.
Josiah was the father of Jechoniah and his brothers at the time of the deportation to Babylon.
After the deportation to Babylon:

Jechoniah was the father of Shealtiel.

Shealtiel was the father of Zerubbabel.

Zerubbabel was the father of Abiud.

Abiud was the father of Eliakem.

Eliakem was the father of Azor.

Azor was the father of Zadok.

Zadok was the father of Achim.

Achim was the father of Eliud.

Eliud was the father of Eleazar.

Eleazar was the father of Matthan.

Matthan was the father of Jacob.

Jacob was the father of Joseph the husband of Mary of whom Jesus was born, who was called Christ.⁹

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations (Matthew 1: 1-17).¹⁰

However, The Genealogy given by Luke (3: 23-38) is different from Matthew¹¹ as following:


The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Pha’res and Za’ra of Tha’mar; and Pha’res begat Es’rom; and Es’rom begat A’ram; And A’ram begat A-min’a-dab; and A-min’a-dab begat Na-as’son; and Na-as’son begat Sal’mon; And Sal’mon begat Bo’oz of Ra’chab; and Bo’oz begat O’bed of Ruth; and O’bed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Uri’as; And Solomon begat Ro-bo’am; and Ro-bo’am begat A-bi’a; and A-bi’a begat Asa; And Asa begat Jos’a-phat; and Jos’a-phat begat Joram; and Joram begat O-zi’as; And O-zi’as begat Jo’a-tham; and Jo’a-tham begat A’chaz; and A’chaz begat Ez-e-ki’as; And Ez-e-ki’as begat Ma-nas’ses; and Ma-nas’ses begat A’mon; and A’mon begat Jo-si’as; And Jo-si’as begat Jech-o-ni’as and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jech-o-ni’as begat Sa-la’thi-el; and Sa-la’thi-el begat Zo-rob’a-bel; And Zo-ro’ba-bel begat Abi’ud; and Abi’ud begat E-li’a-kim; and E-li’a-kim begat Azor; And Azor begat Sa’doc; and Sa’doc begat A’chim; and A’chim begat E-li’ud; And E-li’ud begat E-le-a’zar; and E-le-a’zar begat Mat’than; and Mat’than begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Matthew 1:1-17

“Jesus, himself began to be about thirty years of age, being the son (as was supposed) of Joseph, which was the son of He’li, which was the son of Mat’that, which was the son of Levi, which was the son of Mel’chi, which was the son of Jan’na, which was the son of Joseph, t which was he son of Mat-tathi’as, which was the son of Amos, which was the son of Na’um, which was the son of Es’li, which was the son of Nag’gai, which

was the son of *Ma'ath*, which was the son of *Mat-tathi'as*, which was the son of *Sem'ein*, which was the son of *Joseph*, which was the son of *Juda*, which was the son of *Jo-an'na*, which was the son of *Rhe'sa*, which was the son of *Zo-rob'a-bel*, which was the son of *Sa-la'thi-el*, which was the son of *Ne'ri*, which was the son of *Mel'chi*, which was the son of *Ad'di*, which was the son of *Co'sam*, which was the son of *El-mo'dam*, which was the son of *Er*, which was the son of *Jo'se*, which was the son of *E-li-e'zer*, which was the son of *Jo'rim*, which was the son of *Mat'that*, the son of *Levi*, which was the son of *Simeon*, which was the son of *Juda*, which was the son of *Joseph*, which was the son of *Jo'nam*, which was the son of *E-U'a-kim*, which was the son of *Me'le-a*, which was the son of *Me'nna*, the son of *Mat'ta-tha*, which was the son of *Nathan*, which was the son of *David*, which was the son of *Jesse*, which was the son of *O'bed*, which was the son of *Bo'az*, which was the son of *Sal'mon*, which was the son of *Na-as'son*, which was the son of *A-min'a-dab*, which was the son of *Ar'ram*, which was the son of *Es'rom*, which was the son of *Pha'res*, which was the son of *Juda*, which was the son of *Jacob*, which was the son of *Isaac*, which was the son of *Abraham*, which was the son of *Tha'rah*, which was the son of *Na'chor*, which was the son of *Sa'ruch*, which was the son of *Ra'gau*, which was the son of *Pha'lee*, which was the son of *He'ber*, which was the son of *Sh'la*, which was the son of *Ca-i'nan*, which was the son of *Ar-phax'ad*, which was the son of *Sem*, which was the son of *No'e*, which was the son of *La'mech*, which was the son of *Ma-thu'sa-la*, which was the son of *E-noch*, which was the son of *Ja'red*, which was the son of *Ma-le'le-el*, which was the son of *Ca-i'nan*, which was the son of *Enos*, which was the son of *Seth*, which was the son of *Adam*, which was the son of God."

*Luke 3: 23-38*  

The genealogies appear more clearly when presented in two tables, one showing the genealogy before David and the other after him.

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13 Ibid., pp.1060-1061.
Genealogy of Jesus, Before David

