

THE HUTTO - EL DAREER DEBATE

JESUS CHRIST — MOHAMMED

Jesus the Messiah is the only begotten Son of God, was crucified for the sins of the world, and the New Testament is God's final revelation.

The advent of the prophet Mohammed is clearly foretold in both Old and New Testaments, and the Koran is God's final revelation.

NEW TESTAMENT — THE KORAN

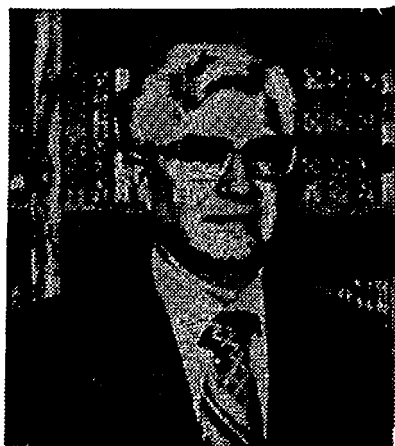
THE PARTICIPANTS

DR. SALAH EL DAREER

was born and reared in and around Cairo, Egypt. He is thus from a Moslem country and from a Moslem background. He came to the United States in 1949 and is now a naturalized citizen. Following his graduation from Cairo University, Dr. El Dareer received his MS degree from the University of Michigan majoring in Morphology. He received the Doctor of Veterinary Medicine degree and has done post-graduate work in Pharmacology at the same university. He is currently Senior Pharmacologist for the Kettering Institute at the Southern Research Institute of Birmingham where he is engaged in research in Chemotherapy. Dr. El Dareer also serves as President of the Islamic Center of Birmingham.



At the time of this discussion, **HIRAM HUTTO** was an evangelist with the **MIDFIELD CHURCH OF CHRIST** in Birmingham and was a panel member of a daily "call-in" radio program. It was through this radio program that the contact was made for the discussion. Before that, he had been a member of and preached for churches in other cities in Alabama, Illinois and Florida. Mr. Hutto has been preaching the gospel of Christ for about 20 years. He currently lives in Athens, Alabama where he preaches with the **EASTSIDE CHURCH OF CHRIST**.



INTRODUCTION

The discussion on the following pages is a transcript of an oral discussion which took place October 21, 22, 24 and 25, 1974 and was conducted in the Engineering Auditorium of the University of Alabama in Birmingham. The two speakers alternated three 20 minute speeches each evening. An interesting feature of the discussion was a Question and Answer session which followed the last negative speech each night. Persons in the audience were allowed to direct questions to either or both Dr. El Dareer and Mr. Hutto, with each being given the opportunity to reply. This portion of the discussion lasted about one hour each night. Because of its length, this feature is not included in this book. (Incidentally, this will explain why occasionally — but rarely — in the book one of the speakers will refer to something the other said, but such will not be found in a previous speech in the book. Such rare instances refer to something said by the other in the Q and A sessions.)

Good order and a very pleasant mood atmosphere prevailed throughout the discussion. No rancor or ill will of any kind occurred. As is evidenced by the exchange of pleasantries by both speakers, each one was cordial and courteous toward the other.

In transcribing the speeches for print, each participant was allowed to make whatever corrections he desired, and even permitted to elaborate, to some extent, any point he wished. (NOTE: After Dr. El Dareer had submitted his material for the last two nights, he was called to Egypt and asked me to proof-read this for him. HH)

A word about spelling. The reader will observe that different authors use different methods of spelling the same words. For example: Koran, Quran; Othman, Uthman; Kedar, Qedar, Qaydar; etc. A little attention ought to make it clear just who or what is meant in any specific case.

It is the earnest desire of both Dr. El Dareer and Mr. Hutto that the publication of the book will serve not only for a better understanding of the respective beliefs of Moslems and Christians, but will also serve to explain what and why their attitude toward the opposing view is. In so doing, it is hoped that the book will make a worthwhile contribution to every reader's pursuit and understanding of Truth and work out for the glory of God.

My personal thanks to Dr. El Dareer for his willingness to participate in the discussion and to have the book published. Also a debt of gratitude is owed to Carroll Sutton, who served as my moderator, to Jackie Richardson for handling the charts and projector, to Ed Bragwell for a multitude of services, and to Ralph Gregg for his many hours of work in helping get the book ready for publication.

— Hiram Hutto

Faith and Facts
3910 Rankin Drive
Erlanger, Kentucky 41018

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HUTTO'S FIRST SPEECH — FIRST NIGHT

Gentlemen Moderators, Dr. El Dareer, Ladies and Gentlemen: I consider it a real privilege and pleasure to be able to be here tonight to talk to you and to discuss with Dr. El Dareer the matter that has just been read in your hearing. I consider myself fortunate for a number of reasons. I've been with Dr. El Dareer several times. He is a most cordial gentleman, and I am looking forward to a cordial discussion.

The subject for discussion is: *"Jesus the Messiah is the only begotten Son of God, was crucified for the sins of the world, and the New Testament is God's final revelation."* By "Jesus", I mean, of course, Jesus of Nazareth; and by "the Messiah", I mean that he is the one anointed of God and sent of God as foretold in the Old Testament scriptures. That "he is the only begotten son of God", I mean by that; he is the unique son of God as we will be discussing in just a little while. By the words "Son of God", I do not mean that God in any sense had any kind of physical relationship with any woman or wife and thereby produced a son, but as we hope to show by means of the scriptures, by the expression "son of God" we mean "Deity", "God manifest in the flesh". "Was crucified for our sins", that is, he died by means of being nailed to the cross. "For the sins of the world" that means for all the world. And that "the New Testament", the twenty-seven books we call the New Testament, "is God's final revelation"; that is, there will be no other, there will be no more. That rules out any later revelation, such as the Book of Mormon, the Koran, or any other or later revelation than the New Testament.

As the Moderator said earlier, the question that we are here to discuss tonight is an historical question. The question has to do with Jesus of Nazareth: who he was; what he was; how did he live; did he die, and if so how. But how are we to resolve these questions? I submit to you that these questions must be resolved, not by emotions, not by feeling, not by intuition, but on evidence: cold, hard facts. After all, Jesus lived on this earth; he walked here; he talked here; he was seen by his contemporaries. He made an impression on people. He was an historical person. He left an historical record of both his deeds and his words. This is an historical question and as such demands an historical, objective, scientific investigation. An

investigation, I say again, based not on sentiment, not on emotion, not on feeling, but on evidence. And we are going to appeal tonight to objective, verifiable evidence. Evidence of eyewitness testimony, who heard and saw Jesus; who ate and drank with him; who handled him with their hands.