<table>
<thead>
<tr>
<th>According to Matthew</th>
<th>According to Luke</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Abraham</td>
<td>1. Adam</td>
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<tr>
<td>2. Isaac</td>
<td>2. Seth</td>
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<tr>
<td>3. Jacob</td>
<td>3. Enos</td>
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<td>5. Pharez</td>
<td>5. Mahalaleel</td>
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<td>7. Aram</td>
<td>7. Enoch</td>
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<td></td>
<td>8. Methuselah</td>
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<td></td>
<td>9. Lamech</td>
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<tr>
<td>Matthew does not mention any name before Abraham.</td>
<td>10. Noah</td>
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<td>11. Shem</td>
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<td></td>
<td>12. Arphaxad</td>
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<td>13. Cainan</td>
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<td>14. Shelah</td>
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<td>15. Eber</td>
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<td>19. Nahor</td>
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<td>20. Terah</td>
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<td>1. Abraham</td>
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<td>2. Isaac</td>
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<td>3. Jacob</td>
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<td>5. Pharez</td>
<td>25. Perez</td>
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<td>7. Aram</td>
<td>27. Arni</td>
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<td></td>
<td>28. Adam</td>
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<td>8. Aminadab</td>
<td>29. Amminadab</td>
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<td>10. Salmon</td>
<td>31. Sala</td>
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<tr>
<td>According to Matthew</td>
<td>According to Luke</td>
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<tr>
<td>14. David</td>
<td>35. David</td>
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<td>15. Solomon</td>
<td>36. Nathan</td>
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<td>16. Roboam</td>
<td>37. Mattatha</td>
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<td>17. Abia</td>
<td>38. Menna</td>
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<td>19. Josaphat</td>
<td>40. Eliakim</td>
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<td>20. Joram</td>
<td>41. Jonam</td>
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<td>21. Ozias</td>
<td>42. Joseph</td>
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<td>22. Joatham</td>
<td>43. Judah</td>
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<td>23. Achaz</td>
<td>44. Simeon</td>
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<td>24. Ezekias</td>
<td>45. Levi</td>
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<td>25. Manasses</td>
<td>46. Matthat</td>
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<td>26. Amon</td>
<td>47. Jorim</td>
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<td>27. Josias</td>
<td>48. Eliezer</td>
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<td>50. Er</td>
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<td>51. Elmadam</td>
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<td>52. Cosam</td>
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<td>29. Salathiel</td>
<td>53. Addi</td>
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<td>30. Zorobabel</td>
<td>54. Melchi</td>
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<td>31. Abiud</td>
<td>55. Neri</td>
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<td>32. Eliakim</td>
<td>56. shealtiel</td>
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<td>33. Azor</td>
<td>57. Zerubbable</td>
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<td>34. Sadoc</td>
<td>58. Rhesa</td>
</tr>
</tbody>
</table>

**Genealogy of Jesus (PBUH), After David**

- Deportation to Babylon
Variations in the manuscripts and in relations to the Old Testament. Apart from variations in spelling, the following must be mentioned:

a) Matthew’s Gospel

The genealogy has disappeared from the Codex Bezae Cantabriensis, a very important Six century manuscript in both Greek and Latin. It has completely

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15 The *Codex Bezae Cantabriensis* (Gregory-Aland no. D or 05) is an important codex of the New Testament dating from the fifth- or sixth-century. It is written in an uncial hand on vellum and contains, in both Greek and Latin, most of the four Gospels and Acts, with a small fragment of the Third Epistle of John.
disappeared from the Greek text and also a large part of the Latin text. It may quite simply be that the first pages were lost.

One must note here the great liberties Matthew has taken with the Old Testament. He has pared down the genealogies for the sake of a strange numerical demonstration (which, in the end, he does not give).

b) Luke’s Gospel

1. Before Abraham: Luke mentions 20 names; the Old Testament only mentions 19. After Arphaxad (No.12), Luke has added a person called Cainan (No. 13), who is not mentioned in Genesis as the son of Arphaxad.

2. From Abraham to David: 14 to 16 names are found according to the manuscripts.

3. From David to Jesus.

The most important variation is the Codex Bezae Cantabrigiensis which attributes to Luke a whimsical genealogy taken from Matthew and to which the scribe has added five names. Unfortunately, the genealogy of Matthew’s Gospel has disappeared from this manuscript, so that comparison is no longer possible. What to say of the discrepancies between the Genealogy of Jesus Christ (PBUH) given in the Gospel of St. Matthew and that of the St. Luke non of the two has given the Genealogy of Jesus Christ (PBUH) in the real sense because they have supposed Joseph as the father of Jesus Christ (PBUH), but the reality is that Jesus Christ (PBUH) had no worldly father because he was born to Mary due to the blow of holy Ghost (Gabriel). And moreover, because Imron was the father of Mary and the Genealogy of Jesus Christ (PBUH) must be as following:

\[16\] Maurice Bucaille, N.6, p.88.
Jesus Christ (PBUH) son of Mary daughter of ‘Imran son of Yashim
son of Misha son of Hazqiya son of Yawish (son of Isha son of Yahushafat) son
of Sulayman son of Dawud ... Although the name of her mother is not supplied
in the Holy Qur’an, it is universally accepted as Hanna bint Faqudh.17
4. Jesus Christ (PBUH) for the People of Israel Only

God sent every prophet to his own people only, Jesus Christ (PBUH) was sent to the people of Israel only. If so, those non-Israelis who followed Jesus Christ (PBUH) did so against the teachings of Jesus Christ (PBUH), simply because Jesus Christ (PBUH) was not sent to them. Here are some evidences from the Four Traditional Gospels themselves:

1. The Magi came to Jerusalem, upon hearing of the birth of Jesus Christ (PBUH) and asked. "Where is he that is born King of the Jews?" Although Jesus Christ (PBUH) was not a king of the Jews, nor did he want to be one, the text proves the specialty of the message of Jesus Christ (PBUH), i.e., that he was sent to the people of Israel only.

2. Herod became angry at the news of the birth of Jesus Christ (PBUH) and asked about him. He was told that the book of the Jews prophesied that from Bethlehem "shall come a governor that shall rule my people Israel." Again this proves that Jesus Christ (PBUH) was meant to be for the people of Israel only.

3. Jesus Christ (PBUH) said to his disciples, "Give not that which is holy unto the DOGS, neither cast ye your pearls before SWINE." Who are

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18 The only exception was Prophet Muhammad (S.A.S), for he was the final prophet, and therefore he was sent to all humans.

19 Matthew 2:2.


21 Matthew 7:6
the dogs and the swine whom Jesus Christ (PBUH) is referring to here? They are the Gentiles, i.e., anyone who is non-Israeli. So beware! Jesus Christ (PBUH) classifies people into two categories: the Israelis and the dog-swine non-Israelis. He says that he is sent to the people of Israel only.

4. Why were the disciples of Jesus Christ (PBUH) twelve? Because the Israeli tribes were twelve. He meant that each disciple of his would preach to one of the twelve tribes of the people of Israel.