A number of years ago I lived in Peoria, Illinois, and a famous trial took place while I lived there. It was the trial of Richard Speck. Richard Speck was accused of murdering something like seven student nurses. The judge did not see him do it. The jury did not see him do it. But they found him guilty because there was presented to them objective, verifiable evidence. It was eyewitness testimony. One young lady saw him commit the murders, and on this eyewitness testimony he was found guilty. What I will be presenting to you tonight is eyewitness testimony to substantiate the fact that Jesus is the only begotten son of God.

I have a chart over here entitled JESUS IS THE SON OF GOD. You will notice that the very first scripture is 2 Pet. 1:16. In this passage Peter makes the statement, "We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, But we were EYEWITNESSES of his majesty". Note that word. "We were EYEWITNESSES of his Majesty." John said in Rev. 1:10, "I heard", and again in verse 12 as we have on the chart, John said, "I saw". This is the testimony of people that claim to be eyewitnesses. People who claimed to have seen; people who claimed to have heard. Did it ever occur to you that the very people that Jesus chose to be his witnesses were people who made their living by means of their physical senses; their eyes and ears; men whose livelihood depended on the proper use of eyes and ears? Men such as fishermen, tax collectors, whose very living depended upon their ability to use their senses, and physical senses, and use them properly. Peter said, I heard, I saw. Therefore my appeal is not to emotion, but to eyewitness, verifiable, historical evidence.

If you are inclined to reject historical evidence as proof; just remember that by so doing you cannot consistently believe any history. You cannot believe that Napoleon ever lived, or that Julius Caesar ever lived, or that Mohammed ever lived. No man here ever saw Napoleon. No man here ever saw anybody that did see Napoleon. What we know about him we learned from history, historical evidence. So it is that we appeal to

historical evidence, testimony of eyewitnesses who left us an historical record, and that testimony says, *Jesus is the Son of God*.

JESUS IS THE SON OF GOD!

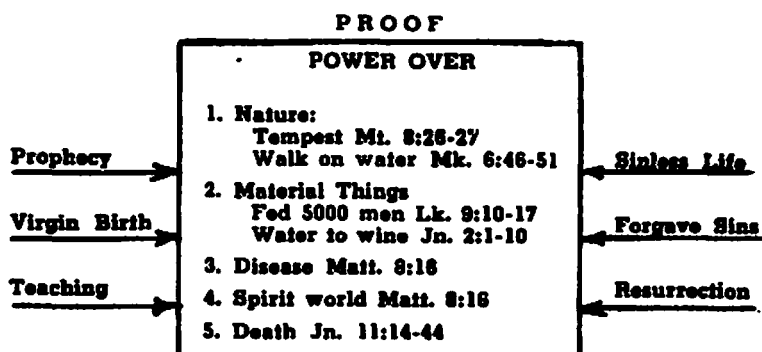
EYEWITNESS TESTIMONY": 2 Pet. 1:16-19; Rev. 2:18; 1:10-12.

I. HE CLAIMED TO BE THE SON OF GOD

Matt. 11:27; 16:13-17; 26:63-65;

Jn. 5:19-43; 9:35-37; 10:36; Rev. 2:18

II. HE PROVED HIS CLAIM:



JOHN 20:30-31

III. GOD ENDORSED HIS CLAIM

2 Pet. 1:16-19; Mat. 17:15; Mat. 3:16-17; Rom. 1:4

IV. THE JEWS CONDEMNED HIM TO DEATH BECAUSE HE MADE THE CLAIM.

Matthew 26:63-64

Please Tell Us: Do These Scriptures Teach That Jesus Is The Son of God?

Jesus claimed to be the son of God. The very first point I want to make, that I want to emphasize: Jesus made the *claim* that he was the son of God. In Matt. 16:13 Jesus raised the question, "Who do men say that I the son of man am"? That is the question that we are here to discuss tonight. Who is Jesus? Jesus said, "Who do men say that I the son of man am"? The reply then was, "Some say John the Baptist, others Elijah, Jeremiah, or one of the prophets", but turning to the disciples, he asked, "Who do you say that I am"? To which question Simon Peter replied, "Thou art the Christ, the son of the living God". Jesus said, "Blessed art thou, Simon Barjonah, for flesh

and blood hath not revealed it unto thee, but my Father who is in heaven". When Peter said to Jesus, "Thou art the Christ", that is what we are talking about: Jesus Christ, Jesus the Messiah. Peter said, "Thou art the Messiah, the son of the living God", and Jesus endorsed that statement for he said, "You did not get that from man, you got that from God. It came to you by revelation". Jesus claimed to be the son of God. He claimed to be the son of the living God.

Furthermore, in Matt. 26 when Jesus was called before the Sanhedrin, or the council, they asked him that very question. They said, "Tell us plainly". That's what we are interested in — being told plainly. And they said, Tell us plainly. "I adjure thee by the living God that thou tell us whether thou are the Christ, the Son of God". Notice, the Messiah the Son of God; tell us. Jesus said, "Thou hast said". We would say, "You said it. I am the Christ; I am the Son of God". We say that Jesus *claimed* to be the Son of God.

In John 9, we have an occasion where Jesus healed a man that was born blind, and after some discussion, and some events that happened, Jesus came to this man in verse 35 and said, "Dost thou believe on the Son of God?" And he answered and said, And who is he, Lord, that I may believe on him. Jesus said unto him. Thou hast both seen him, and he it is that speaketh with thee". Jesus said very clearly, I am the son of God. So we're saying that here is evidence; here are historical records that make the statement that Jesus claimed to be the son of God.

In John 5, we have Jesus having worked, not worked, but having performed an activity on the Sabbath day, and they raised the question, Why are you doing this? In verse 17, Jesus said, "My Father worketh even until now, and I work". Please note the claim, "My Father". He did not say OUR Father. He said MY Father. Jesus claimed a unique relationship between himself and his Father. "My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God". When Jesus claimed to be the son of God, he was claiming Godhood. He was claiming Deity. He was claiming to be Divine. He was not claiming that God had entered into any kind of physical relationship with any kind of woman, any kind of wife, to produce a son; but rather he was claiming equality in Deity;

though subordinate, no doubt, as far as function is concerned. He claimed equality in Deity; he claimed to be God, and the Jews so understood the claim. They said, "He made himself equal with God".

Furthermore we call your attention to John 10. On this occasion in John 10, Jesus had made the claim that he was the good shepherd. He had further made the claim that nobody was able to snatch his sheep out of the Father's hand. Then, he said, No man can snatch them out of my hand. I and the Father are one. The Jews took up stones to stone him and Jesus said, "Many good works have I showed you from the Father; for which of those works do you stone me?" They said, "For a good work we stone thee not, but for blasphemy; and because that thou being a man, maketh thyself God". Jesus claimed to be the Son of God, and so claiming, claimed Godhood, and the Jew so understood it.

But I submit to you that Jesus did more than make the claim. Jesus proved his claim, and the proof that he gave was that of miracles. Now I would like to be clearly understood on this point. I am not saying that the working of miracles is proof of Goodhood, but I am saying that Jesus worked miracles in proof of his claim to be God. I have a number of things over here (on the chart) that list proof of his claim to be Deity. I call your attention to Mark the second chapter in which the Bible talks about Jesus' forgiving sins. On this occasion there was a man sick of the palsy. They brought him to where Jesus was, and Jesus said, "Son thy sins are forgiven thee." And the Jews when they heard that, said, "This man has blasphemed." Who can forgive sins, but one, even God". Jesus then said, "Which is easier, to say, Thy sins are forgiven, or to say"—please notice that Jesus is raising the question, Which is easier to say: your sins are forgiven, or to say, Take up thy bed and walk". Well, it would be a whole lot easier to say, "Your sins are forgiven". Nobody could check up on you and find out if they were or not. It would be more difficult to say, "Take up thy bed and walk" because people could find out if you had the authority to make the claim. But the Jesus said, "But that you may KNOW that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy) take up thy bed and walk." And the man did. Jesus did this, and that's my point, he performed this miracle and said, "That you may know that the Son of man hath power on earth to forgive sins". But no one

can forgive sins but God. Therefore when Jesus worked this miracle, the miracle was not proof of Godhood, but the miracle was worked in demonstration of the claim or in proof of the claim that he was the son of God. So I am not saying that miracles proved Deity. I am not saying that miracles proved Godhood; but I am saying that Jesus *claimed* to be the Son of God and then *worked miracles to prove the claim*. If he had not made the claim that would be one thing, *but he did make the claim!* He claimed to be the son of God and then worked miracles in proof of it. And we haven't even begun to touch the number of things we have in the New Testament that Jesus did to prove his claim.

Here are a number of thing we have. There are more than 300 Old Testament prophecies that were in existence before Jesus was born. 300 prophecies that he fulfilled in his person, and he said in John 5, "if you had believed Moses, you would

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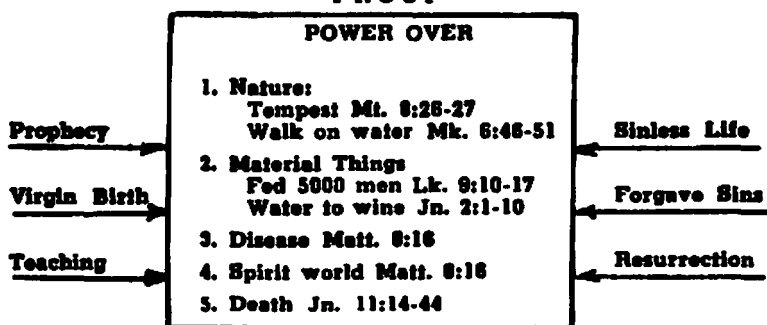
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believe me, for he wrote of me.”—having reference to these prophecies. He was born of the virgin Mary as in Matt. 1. My friend will not deny it. The teaching that he did: Jesus showed very clearly that he had the power to do the teaching. In Matt. 7 it says very plainly that he taught them as one having authority and not as the scribes (vs. 29) — But more than that. The miracles that Jesus performed demonstrate clearly that God was with him when he made the claim to be the Son of God. Jesus worked all kind of miracles. For example he had demonstrated or did demonstrate by means of his miracles that he had **POWER OVER NATURE**. We read in Matt. 8 where he was able to still the storm. We read in Mark 6:46 where he was able to walk on water. We read he had **POWER OVER MATERIAL THINGS**. In John 2:1-10 we read where he was able to turn water into wine. In Luke 9:10-17 we read where he was able to feed 5000 men with a few loaves and fishes. We read in Matt. 9:35 where Jesus healed all manner of diseases. Now miracles, we are saying, were worked by Jesus in demonstration of the claim or in proof of the claim that he is the son of God.

Not only did he have power over nature, power over material things, power over disease, he had **POWER OVER THE SPIRIT WORLD**. He cast out unclean spirits. Furthermore, he had **POWER OVER DEATH**. In John 11 you will read about the resurrection of Lazarus; how that Jesus raised him from the dead — a man that had been dead four days. Jesus said, “Lazarus, come forth”, and he did. But more than that; Jesus himself was raised from the dead. And this shows very clearly—he had made the claim that he was the Son of God; he had said, Kill this body and in three days I will raise it up.” And he did! The point that we are making is, that here is the claim that Jesus made to be the Son of God, and then he worked miracles in proof of the claim. Not just miracles, but *miracles*, objective evidence that people could see, to *demonstrate*, to *prove* that the claim that he made was a true claim.

Not only that. Not only did Jesus make the claim that he was the Son of God, and not only did he work miracles to substantiate the claim that he was the Son of God, *but God endorsed his claim!* Peter said in 2 Pet. 1:16 as we noted earlier, “we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were **EYEWITNESSES**”—note that—“we were **EYEWITNESSES** of his majesty”. For he goes on to say, “For

he received from God the Father honor and glory when there was borne such a voice to him by the Majestic Glory, This is my beloved son, in whom I am well pleased," listen—"AND THIS VOICE WE OUR SELVES HEARD"! We are not judging this on the basis of emotion, but here is eyewitness testimony. Here is the voice from heaven that said, "This is my Son", Peter said, "*We heard that voice*". And when you look at Matt. 17 you will find a fuller account of it, how that they were in the mountain, and Peter is the one that said, "Let us make three tabernacles; one for thee, one for Moses, and one for Elijah". But the voice from heaven said, "This is my beloved son, in whom I am well pleased; hear ye him". I'm saying Jesus not only claimed to be the son of God, but he proved to be the son of God by working the miracles that he did, and God endorsed that claim!. In Matt. 3 we have the record where Jesus was baptized, and the record tells us very plainly that when he was, then God said, "This is my beloved son, in whom I am well pleased".

In Rom. 1:1-4 the Bible says that—this is about Jesus Christ—"Who was the son of David according to the flesh, but who was declared to be the son of God, with power by the resurrection from the dead". And furthermore we have eyewitness testimony of people that ate with him and drank with him and talked with him and handled him after he was raised from the dead. The record says very clearly that "he was declared to be *the son of God* with power by the resurrection from the dead". God would not raise an imposter, but God raised Christ.

He claimed to be the son of God; he proved his claim; God endorsed his claim, and *the Jews condemned him to death because he made it*. The reason that Jesus was crucified, the reason the Jews put him to death was because he claimed to be the son of God. We have just read in Matt. 26:62-68 where they raised the question, "Art thou the Christ, the son of God?" he said "That's right. Thou has said". That's the reason Jesus was condemned to death.