5. Jesus Christ (PBUH) gave the following orders to his disciples, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." No order can possibly be clearer than this order. He plainly commanded his disciples not to preach to non-Israelis, i.e., the Gentiles. Why? Because

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23 The Israelites were the dominant cultural and ethnic group living in the southern Levant in Biblical times, composing the Kingdoms of Israel and Judah. According to the Bible, they were divided in twelve tribes, each descending from one of the twelve sons or grandsons of Jacob. Modern Jews share this common descent (see below). The English word Israelite (Standard Yisrael Tiberian Yišrá’el), referring to the name given to Jacob (Genesis 32:28), which is traditionally translated as he struggles with God. Thus, his descendants are called the People of Israel, or Israelites.

The Twelve Israeli Tribes:
1. Reuben
2. Simeon
3. Levi
4. Judah
5. Dan
6. Naphtali
7. Gad
8. Asher
9. Issachar
10. Zebulun
11. Joseph
12. Benjamin

24 Matthew 10:5-6.
God sent Jesus Christ (PBUH) to the people of Israel only and Jesus Christ (PBUH) followed the commands of God.

6. A Canaanite of Greek woman humbly begged Jesus Christ (PBUH) to heal her daughter, “but he answered her not a word.” Upon his disciples’ request, he said to her, “I am NOT sent But unto the lost sheep of Israel.” His statement is very clear to those who want to hear or see. Jesus himself said that he was sent to the people of Israel only. If you are not from the people of Israel, Jesus Christ (PBUH) was not sent to you. Jesus Christ (PBUH) is like Moses: both were sent to the people of Israel only.

7. When the Canaanite of Greek woman persisted in begging Jesus Christ (PBUH) to cure her daughter, Jesus Christ (PBUH) said to her, “It is not meet to take the children’s bread and cast it to DOGS.” But she added, “Yet the dogs eat of the crumbs which fall from their master’s table.” Jesus Christ (PBUH) did not want to cast the children’s bread to dogs? Who are the children? The people of Israel. And who are the dogs? The Gentiles, i.e., non-Israelis. If you are a Gentile, Jesus Christ (PBUH) is NOT for you. This is what Jesus Christ (PBUH) says. People, to Jesus Christ (PBUH), are either children OR dogs! It is probably the strangest

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25 Matthew 15:23.
26 Matthew 15:24.
28 Matthew 15:27.
story in history that most of the Israelis to whom Jesus Christ (PBUH) was sent did not believe in him, and that those who believed in him were mostly those whom he was not sent to! He was rejected by the Israelis whom he was sent to and was accepted by the Gentiles whom he labeled as swine or dogs!

8. Jesus Christ (PBUH) said, "O Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"^29 He addressed the Israeli inhabitants of Jerusalem and made it clear that his goal was to guide them, but they refused. Again this proves that the message of Jesus Christ (PBUH) was restricted to the people of Israel ONLY. He was a tribal or national prophet. That was his role as specified by God Who sent him.

9. "Art thou the King of the Jews?"^30 This was the governor's question to the arrested man. Again this question reflected the national function of Jesus Christ (PBUH), who never preached outside the people of Israel.

10. Over the head of the crucified man, they wrote the accusation: "This is Jesus the King of the Jews."^31 Although it was not true that Jesus Christ (PBUH) conspired or aspired to be the king of the Jews, he was always

^29 Matthew 23:37.

^30 Matthew 27: 11.

^31 Matthew 27:37.
related to the Jewish people. He was a Jew sent by God as a prophet to the Jews ONLY.

11. Jesus Christ (PBUH) said, “The first of all commandments is, Hear, O ISRAEL; the Lord our God is one Lord.” He here emphasizes the Oneness of God (contrary to the Trinity) and addresses the people of Israel, as the text directly indicates. This is another evidence that Jesus Christ (PBUH) was sent to the people of Israel only. If he had been sent to all humans, he would have said, “O people,” or “O humans,” or any similar phrase with a similar meaning, but he said “O Israel.”

12. Simeon said to the child Jesus Christ (PBUH) whom he had taken in his arms, “The Glory of thy people Israel.” He also said, “Behold, this child is set for the fall and rising again of many in ISRAEL.” These two gospel texts give further emphasis to the fact that Jesus Christ (PBUH) was sent to the people of Israel only. A prophet, like Jesus Christ (PBUH), always carries out God’s commandments. God sent prophets with specific missions and messages. The messages of all prophets were for a special people and a special time, except Prophet Muhammad (S.A.S), who, being the last prophet, was sent to all humans in all places and for all time.

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32 Mark 12:29.
34 Luke 2:34.
13. An Israeli said about Jesus Christ (PBUH), "But we trusted that it had been he which should have redeemed ISRAEL."35 This text shows that Jesus Christ (PBUH) was sent to redeem Israel. That was the clear limitation of his mission: to Israelis ONLY.

14. John the Baptist said about Jesus Christ (PBUH), "And I knew him not: but that he should be made manifest to ISRAEL."36 John here emphasizes that Jesus Christ (PBUH) is sent to the people of Israel.

However, through many New Testament evidences that God sent Jesus Christ (PBUH) as a prophet to the people of Israel only, with the admission of Jesus Christ (PBUH) and his disciples.37 But when most of the people of Israel did not believe in the message of Jesus Christ (PBUH), his disciples were later forced to continue their mission to others besides the Jews due to their devotion to the mission. The disciples’ propagation of the message of Jesus Christ (PBUH) outside the Jews did not occur except after the disappearance of Jesus Christ (PBUH), never during his life. Jesus himself never preached to the Gentiles and warned his disciple against preaching to others.

36 John 1:31.
37 Some evidences from the Bible besides the Gospels:
   1. The Israelis asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" (Act 1:6). This is another instance of connecting Jesus with the people of Israel.
   2. Paul said about Jesus, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ." (Act 10: 36). Paul emphasizes that Jesus was sent to the people of Israel.
   3. The disciples of Jesus were "preaching the word to none but unto the Jews only." (Act 11: 19). Again this proves the nationalism of Jesus' message, i.e., for the Jews only.
   4. Barnabas and Saul, who is Paul later, at Salamis "preached the word of God in the synagogues of the Jews." (Act 13: 5). Why? Because Jesus and his disciples stood by the fact that the message of Jesus was sent to the people of Israel only.
   5. Paul said, "God, according to His promise, raised unto Israel a Saviour Jesus." (Act 13: 23). So Jesus was sent as a saviour of Israel only. This adds another proof to the fact that Jesus was sent to the people of Israel only.
them. That the disciples or their disciples preached to the non-Jewish Gentiles was a personal opinion contrary to the teachings of Jesus Christ (PBUH). Finally, let it be remembered that Jesus Christ (PBUH) was sent to the lost sheep of the house of Israel ONLY. This is what Jesus himself emphasized several times in the gospels. As far as preaching among the Gentiles (Non-Jews and Non-Bani Israel) is concerned, the Christian preachers took the spoke of the verse 19 of Chapter 28 of the Gospel of St. Matthew:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost".