So I submit to you historical, eyewitness testimony that Jesus claimed to be the son of God. He proved his claim by the miracles he performed. God endorsed the claim by the statement that he made, and by raising him from the dead. And the Jews condemned him to death for it.

I have a question here that I would like for Dr. El Dareer

to deal with if he does not deal with anything else. Please tell us: Do these scriptures teach Jesus is the son of God? Do these scriptures make the claim that Jesus is the son of God. Do these New Testament records that we have given clearly show that Jesus claimed to be the son of god, that he proved his claim, and that God endorsed his claim. And if he doesn't deal with anything else, I say I would like for him to deal with this question. You have listened very attentively. I appreciate it. I feel sure that you will listen just as carefully and attentively to Dr. El Dareer. I didn't get through all of my material, but in the next speech, I plan to. Thank you very much.

EL DAREER'S FIRST SPEECH — FIRST NIGHT

First let me thank you all for having come to witness what I may refer to as a turning point in our thinking and understanding of the truth—God's revealed truth—embodied in the Torah (Old Testament) and the Injeel (New Testament, and as we find it in the Koran. But before we begin, allow me to tell you that I am a Muslim. If I ask each one of you; do you submit to the Will of God? I am quite certain that practically all of you will answer: yes, we submit to the Will of God. Now, being a Muslim, means that I am one who submits to the Will of God.

We know a great deal about Jesus, peace be upon him, his life and his works. Before his time, the coming of Jesus was foretold in the O.T. (i.e. prophesied in previous scriptures). After Jesus came to be, some of his teachings were preserved in what is referred to as the N.T. But much about Jesus which many of you have not learned, is to be found in the Koran. We will have a great deal to say when we discuss these items. I am glad that my friend, Mr. Hutto, has categorized them in illustrations. It makes the job easier in referring to the points of difference and the many points of agreement. We have to bear in mind that we are here tonight seeking unity in truth. We are not here to leave with a sense of pity toward each other. We are here to learn from our discussions, if we can, and to seek more of the truth about what God has revealed to us through his prophets and messengers.

When God created Adam, He required of him two things:

- 1) Worship none other than God, and.
- 2) Obey God's commands.

Would you believe, as you know it in your hearts, that from that moment on, throughout history, whether it was to Noah, or Abraham, or Moses, or Jesus, or Mohammed, these same two commands have not changed?

But the subject of our discussion tonight is: "Jesus the Messiah, is the only begotten Son of God"?

Allow me to say in Arabic: Astagh firu-Allah (I ask for God's forgiveness).

Whose son is Jesus Christ?

A faithful generation replied, according to the messianic expectation of the times, "David's."

Today, a faithless rock generation parodies: "Jesus Christ — who are you?", and returns no answer. We are all familiar with the recent movie: "Jesus Christ, Super-star." After centuries of dogmatic decree that Jesus was the Son of God, modern Christendom is no longer sure or certain who he was. And since a large segment of the so-called Christian world believes practically that "God is dead", where does that leave Jesus?

Jews and Muslims have held throughout history that Jesus could not have been the Son of God. But, whereas Judaism does not accept the mission of Jesus, Islam accords him the exalted position of prophet and messenger of God to his people — the Israelites. You all know that this is in conformity with what you have learned. Nevertheless, the question of sonship stands as a barrier between Christians and Muslims, being the cause for each labelling the other infidel: Christians because only an unbeliever would deny Christ's sonship; and Muslims because only an unbeliever would associate anything with the one God. The Christians charge "antichrist", and the Muslims charge "mushrikoon" (i.e. polytheists).

Earlier in history, the Jews used to taunt the Christians by saying that their religion had a shaky foundation, and the Christians used to throw the same charge back at the Jews. That was in the early development of the Christian doctrines. Nevertheless, both groups told the Muslims that one had to be Jewish or Christian in order to enter paradise. Likewise today we find that Christian Bible scholars have given such extensive criticism on the Hebrew scriptures (commonly called the O.T.)

as to bring into question their validity and value. Meanwhile the Jews refuse to accept any part of the Christian scriptures (commonly called the N.T.) But, curiously enough, Jews and Christians continue to come together, to the open and arrogant exclusion of Muslims, in prestigious convocations of effusive harmony and apparent brotherhood, despite their differences, and continue to insist that one has to be Jewish or Christian to really experience God's favor. Tonight, you are blessed because you are having a dialogue with Muslims.

If we examine the N.T. and what scholars consider most likely the true sayings of Jesus, we are surprised. Despite centuries of Christian tradition and theology, when we look into the source book of Christianity (the Bible), the gulf between Christian belief and Muslim belief shortens considerably.

For one thing, we find in the mouth of Jesus, the Shema of Israel (in Hebrew, "Shema Yisrael Adonai Elohenu, Adonai Ehad.") (Deut. 6:4. meaning "Hear O Israel: the Lord our God is one Lord", and this corresponds with the first part of the Kalimah — the declaration of the Islamic Faith (La Ilaha Illa Allah), and with "Qul Huwa Allahu Ahad" Sura Ikhlas (Koran). (Say: He, Allah, is One). The meaning here is identical to that we read in Mark 12:29. "And Jesus answered him, The first of all commandments, Hear, O Israel; The Lord our God is one Lord."

Therefore, we find that Jesus himself, unquestionably confirmed the monotheistic creed of the nation from which he sprang: God is One.

Since God is One, it follows logically, as the Koran inquires, that "How can He have a son when He has no consort?" Surah An'am 6:100 (Koran):

We are all familiar with the fact that Christianity admits of no female God-principle, but imputes the sonship of Jesus to the virgin birth. Islam recognizes the virgin birth but points out the obvious: this makes Jesus the Son of Mary, not the "Son of God". In fact, whenever Jesus is mentioned as a son in the Koran it is always 'Isa-bnu Maram" (Jesus the son of Mary); the very proper, realistic and factual identity of Jesus. But the Church makes him "Son of God" either because it contends that God took on flesh and was born from Mary's womb as a man, or that God sent one of His angels (the Logos, or first created being) into Mary's womb to be born as a man. The first idea is repugnant to reason. If, as the Bible says, human sight cannot

bear to look upon the glory of God, how can human flesh bear to have this Glory, or the God of Glory wrapped up in it? The second thought does not confer literal sonship, but calls for a special form of creation.

The vital point, however, is that the biblical expression "Son of God" cannot be said to have ever come, authentically, from the lips of Jesus himself. Yes, I am familiar with those who wish to point and interpret dialogues that supposedly took place between Jesus and others, but nowhere in the Bible can we find Jesus claiming "sonship" in the literal sense. According to Hasting's Dictionary of the Bible, "whether Jesus used it of Himself is doubtful". It is found in the N.T. most frequently on the lips of others. And this is mentioned in the Koran as merely following in the customs of the pagans, notably the Greeks and Romans of the times, whose gods had sons. The pagan tradition was there but not in the land where Jesus was born.

"The Christians call Christ the Son of God. That is a saying from their mouth; in this they but imitate what the unbelievers of old used to say." Surah Al-Taubah 9:30 (Koran). Even if Jesus had occasionally used such or similar title, "Semitic idiom must be borne in mind. In various passages in the Bible, Israel is referred to as 'God's son', and in others, the righteous are thus described. So a 'son of God' is a man, or even a people, who reflect the character of God.

Contrasted with the non-use or limited use of the title "Son of God" by Jesus himself, we find him using the expression "Son of Man" many times in the N.T. What does this phrase mean? In the first place, an expression like this automatically negates any literal interpretation of "Son of God". It emphasizes that Jesus thought of himself as a man only. Further, scholars determine that Jesus' usage of this term was meant to be reminiscent of that of the prophet Ezekiel, i.e., "a prophet" or messenger of God. "Son of Man" is consistent with the Koran's statement in Surah Nisa 4:171 (Koran), that "Christ Jesus the son of Mary was no more than an Apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him." This Koranic passage confirms some of the most precious truths of unadulterated Christianity: (1) Jesus is Christ, (2) he is "Son of Man", i.e. prophet and messenger of God, (3) he is the product of a special creation, the virgin birth ("His Word") and a "spirit proceeding from Him," one of blessed mission. At the same time, this passage affirms that none of these facts makes

Jesus the "Son of God," as it concludes: "So believe in God and His apostles. Say not 'Trinity', desist; it will be better for you, for God is One God. Glory be to Him; far exalted is He above having a son. To him belong all things in the heaven and on the earth."

If the title "Son of God" has any validity, Semitic usage would never have allowed for the literal sense, even though such an expression would be interpreted literally in the Hellenistic world of Jesus' later followers. No doubt here is where the confusion arose. But if Jesus or any of his earliest disciples said "Son of God" they could have meant only servant of God. In Matthew 12:18 and Acts 3:13, we find that some Bible versions read "Son" with reference to Jesus while others translate "Servant." This is because the N.T. Greek words used in these passages (*pais* and *paida*) mean "boy" or "son" in the sense of servant, attendant or minister. The Koran puts it clearly: "And they say: 'God Most Gracious has begotten offspring. Glory to Him.' They are but servants raised to honor." Both Koran and Bible agree that son(s) of God can mean only servant(s) of God. No physical sonship or incarnation was intended in the Semitic usage of the earliest Christians. But when Christians became predominantly Gentile, of Roman or Greek background, the Semitic meanings of "Son of God" were lost, and pagan Hellenistic meanings took their place. Therefore my friends, what we are looking at here (Son of God in the N.T.) is something that is not representative of what Jesus had spoken, but rather what others thought they had heard from disciples of Jesus. This is why the Church, from the 4th century onward, had raging controversies over the nature of Christ. What was obvious to the earliest Christians became lost and distorted to later converts. They began to interpret sonship literally according to their pantheistic upbringings, thus overriding the basic monotheistic imperative of Jesus' teachings.

HUTTO'S SECOND SPEECH — FIRST NIGHT

Gentlemen moderators, Dr. El Dareer, Ladies and gentlemen: I am again happy to be back to discuss with you the question: "*Jesus the Messiah is the only begotten Son of God, was crucified for the sins of the world, and the New Testament is God's final revelation*". One of the observations that Dr. El Dareer made was that often times Christians and Jews come

together and exclude Moslems. Well, I certainly would not want to exclude them from a discussion, because I have engaged in it, or am engaging in it with him. But I would like for the Jews to know that I surely don't want to exclude them. If you know of any around that would like to deny a similar proposition, we will be glad to discuss it with them as well.

Now, I would like to continue with the discussion: Jesus is the Messiah the Son of God and that he was crucified for our sins. I was talking earlier about the fact that Jesus claimed to be the Son of God. The record shows, and we gave the testimony, that shows very plainly, that Jesus claimed to be the Son of God. In reply to that, Dr. El Dareer said, that Jesus never made that claim. Yet if you will look on the chart, you will find John chapter 9, where Jesus had healed a man, and then said to the man, "Dost thou believe on the Son of God?" The man answered and said, "Who is he, Lord, that I may believe on him?" Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee". Furthermore, in John chapter 10, after that Jesus had made the claim in verse 30, "I and the Father are one", the Jews said they were going to stone him because he had blasphemed, making himself God. In reply to that Jesus said, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent unto the world, Thou blasphemest listen, BECAUSE I SAID, I AM THE SON OF GOD." And we showed how he worked miracles to prove the claim. Miracles do not of themselves prove Godhood. But Jesus claimed to be the Son of God, and then worked miracles in proof of it.

No, the virgin birth does not make him the Son of God. The fact that he was the Son of God required the virgin birth. And that was the point that we have over here on the chart. One of the factors that leads us to the conclusion that Jesus is the Son of God. Jesus made the claim, and furthermore, we said that we did not have in mind any kind of physical relationship, but rather that in claiming to be the Son of God, Jesus was claiming to be Divine.

Let me have chart number 2, Jackie, please. On this chart we hope to show just exactly what Jesus meant when he made the claim that he was the Son of God. Turn out the lights back there please, sir. You will notice that we are making the

JESUS — THE ONLY BEGOTTEN SON OF GOD

1. **Jesus' Relationship with Father Did Not Begin on Earth**
John 17:5; 6:62; 8:58; 16:28; 17:24; 3:13
2. **Jesus' Relationship with Father Was Special, Unique**
John 14:6; Matthew 11:28
3. **This Unique Relationship Between Father and Son**
Matt. 11:28; Luke 10:21
4. **It Is Father — Son in a Unique Way**
"My" Father (Not Our Father)
Matt. 11:28; John 5:17,23; 10:31

The Jews Understood Him to Be Claiming to Be God; Equal with God.