But this is not a sound support because this instruction of Jesus Christ (PBUH) belongs to the post-crucifixion era of Jesus Christ (PBUH). Hence, in the academic field no scholars can base his argument on his or some bodies dream. Only those instruction of Jesus Christ (PBUH) or any other prophet may be accepted in the religious affair of high important which belongs to his real life. Hence this versed 19 of chapter 28 of St. Matthew Gospel is not as sound and hence acceptable as other verses of Bible uttered by Jesus Christ (PBUH) in his preach crucification life.

38 The mission of Jesus Christ (PBUH), as Jesus Christ (PBUH) admitted, was a fulfillment of the Law of Moses was for the people of Israel only, so was Jesus Christ (PBUH). But some followers, lovers, and disciple of Jesus Christ (PBUH) wanted to establish personal credit for themselves. Being frustrated by the Jewish rejection of the message of Jesus Christ (PBUH), they extended their call to the Gentiles AGAINST the clear commandments of Jesus Christ (PBUH). Those propagating enthusiastic preachers reached south Europe, where polytheism and idolatry were spreading. Little by little, the message of Jesus Christ (PBUH) was modified to please the new would-be Christians. Instead of following Jesus Christ (PBUH), they made him follow them. Through Peter, Paul and others, the messaged of Jesus Christ (PBUH) was basically changed to suit the tastes and traditions of the Romans and the Greeks of those days.


5. Prophet Muhammad (S.A.S) in the Four Traditional Gospels

Allah, the Merciful and Beneficial, has sent his massagers to all the people in the past. However, none of them was sent for all the people and for the time to come. The house of Nubuwat (Prophecy) started from Adam was being built by Allah which God completion in the prophethood of Muhammad (S.A.S.). He is the last and final corner stone of the building of Nubuwat. His position being unique, he is foretold or prophesied in all the Holy books sent down by Allah i.e. Torah, Zabur, Injil etc. sent down before the descent (Nuzul) of the Holy Qur’an. Here are mentioned some example from the biblical book i.e. Old Testament and New Testament.

41 Zabur (Arabic: زبور) is the holy book of the Sebo’un (Arabic: صبوان) and, according to Islam, one of the holy books revealed by God before the Holy Qur’an (the others mentioned in the Holy Qur’an being the Tawrat (Torah) and the Injil (Bible)). Some scholars equate the Zabur with the biblical book of Psalms. The term zabur is the Arabic equivalent of the Hebrew zimra, meaning “song, music.” It, along with zamir (“song”) and mizmor (“psalm”), is a derivative of zamar, meaning “sing, sing praise, make music.” The Zabur is a collection of ancient hymns and spiritual songs. They were originally written to be sung, not just to be recited or read. According to Islamic tradition, the Zabur was the worship book used in Solomon’s Temple in Jerusalem. It is often called Dawud’s Zabur (or the Psalms of David). This is not intended to imply that David wrote all of the Zabur, because Islamic scholarship sees several prophets and holy men as having contributed to the Zabur. More of the Zabur is attributed to David than to anyone else. Others to whom parts of the Zabur are attributed include Musa (Moses), Uzair, Sulayman (Solomon), Ethan, Heman and Asaph. Many of the chapters state at the beginning who wrote that particular chapter. The Zabur contains 150 chapters or songs which are broken down into 5 sections as follows:

First Section -- chapters 1 to 41
Second Section -- chapters 42 to 72
Third Section -- chapters 73 to 89
Fourth Section -- chapters 90 to 106
Fifth Section -- chapters 107 to 150

In the Holy Qur’an, the Zabur is mentioned by name only three times. The Holy Qur’an itself says nothing about the Zabur specifically, except that it was revealed to David, king of Israel and that in Zabur is written “My servants the righteous, shall inherit the earth”. Used translation Yusuf-Ali:

- We have sent thee inspiration, as We sent it to Noah and the Apostle after him: we sent inspiration to Ibrahim (Abraham), Isma’il, Ishaq (Isaac), Yaqoob (Jacob) and the Tribes, to Isa (Jesus), Job, Yunus (Jonah), Harun (Aaron) and Sulaiman (Solomon), and to David We gave the Psalms. (4:163)
- And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms. (17:55)
- Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.” (21:105)
1. David said, “The Lord said unto MY LORD, sit thou at my right hand, until I make thine enemies thy footstool.”[^12] The first “Lord” refers to God; the second “Lord” means “master” and it refers to Prophet Muhammad (S.A.S), not to Jesus Christ (PBUH). Jesus himself denies that he was the one referred to in that text; he said, “If David then calls him Lord, how is he his son?”[^13] If Jesus Christ (PBUH), through his mother, is from David’s line, then David cannot call him his lord. Thus the second “lord” in the text cannot be Jesus Christ (PBUH).

2. Jesus Christ (PBUH) said, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”[^14] The text says that the Law of Moses will be abolished when the complete message, i.e., Islam, comes. And it actually did come and did abolish that law. The text could not refer to the message of Jesus Christ (PBUH) as an abrogator of the law, because Jesus himself said, “Think not that I am come to destroy the law, or the prophets.”[^15] Jesus Christ (PBUH) confirmed the law, as he said. The prophecy came true through the abrogation of the Jewish law by the Islamic law. No prophet after Jesus Christ (PBUH) was sent with a new law except Prophet Muhammad (S.A.S).