5. **Jesus' Claim to Be The Son of God Was a Claim to Deity.**

point: Jesus' relationship with the Father did not begin with his earthly existence. In John 17:5 Jesus said, to the Father, "glorify thou me with the glory that I had with thee before the world was". The point that we are making is, the relationship between Jesus and the Father did not begin on earth. Jesus said, "I had glory with thee before the world was". In John 16:28, Jesus said, "I came forth from the Father." In John 3:13 Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven". I am saying that Jesus' relationship did not begin on earth, but he had that relationship with the Father before the world was made. I believe that we could show really, that the relationship between them did not *begin* at all, but rather that it was eternal. Jesus was not created by the Father, but that is on another subject and maybe at some other time we can talk about that. Jesus' relationship with the Father did not begin on earth. Jesus' relationship with the Father was special, and it was unique. Jesus said in John 14:6, "No man cometh unto the Father, but by me". And listen to him in Matt. 11:27-28, "no one knoweth the son, save the Father; neither doth any know the Father, save the son". The point that I am making is that the relationship between Jesus and the Father is so special and so unique that Jesus said, that no man knows the Father except **THE SON**".

Not only is it a special and unique relationship, but that unique relationship is between Father and Son. No man knoweth the Father, save the son. And it is Father and Son in a unique way. Jesus does not pray, **OUR Father**". He teaches the

disciples to pray, "Our Father", but *he* does not. It is MY Father. And so in John 5:17 as we said earlier, Jesus said, "My Father worketh until now", and the Jews were going to kill him because he made God his own Father, and made himself equal with God. We say again when Jesus claimed to be the Son of God, He was not claiming to be merely a servant of God; he was not claiming to be merely a messenger of God. He was that all right enough. But he was claiming to be equal with God, and the Jews so understood him. Equal as far as Deity is concerned, though subordinate as far as function is concerned. Jesus made the claim that it was Father and Son in a unique way. Therefore, he said, "I and the Father are one". And the Jews were going to kill him because he called God his own father. The Jews so understood Jesus' claim when he claimed to be the Son of God, that he was claiming Deity, and that is what we meant while ago when we said, "When Jesus claimed to be the Son of God, he was making a claim to Deity".

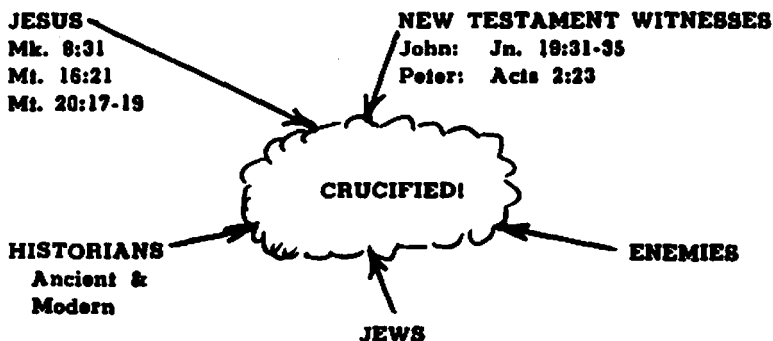
Now it is true that the word son appears in the Bible in the ways that Dr. El Dareer says, but that is not the claim that Jesus made. Now it is true that he was indeed a messenger of God, and he was an apostle of God. He was all those things but he was not all those things *only*. He was more than that, and he claimed to be more than that. And that was the point of the chart that I had a while ago; that is, that Jesus claimed to be the Son of God in a unique way, and it was a claim to Deity. He said, "I and the Father are one" in John 10 that we were just quoting, and when he said "I and my Father" the Jews sought to kill him because he made God his own Father. The point I am making is: In John 10:34-36 Jesus justifies himself for having said that he was the son of God. Then in 10:37-38 Jesus justifies himself for having said that he was "one" with the Father; that is, he is in Deity. Jesus therefore made a claim: not just to servanthood, not just to apostleship, but rather to Deity—God manifest in the Flesh.

Dr. El Dareer did not notice the proof that I gave: objective, verifiable, historical evidence — in proof of the claim that Jesus is Divine, that he is indeed the Son of God. I raise the question (on the chart), "Please tell us, do these scriptures teach that Jesus is the son of God in the sense that he claimed Godhood? He claimed to be Deity?"

But our proposition not only says (O.K. you can turn that off), that Jesus is the son of God, but it says that he was cruci-

fied. I raise the question, **HOW DID CHRIST DIE?** (chart) I call your attention to the claim that Jesus made, and if you will look in your New Testament in the passages that we have outlined here on the chart, I believe that you will see that the claim that Jesus made was that:

HOW DID CHRIST DIE?



1. He would be killed. In Mk. 8:31, the record says that Jesus began to teach them that the Son of man must suffer many things and be rejected by the elders, the chief priests, and the scribes, *and be killed* and after three days be raised. Then if you will look at Matt. 16:21 the record will tell us on this occasion Jesus began to show his disciples that he must go to Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and the third day be raised. Then if you will look at Matt. 20:17-19, you will find that Jesus made this statement; he says very plainly that "he is going to Jerusalem, but he said that he would be delivered to the Gentiles, to mock, and to scourge, and to crucify."

The point that I am making is: Jesus *said* that he was going to be crucified, and the New Testament writers make it abundantly clear that he was. In John 19 we have an eyewitness account of one who claimed to have seen him on the cross; who saw him when the spear was put in his side; and he says, and says it in language too clear to misunderstand; let me read it to you, "He that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also may believe". The point that I am making is: Jesus said he would be crucified, the New Testament writers say he was crucified — John said he saw him crucified; he watched them

put the spear in his side; he saw blood and water come out. He said, I am an eye witness.

We told you about the young lady in Peoria, Illinois. She said, "I saw Richard Speck murder those seven girls." And on that basis and eyewitness testimony, they found him guilty. I request Dr. El Dareer that he examine the testimony; and if that testimony will not stand the test, let us know why it will not. Do not just assert, well, that's just made up. Prove that it is. John claimed that he was an eye witness, that he saw it done.

In Acts chapter 2, we have another account of eye witness testimony. On this occasion the Apostle Peter said that Jesus was "delivered by the determinate counsel and fore-knowledge of God, you by the hand of lawless men did crucify and slay". He appealed to these people, and he said himself that they knew that he was telling the truth.

The point is, how did Christ die? Jesus said he would be crucified. The New Testament says he *was* crucified, and historians also agree with that testimony. I mean both ancient and modern. It doesn't matter whether you look at ancient historians or at modern historians. They testify that Jesus was crucified. For example, Tacitus, who was born in 56 A.D. said the author of that sect "was Christ, who in the reign of Tiberias was punished with death as a criminal by the procurator Pontias Pilate," *Annals* 15:44. H. G. Wells said "he was crucified upon the hill called Golgatha." Vincent E. Scramuzza, says in *The Ancient World*, translated by Paul M. MacKendrick, "Pilate sentenced Jesus to death by crucifixion."

Not only did Jesus say he was crucified; the New Testament eyewitnesses say he was crucified; historians say he was crucified; Furthermore, the Jews claim he was crucified. In the *Encyclopedia Judaica*, Vol. 10 Page 12, it is said, "the Roman Governor, Pontius Pilate ultimately had Jesus executed in the Roman way by crucifixion." The Jews make that claim. In the *Standard Jewish Encyclopedia*, Page 1034, it is said of Jesus, "he was arrested and crucified by the order of the Roman procurator, Pontius Pilate." The point that I'm making is, "HOW DID HE DIE?" Jesus said, "I am going to be crucified." The New Testament writer said, "he was crucified". Historians agree he was crucified; the Jews said he was crucified; and even the *enemies* of Christ in the early ages testify that Jesus was crucified. Trypho said, "He who is called your Christ was cru-

cified." Celsus in 176 A.D. referred to him as "the crucified Jesus".

The point that I am making is: the proposition says, "Jesus, the Messiah is the Son of God, *was crucified*." He claimed he would be. The writers said, "we saw him when he was"; historians acknowledge it; Jews acknowledge it; furthermore, the enemies of Christ acknowledge it. These are people that lived hundreds of years before Mohammed came and said it was not true.

Which will you believe? People who are eyewitnesses; who there saw it, who saw it take place, and early historians; or somebody who comes along 600 years later, *who was not present*, and says it did not happen? I maintain that these show plainly that Jesus was crucified.

Now we raise this question. (How much time do I have?) Let's have the next chart. Chart No. 4. We have on the chart "WHY DID CHRIST DIE?" We have seen that he died. That he died by crucifixion. Why did he die? I call your attention to the statement that Jesus made about why he died. He said, "the Son of man is come to give his life a ransom for many". A ransom for many. What is a ransom? Something given in exchange for something else. In Matthew 26:28 when Jesus instituted the Lord's Supper he said, "this is my blood", Listen, that is shed *for many for the remission of sins*. Why did Jesus say he was going to die? He said, "I am going to die for a ransom, as a ransom. I am going to die for the remission of sins." Furthermore, another eyewitness, John the Baptist, when he saw Jesus coming said, "Behold the Lamb of God that taketh away the sin of the world." (John 1:29) The point that I'm making is: the record, the historical documents claim that Jesus said, he would give his life a ransom; that his blood would be

WHY DID CHRIST DIE?

JESUS { "To give his life a ransom for many" Matt. 20:28
 "My blood . . . shed for the remission of sins" Matt. 26:28

JOHN THE BAPTIST — "Lamb of God . . . taketh away the sin of the world" Jn. 1:29

APOSTLES { Paul — "Christ died for our sins" I Cor. 15:3
 Peter — "redeemed . . . by the precious blood of Christ" I Pet. 1:18-19
 John — "washed us from our sins in his blood" Rev. 1:5

for the remission of sins; that he would take away the sin of the world.

Furthermore; those men that he inspired and sent out to preach, that's exactly what they preached. Paul said, "Christ died for our sins." Paul did not say this until after Jesus had made the claim, after John the Baptist had made the claim, after Peter had made the claim, and after John the Apostle had. I submit to you *it did not originate with Paul*. Jesus made the claim himself.

Peter said in 1 Peter 1:18-19, "knowing that you were redeemed, not with corruptible seed like silver or gold from your vain manner of life." But he said, "with precious blood, even the blood of Christ." Please note that. Redeemed! How? By the precious blood of Christ! Remember, this Peter is the one that said he was an eye witness. "We did not follow cunningly devised fables", he said, "but we were eye witnesses of his majesty." And so we are suggesting to you that according to the New Testament record, the Bible makes it abundantly clear that Jesus not only was crucified, but that he was crucified for the sins of the world. He claimed he would be crucified; the apostles said they saw him crucified; historians acknowledge that he was crucified; the Jews admit he was crucified; even the enemies say that he was crucified. And then we see how he was crucified for our sins.

Not only that. Jackie, I would like to have Chart No. 5, please. We are raising the question on this chart, **OF WHOM SPEAKETH THE PROPHET THIS?** (5 minutes) Here are some statements that were made hundreds of years before Jesus lived. These documents were in existence when Jesus came to the earth and had been for a hundred years. For example, (turn out the lights), in Isaiah 53, there is one that the record said would be "wounded for our transgressions". I raise the question **OF WHOM SPEAKETH THE PROPHET THIS?** Seven hundred years before Jesus was born he said somebody is going to be wounded for our transgressions. Somebody is going to be bruised for our iniquities. Somebody is going to have laid on him the iniquities of us all. I raise the question "OF WHOM SPEAKETH THE PROPHET THIS?" If he is not speaking of Jesus, who is he talking about? Is he talking about Mohammed? No! Mohammed would not even make the claim. My friend will not make the claim that the prophet was talking about Mohammed.

OF WHOM SPEAKETH THE PROPHET THIS?

ISAIAH 53

ISAIAH 53

**Wounded for Our Transgressions
Bruised for Our Iniquities
Laid on Him The Iniquities of Us All**

DANIEL

**Finish Transgressions
Make An End of Sins
Reconciliation for Iniquity**

ZECH. 12:10, 13:1

**Pierced
Fountain Opened for Sin**

OF WHOM SPEAKETH THE PROPHET THIS? An inspired man began at that scripture and preached Jesus (Acts 8:35). So I'm suggesting that a prophet, hundreds of years before Jesus came, said somebody will be wounded for our transgressions. He will be bruised for our iniquities. The Lord has laid on him the iniquity of us all.

In Daniel Chapter 9, Daniel said, within the space of 70 weeks, and when you run that out it will bring you right to the days of Jesus Christ, in that period of time somebody is going to finish transgressions. He's going to make an end of sin. He's going to make reconciliation for iniquity. I raise the question **OF WHOM SPEAKETH THE PROPHET THIS?**

The Bible shows and shows very clearly that the prophet who said that had reference to Jesus Christ. In Zechariah Chapter 12, the Bible spoke about somebody that would be pierced; and then in Chapter 13, verse 1 said that there would be a fountain opened for sin and uncleanness. The New Testament makess the claim in John the 19th chapter that that had reference to Jesus Christ. John said, "I saw him when he was pierced", and he said "it came to pass that it might be fulfilled which was said 'they shall look on him whom they have pierced'."

I say not only did Jesus make the claim that he would be crucified; but that he was crucified; eyewitnesses saw him; and furthermore that historians acknowledge it; that the Jews acknowledge it; that the enemies acknowledge it. But he said, I am going to be crucified for the sins of the world, give my life a ransom for many. Not only did Jesus make that claim but others who were present like John the Baptist made the claim. Then the apostles made the claim. And then we have seen that

the prophets foretold that this was going to happen, hundreds of years before it ever came to pass.