[^12]: Psalms 110:1.
[^13]: Matthew 22:45.
[^14]: Matthew 5:18.
[^15]: Matthew 5:17.
3. Jesus Christ (PBUH) reminded his audience of the Scriptures saying, "The stone which the builders rejected the same has become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEROF." Who was rejected by the Israelis? Ishmael, who is Abraham's son and Isaac's brother. They even deprived him of his right to inherit his father Abraham, although he is the elder son. They unfairly considered Ishmael's line not included in God's covenant to Abraham nor related to Abraham's line. So, the prophecy is foretelling that Ishmael, who was once rejected by the Jew, will become the head of the corner, because one, i.e., Prophet Muhammad (S.A.S), of Ishmael's line will be given the last message of God to all people. The prophecy makes it clear, without any iota of doubt, that God's message will not be sent to a Jewish prophet anymore, because the Jews maltreated all prophets including Jesus Christ (PBUH). Jesus Christ (PBUH), in this prophecy, affirms that no prophet will come out from the Jews anymore and affirms that the coming prophet will be from another people. And so it was. Prophet Muhammad (S.A.S) came from the Arab people. The only prophet, after Jesus Christ (PBUH), from a non-Jewish line was Prophet Muhammad (S.A.S). Further, the prophecy came true in its final word as well, as the Arabs and the Muslims spread God's message, propagated it, defended it, and preserved it as pure as it always was.

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46 Matthew 21:42-43.
4. John the Baptist said, "There cometh one mightier than I After me, the latchet of whose shoes I am not worthy to stoop down and unloose."\(^{47}\)

The only prophet who came after John is Prophet Muhammad (S.A.S). This prophecy can never refer to Jesus Christ (PBUH), because Jesus Christ (PBUH) did not come after John. In fact, John was born only several months before Jesus Christ (PBUH).\(^{48}\) John and Jesus were contemporaries.\(^{49}\) John met Jesus Christ (PBUH) and baptized him.\(^{50}\) This prophecy cannot refer to Jesus Christ (PBUH). It applied to Prophet Muhammad (S.A.S) only.

5. Jesus Christ (PBUH) told his Jewish audience the parable of the lord of a vineyard, who let it to some farmers (husbandmen): he sent a servant to get some fruits, but the farmers beat him; then he sent another servant, but they wounded him; then he sent his son, but they killed him. What will the lord of the vineyard do? "He shall come and destroy these husbandmen, and SHALL GIVE THE VINEYARD TO OTHERS."\(^{51}\) This parable of Jesus Christ (PBUH) refers to the Jew, who always hurt prophets, and, therefore, God will punish them for their disobedience and will give prophethood to another nation. And so it was. The prophecy came true: the Jews were humiliated and banished several times through old and modern history, and prophethood was transferred from the Jews to another nation,

\(^{47}\) Mark 1:7.


\(^{49}\) Abdur Rehman Shad, *From Adam to Muhammad* (New Delhi: Nasir Book Depot, 2001) p.113.


i.e., the Arabs, from whom the Prophet Muhammad (S.A.S) was raised a
the universal prophet, for all the people for all the places and for all the
times to come sent to all peoples of all times and all places.

6. The Jews asked John the Baptist, "Who art thou? And he confessed, and
denied not; but confessed, I am not the Christ. And they asked him, what
then? Art thou Elijah? And he saith, I am not. Art thou THAT
PROPHET? And he answered, No."^52 John denied that he was the Christ,
or Elijah, or that Prophet. Who is that Prophet whom they asked about? He
must be other than John or Jesus or Elijah. The text shows that the Jews
were anticipating “that Prophet”, a prophet other than Jesus Christ (PBUH)
or John the Baptist. Where did they know about “that Prophet” from?
Surely, from the Old-Testament prophecy. That prophecy came true. And
that Prophet came. No prophet appeared after John and Jesus Christ
(PBUH) except Prophet Muhammad (S.A.S).

7. Jesus Christ (PBUH) said, "And I will pray the Father, and he shall give
you ANOTHER COMFORTER, that he may abide with you forever."^53
Who is that Comforter who will stay with people forever? Jesus Christ
(PBUH) is prophesying that God will send another prophet whose
message, being final and complete will stay with people forever. The
prophecy came true. No recognized prophet came after Jesus Christ

^52 John 1:19-21.

^53 John 14:16.
(PBUH) except Prophet Muhammad (S.A.S), who conveyed God’s final and complete revelation. He is the comforter mentioned in the gospels.

8. Jesus Christ (PBUH) said, "But the COMFORTER, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."\(^{54}\) The text, as it is, prophesies that God will send another revelation, after Jesus Christ (PBUH), through the Holy Ghost as it always was. The prophecy affirms that the coming revelation would be complete, because it will teach all things, and would include what Jesus Christ (PBUH) and all prophets were sent to emphasize, i.e., submission to the One God. And so did it happen. Prophet Muhammad (S.A.S) received that complete revelation from God through Gabriel and conveyed it purely and honestly to all people. He also praised Jesus Christ (PBUH) and all previous prophets. The prophecy fits no one except Prophet Muhammad (S.A.S).

9. Jesus Christ (PBUH) said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you, but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."\(^{55}\) Obviously, the Comforter here cannot be the Holy Spirit, because the Holy Spirit, i.e., the angel Gabriel, did actually come to

\(^{54}\) John 14:26.

\(^{55}\) John 16:7-8.
Jesus Christ (PBUH) to convey to him God’s message. So the Comforter mentioned in the text cannot be but a prophet, who, as the text specifies, would come after the departure of Jesus Christ (PBUH). And that is exactly what happened: the only prophet after Jesus Christ (PBUH) was Prophet Muhammad (S.A.S), whose followers, i.e., Muslims, now exceed one billion in number. In fact, in some banned gospels, the word “Comforter” is not there; in its place is the name of “Muhammad” as such. But translators and some clergy did not like the idea, so they changed the name or translated its original meaning, and made it the Comforter or the “Parcalete”, a Greek word meaning “praised” as the Arabic root of “Muhammad” denotes. They did what they should not do: they translated a proper noun, i.e., a person’s name, which cannot be translated. They did it to conceal the truth. But can they?!

10. Jesus Christ (PBUH) said, “Howbeit when he, the Spirit of truth, is come, he will guide you into ALL TRUTH: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall GLORIFY me because he shall receive of mine and shall show it unto you.”⁵⁶ Again this prophecy came true through Prophet Muhammad (S.A.S), because he conveyed to people the complete and perfect message of God with “all truth” as the text says, and because he said nothing of his own since he was just a conveyer of God’s revelation, and because he glorified Jesus Christ (PBUH) in particular and all former prophets in general.

⁵⁶ John 16:13-14.
The Several Biblical prophecies foretold the coming of a prophet (PBUH), the qualities of whom are the following, according to these Gospel texts:

1. Not from the house of Israel, but from their brethren, i.e., from Ishmael’s descent and his nation will keep his message pure and will abide by it.

   “Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

   Matthew 21:42-43

2. He abrogated the previous revealed laws.

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

   Matthew 5:18

3. He will come after John the Baptist and his message is the strongest and the most inclusive one.

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57 The Holy Bible: King James Version, N.12, p.1017.
See also in the Old Testament (Deuteronomy 18:16-20):

   “According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

   Deuteronomy 18:16-20.

58 Ibid., p.995.
“And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.”

*Mark 1:7* ⁵⁹

4. His message is final and eternal.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

*John 14:6* ⁶⁰

5. His message is comprehensive.

“These things have I spoken unto you, being yet present with you.”

*John 14:25* ⁶¹

6. He glorifies Jesus Christ (PBUH).

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

*John 16:12-14* ⁶²

Those are the characteristics of the coming prophet as prophesies in these Gospel texts. Every prophecy of those prophecies fits Prophet Muhammad (S.A.S)

⁵⁹ Ibid., p.1030.

⁶⁰ Ibid., p.1118.

⁶¹ Ibid., p.1118.

⁶² Ibid., p.1120.
perfectly and all of them together do not fit anyone except Prophet Muhammad (S.A.S), because:

1. He is from Ishmael’s line.

2. He is like Moses in his birth, life, and death.

3. He is not from David’s line.

4. He came with the final divine message.

5. He fought in defence of his message.

6. He conquered and subdued his enemies.

7. He came with a message which dominated over the previous divine laws.

8. He brought up a nation that abode by his message, propagated, and defended it.

9. He came after both John the Baptist and Jesus.

10. He came with a comprehensive and eternal message.

11. He was the seal of all prophets.

12. He came with a perfect and complete message with all truth.

13. He respected and glorified all former prophets including Moses and Jesus.

14. He was an illiterate man.

15. He said, on Gabriel’s first appearance to him, “I cannot read.”

16. He came from the Hijaz area.

17. He was the only prophet among the Arabs.\(^63\)

\(^{63}\) Muhammad Ali Alkhuli, N.40, pp.97-108.

Thus, who believe in the whole Bible, i.e., Christians, are expected to read their book and to think deep of these prophecies. They should accept Prophet Muhammad, as prophesied in their book. He who accepts Moses should accept Jesus. He who accepts Jesus should accept Muhammad. He who believes in God should accept ALL His prophets and ALL His Revealed Books including the Holy Qur’an, the only pure word of God.
6. The Parables of Jesus Christ (PBUH) Exclusively Mentioned in the Four Traditional Gospels

Parable of the Tares

Jesus Christ (PBUH) tells the Parable of the Tares in the Gospel of Matthew and in the noncanonical Gospel of Thomas. It refers to the coming of the Son of Man, when angels will separate the evil ones ("tares" or weeds) from the worthy (the wheat). The evil people will be destroyed while the worthy ones will be declared successful. The parable fits Matthew's theme of division and judgment. As the parable addresses concerns of the early Christian community (the fate of false Christians), some historians regard it as originating not with Jesus Christ (PBUH) but with the early Christian community. This parable is also known as the Parable of the Weeds, Parable of the Wheat and Tares, or the Parable of the Weeds in the Grain.64

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then has it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest: and in the time

of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn."

\textit{Matthew 13:24–30}\textsuperscript{65}

\textbf{Parable of the Hidden Treasure}

The Parable of the Hidden Treasure was given by Jesus Christ (PBUH) in the New Testament (Matthew). It only consists of a single sentence, and it directly precedes the Parable of the Pearl.

“The kingdom of heaven is like unto a man that is a merchant, who went into a far country to buy a field; and he left his money with a steward, and commanded him saying, ‘An hundred pounds of silver I commit to thee, trade with it till I come back.’ Then his master came, and visited him, and said unto him, ‘Thou good and faithful servant, thou hast been master of ten thousand talents: I will make thee ruler over ten cities.’ And he said unto him, ‘Lord, because thou art an unfaithful servant, I will make thee servant to my children.' And he said unto him, ‘I know thou art an unfaithful servant; therefore I will make thee servant to my children. And I will make a band upon thou face, and thou shalt eat the bread of thy labor. But his lord answered and said to his steward, ‘Thou hast been faithful, go thou to be steward of ten cities.’ And it came to pass, that the steward divided his goods among the ten servants, giving to every man according to his several ability; and he went and built up each one piece more than he had received.”

\textit{Matthew 13:44}\textsuperscript{66}

Like the Parable of the Pearl, the intent of this parable is to convey that some rewards are great enough to be worth great sacrifices: the man may have to sell all that he had in order to be able to buy the field, but when he buys the field, he gains the treasure in it, which is worth more than all that he sold. Jesus Christ (PBUH) told this parable to express the idea that even if living according to God’s commandments was a difficult thing to do and demanded great sacrifices, they would result in the reward of the Kingdom of Heaven.\textsuperscript{67}

\textsuperscript{65} \textit{The Holy Bible: King James Version}, N.12, p.1006.

\textsuperscript{66} Ibid., p.1007.

\textsuperscript{67} A. W. Argyle, N.64, pp.107-108.
Parable of the Pearl

The Parable of the Pearl or the Pearl of Great Price is a parable told by Jesus Christ (PBUH) in explaining the value of the Kingdom of Heaven, according to Matthew 13:45-46. The implied analogy was that the Kingdom of Heaven was of such worth that his disciples should gladly be willing to give up their wealth and comfort to obtain it. Christians typically take the parable to mean that the heavenly riches are far greater than the full total of all worldly riches.68

“Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

Matthew 13:45-46 69

Parable of the Workers in the Vineyard

The Parable of the Workers in the Vineyard or the Parable of the Labourers in the Vineyard (Parable of the Generous Employer) was given by Jesus Christ (PBUH) in the New Testament (Matthew 20:1-15). In it Jesus Christ (PBUH) says that any “labourer” who accepts the invitation to the Kingdom of Heaven, no matter how late in the day, will receive an equal reward with those who have been faithful the longest. Traditionally, the parable has been treated as an allegory and taken to mean that even those who are baptized late in life earn equal rewards along with those baptized early,

68 Ibid., pp.107-108.
69 The Holy Bible: King James Version, N.12, p.1007.
but Jesus’ parables were meant to provoke thought rather than to define precise details or explicit application.  

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward. Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more. And they likewise received every man a penny. And when they had received it, they murmured against the Goodman of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Matthew 20:1-15

70 A. W. Argyle, N.64, pp.149-151.
The Complete Gospels notes for Matthew 20:15: “The master accuses the labourers of giving him the “evil eye”, an expression for putting a curse on someone, still common in the Mediterranean world.”

71 The Holy Bible: King James Version, N.12, p.1015.
Parable of the Ten Virgins

The Parable of the Ten Virgins is a parable told by Jesus Christ (PBUH) in the Gospel of Matthew (Matthew 25:1-13). In it, the five virgins who are prepared for the bridegroom’s arrival are rewarded and the five who are not prepared are excluded. The parable has a clear apocalyptic theme: be prepared for the day of reckoning.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

Matthew 25:1-13

In the Parable of the Ten Virgins the story is told by Jesus Christ (PBUH) of a party of virgins given the honour of attending a wedding. Each of the ten virgins is carrying a lamp as they await the coming of the bridegroom. Five are wise and bring a jar of oil. Five are foolish and they took no oil with them. The bridegroom is late in coming; the foolish virgins ask the wise ones for spare oil, but the others refuse,

72 Ibid., p.1022.
saying that they might then not have enough. While the foolish virgins are away buying more oil, the bridegroom arrives. The wise virgins are there to welcome him and the foolish ones arrive too late and are excluded.73

Parable of the Growing Seed

The Parable of the Growing Seed is a parable found in the Gospel of Mark (Mark 4:26-29). In the parable, Jesus Christ (PBUH) likens the growth of the Kingdom of God to a man scattering seeds on the ground: they sprout and grow without the man doing anything more, or even understanding the process by which they grow. In time the grain ripens and the man harvests it.74

“And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”

Mark 4:26-29 75

73 A. W. Argyle, N.64, pp.188-189.

74 Dwight Marion Beck, Through the Gospels to Jesus (New York: Harper & Row, Publishers, 1954) p.190. However, it also mentioned partly in that of Thomas (Thomas 21d). The Gospel of Thomas only contains the last part of this, the cutting down; the initial part is only implied. Its fragmentary presence in Thomas makes it plausible for it to have ultimately derived from the Q Gospel, though it is unusual for it not to also be present in either the Gospel of Matthew or that of Luke. Most scholars interpret the parable as meaning that one cannot, and should not try to, understand the process of spiritual growth, any more than other obscure and complex processes, though the end results themselves are rewarding. Most Evangelical Christians have similar opinions, but additionally interpret the parable in a similar manner to Dr R.A. Cole (in New Bible Commentary) - that one need not understand spiritual growth in order to share it.

75 The Holy Bible: King James Version, N.12, p.1034.
Parable of the Rich Fool

The Parable of the Rich Fool was given by Jesus Christ (PBUH) in the New Testament Gospel of Luke. An interruption from the crowd gives the opening for some teaching on the right use of material possessions.

“And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.”

Luke 12:13-21

The meaning of the parable can be threefold:

1. One meaning is that man should not devote their lives to the accumulation of superficial things because in the end what is to happen to them once the person

76 There is a similar parable found in the apocryphal Gospel of Thomas. This is one of the few places where Thomas shares a similarity with Luke not found in the Gospels of Matthew or Mark.

77 Leon Morris, N.11, pp.211-213.

78 The Holy Bible: King James Version, N.12, pp.1076-1077.
dies. Usually, the things will depreciate, be given away to others who have not earned them, and will eventually won’t be appreciated.

2. Another meaning is that anyone who has a singular pursuit of possessing things will never have an opportunity to enjoy them because his or her life is, in essence, in the hands of God, and not of themselves.

3. A third meaning is that man is not blessed if he hoards all of his possessions to himself. This redefines the meaning of “richness.”

Parable of the Barren Fig Tree

The Parable of the barren fig tree is a parable of Jesus Christ (PBUH) recorded in the Gospel of Luke 13:6–9. A vinekeeper holds out hope that a barren fig tree will bear fruit next year. The parable of the unproductive fig tree in Luke 13 reveals a different character of God than is emphasized in Mark and Matthew. In this presentation the owner looks for fruit and finds none. Instead of destroying the tree the owner has patience and gives the tree one more chance to redeem itself. The owner also renews his effort to save the tree’s purpose by fertilizing it. The story’s emphasis is on the graceful character of God and not on judgment.

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it


80 Leon Morris, N.11, p.222.
the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.”


Parable of the Lost Coin

The Parable of the Lost Coin is a parable mentioned in Gospel of Luke. This is the second of three parables about loss and redemption that Jesus Christ (PBUH) tells after the Pharisees and religious leaders accuse him of welcoming and eating with sinners. As recounted in Luke 15, a woman with ten silver coins loses one. She then lights a lamp and sweeps her house until she finds it, rejoicing when she does.

“Either what woman, having ten pieces of silver, if she loses one pieces, doth not light a candle, and sweep the house and seek diligently till she finds it? And when she hath found it, she calleth her friends and her neighbours together, saying, ‘Rejoice with me, for I have found the piece which I had lost.’ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

Luke 15:8–10

Parable of the Unjust Steward

The Parable of the Unjust Steward was a parable mentioned in the New Testament, Gospel of Luke. In the parable, a steward who is about to be fired curries favour with the master’s debtors by forgiving some of their debts. This parable is

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81 The Holy Bible: King James Version, N.12, pp.1078-1079.

82 Dwight Marion Beck, N.74, p.249.

83 The Holy Bible: King James Version, N.12, p.1081.
difficult for some people to interpret, since on the face of it Jesus Christ (PBUH) appears to be commending dishonest behavior.\textsuperscript{84}

“And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, ho will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

\textit{Luke 16:1-12} \textsuperscript{85}

\textsuperscript{84} Leon Morris, N.11, pp.245-250.

\textsuperscript{85} \textit{The Holy Bible: King James Version}, N.12, pp.1082-1083.
Parable of the Unjust Judge

The Parable of the Unjust Judge or the Parable of the Importunate Widow is a parable of Jesus Christ (PBUH) found in the Gospel of Luke, 18:1-8. It concerns a judge “who did not fear God, neither did he care for people.” Nevertheless, he eventually agreed to do justice to a poor widow because she was so persistent in demanding justice. The framing material of the parable explains that it demonstrates the need to always pray and never give up.86

“And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there as a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Luke 18:1-8 87

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86 Leon Morris, N.11, pp.262-264.

87 The Holy Bible: King James Version, N.12, p.1085.
7. Some Miracles of Jesus Christ (PBUH) in the Four Traditional Gospels Only

Healed a Deaf-Mute by Saying Ephphatha!

Jesus Christ (PBUH) goes to the Decapolis and comes across a crippled man who is deaf and mute. He touches his ears and touches his tongue with his own spit and says “Ephphatha! (which means, ‘Be opened!’)”, Mark translating from the Aramaic. The man regains his hearing and speech and word quickly spreads.

“And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decap’o-lis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto

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88 The Decapolis (Greek: deka, ten; polis, city) was a group of ten cities on the eastern frontier of the Roman Empire in Jordan, Syria, and Palestine. The ten cities were not an official league or political unit, but they were grouped together because of their language, culture, location, and political status. The Decapolis cities were centers of Greek and Roman culture in a region that was otherwise Semitic (Nabatean, Aramean, and Jewish). With the exception of Damascus, the “Region of the Decapolis” was located in modern-day Jordan, one of them located west of the Jordan River in Palestine (modern day Israel). Each city had a certain degree of autonomy and self-rule.

The cities: The names of the traditional Ten Cities of the Decapolis come from the Roman historian Pliny the Elder (N.H. 5.16.74). They are:
1. Gerasa (Jerash)
2. Scythopolis (Beth-Shean), the only city on the western side of the Jordan River
3. Hippos (Hippos or Sussita)
4. Gadara (Umm Qays)
5. Pella (East of Irbid)
6. Philadelphia, modern day Amman, the capital of Jordan
7. Dion
8. Canatha (Qanawat)
9. Raphana
10. Damascus, the capital of modern Syria; Damascus was considerably north of the others and so is sometimes thought to have been an “honorary” member.

According to other sources, there may have been as many as eighteen or nineteen Greco-Roman cities counted as part of the Decapolis. For example, Abila is very often cited as belonging to the group.

89 Mark 7:34

him, Eph’phatha, that is, Be opened. And straightway his ears were 
opened, and the string of his tongue was loosed, and he spake plain. And 
he charged them that they should tell no man: but the more he charged 
them, so much the more a great deal they published it; And were beyond 
measure astonished, saying, He hath done all things well: he maketh both 
the deaf to hear, and the dumb to speak.”

Mark 7:31-37

Healing with Spit

The Blind Man of Bethsaida is found only in Mark 8:22-26. According to 
Mark, when Jesus Christ (PBUH) came to Bethsaida, a town in Galilee, he was asked 
to heal a blind man. Jesus Christ (PBUH) took his patient out of town, put some 
spittle on his eyes, and laid hands on him. “I see men like trees, walking,” said the 
man. Jesus Christ (PBUH) repeated the procedure, resulting in clear and perfect 
eyesight. “Neither go into the town,” commanded Jesus Christ (PBUH), “nor tell 
anyone in the town.” Even though the story is found only in Mark, it is strongly 
supported by the Criterion of Embarrassment, since early Christians (or Christians at 
any time, for that matter), would not have been happy that Jesus Christ (PBUH) had 
to give two blessings to achieve a proper result. The story also casts strong doubt on 
the curse on Bethsaida for not repenting in spite of all “the mighty works” done there, 
since there is no hint of any other miracle, and Jesus took care not to propagandize 
this one.

91 The Holy Bible: King James Version, N.12, p.1040.

92 “House of fishing”

“And he cometh to Beth-sa’i-da; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.”

Mark 8:22-26

Healing a Woman on the Sabbath

The right use of the Sabbath was a continuing source of controversy between Jesus Christ (PBUH) and His opponents. Luke tells of a healing on the Sabbath which provoked a dispute about the right use of that day.

“And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a

94 The Holy Bible: King James Version, N.12, p.1041.
95 Leon Morris, N.11, p.222.
daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

_Luke 13:10-17_  

**Healed a Man with Dropsy**

Luke alone states that, during a Sabbath, Jesus Christ (PBUH) ate in the house of a prominent Pharisee, opposite someone who suffered from dropsy, and Jesus Christ (PBUH) asked the Pharisees that were present if it was lawful to heal on the Sabbath, but, after getting no reply, healed the man. Jesus Christ (PBUH) then challenged the Pharisees to say that they would not immediately pull out an ox, or a son (or a donkey, according to some ancient manuscripts of Luke), if it fell into a well during a Sabbath.

“And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you

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96 *The Holy Bible: King James Version*, N.12, p.1079.

97 Edema (American English) or Oedema (British English), formerly known as dropsy or hydropsy, is an abnormal accumulation of fluid beneath the skin, or in one or more cavities of the body. Generally, the amount of interstitial fluid is determined by the balance of fluid homeostasis, and increased secretion of fluid into the interstitium or impaired removal of this fluid may cause edema. Five factors can contribute to the formation of edema. It may be facilitated by increased hydrostatic pressure or reduced oncotic pressure within blood vessels, increased blood vessel wall permeability as in inflammation, obstruction of fluid clearance via the lymphatic or changes in the water retaining properties of the tissues themselves. Raised hydrostatic pressure often reflects retention of water and sodium by the kidney.

98 Leon Morris, N.11, pp.229-231.
shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things."


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