So I submit to you that this shows conclusively, proof positive, that Jesus not only is the Son of God, but that he was crucified; he was crucified for the sins of the world and, well, that's my proposition. That's what my proposition claims, and I believe I have substantiated it.

I'm looking to see if I've overlooked anything that Dr. El Dareer had said. He made a number of claims about different ways that the word "son" is used in the Bible. We recognize that; we teach that. Teach it very emphatically, but more than that. It is used in the claim of being Deity, the claim of Godhood. The Jews said because you call God your father you made yourself equal with God.

Jesus showed not only that he did make that claim, but had the right to make it. He said that men may honor the son even as the honor the father in John Chapter 5:23. I appreciate your listening.

EL DAREER'S SECOND SPEECH — FIRST NIGHT

Christian and Muslim brothers and sisters are meeting here not to cut down each other, but simply to come to a closer understanding. I would like at this time to answer some of the points raised by brother Hutto, namely the record and eyewitnesses. Unfortunately, we really do not have eyewitnesses who wrote what they had learned first-hand from Jesus; and we do not have an original authentic record or a verified copy of the Gospel of Jesus. I am aware that the present-day New Testament contains all that is quoted by brother Hutto; but the NT, as you know, has four gospels in it. Jesus was given one Gospel that contained God's revealed truth. That Gospel is referred in the original language as The Injeel. Another fact is that much of what was written about Jesus, was authored by historians who came long after the time of Jesus and had no original documents to guide them. We had one historian to rely on—Josephus (died 100 A.D.)—whose historical accounts contains next to nothing about Jesus. What has been added to Josephus' writings, by unknown hands, and credited to the Jewish author turned out to be a forgery. Josephus wrote about the upheaval that was going on, the Jewish war and the Jewish revolution; and suddenly there was an insertion (an interpola-

tion) to put into Josephus's history something about Jesus. Thanks to scholars and researchers who detected the mysterious passage, it was fraudulent. Therefore, as far as the record itself, we are very unlucky; we do not have any outside the Greek manuscripts. As for eyewitnesses, I am sure you are all familiar with the fact that none of the four canonized Gospels in the N.T. was authored by any disciples of Jesus. In fact the authors of the Gospels are unknown or their identities uncertain since all we have are Greek translations of what was supposedly written in Hebrew or Syriac. Historically, several facts are ascertainable:

- 1) None of the four Gospels was dictated by Jesus.
- 2) None of the four Gospels is the Wahy (revelation) given to Jesus.
- 3) All of the four Gospels were written after Jesus had disappeared.

These are the historical facts, based on the existing records.

It is outside the scope of these discussions to go into the more obtruse aspects of the study of the Gospels and the Koran. But our aim here is to afford some insight into the character of the Gospels, and the circumstances in which they originated, and to do likewise with the Muslim Holy Book, The Koran.

Anyone who has an interest in the Word of God will need to know how a given revelation has been preserved uncorrupted throughout the ages, and how it was finally certified in one Book containing instructions that are essential for the redemption and salvation of mankind.

Now, all of us believe in the fact that God has sent to Mankind, at different ages, messages and prophets. When we talk with certainty about authenticity, and when we verify the scientific historicity of unquestionable original records, then we can ascertain or deny the claim that Jesus was the Son of God and was crucified. The prophet Mohammed knew nothing about Jesus' life except that which God revealed to him. Therefore we have to examine God's message (The Koran), originating from Him as the Ultimate Witness. God is present at all times and He is The Infallible Witness.

When Mohammed, born in the midst of pagan Arabs, ignorant, illiterate, talked according to God's revealed truth about Jesus, his birth and what he said and did as an infant and as an adult; he was not claiming this to be his own know-

ledge. This was and is strictly God's revealed history and knowledge to mankind through His selected prophet Mohammed. This Koranic Wahy is The Message which contains all of the pure essentials of previous scriptures.

The Koran is unchallenged as an authentic and original document, revealed to Mohammed, written and finalized during his lifetime, certified and verified by him and its text preserved as such from that moment on. My friend Hiram Hutto has a copy of the same text of The Koran. No man is immortal, and like all men, Mohammed the prophet of Islam, died. Yet Mohammed recited to us (in the Koran) that God saved Christ Jesus and has "raised him unto us." Indeed, the Jews were plotting to kill and crucify Jesus according to the customs of their time, but did they succeed? The Koran informs us that they did not ('They killed him not, neither did they crucify him, but it seemed so to them'). In other words, God who created Adam from mud, and Jesus from the virgin Mary, also saved Jesus, one of his most beloved messengers. This is God's miraculous ability, and His Will above all else.

Adam who was created by the Will of God from mud—no father and no mother—has never claimed divinity. If miraculous birth, in the view of some Christians, is criterion for divinity, then Adam should have qualified on the basis of a much stronger case of miraculous creation. In the Koran, Jesus vehemently denies that he ever claimed divinity and God is his Witness. Therefore, the idea of Father and Sonship in referring to Jesus as "Son of God" is a claim made by someone other than Jesus.

Before I get into the subject of Christian doctrines, we have to ask ourselves: What are these doctrines based on? Are they based on fables or are they based on authentic records? These are the questions that should occupy our minds. I am sure your hearts are open because you are still sitting and listening with great interest.

The Bible is honored by millions of people as a source of wisdom and comfort, and as the very basis of civilization. Despite this, those who profess to believe in the Bible are in doubt as to its meaning and they have to derive from the parables. There is a great deal in the Bible that probably represents very closely something of what Jesus may have said. I'll be pointing these out to you. But there is confusion in meanings evidenced by the great number of conflicting, antago-

nistic sects, dogmas, and denominations which claim the Bible as their source. Is this confusion due to a defect in the Bible itself, or is it the result of misinterpretation? And, if the Bible is the last word of God, as Christians maintain, why was it necessary for another Divine book to appear upon the stage history in the 7th century A.D., namely the Koran?

I've further ask: Why didn't Jesus himself, as far as can be determine from the Bible, proclaim that in his Gospel is God's final seal to His revelation? Mohammed, in the Koran, did make such a claim. Why did the writer of the fourth Gospel find it necessary to record prophecies, presumably made by Jesus, that indicate very clearly the advent of another prophet (Comforter?) And, why was there a clear warning, again on the tongue of Jesus, that his disciples should not be misled by false apostles or prophets after his going away "to the Father"?

I will demonstrate to you, that despite the efforts of the Gospels' writers to inject their own thoughts, whether by interpolations or by outright modifications of copied material, and despite the Church's ceaseless attempts at submerging certain fundamental aspects of Jesus' message, in an effort to make the Gospels conform to the Gentiles' Hellenistic tendencies; fragments of the hidden truth continue to surface as verses that are in unison with the Koran and reveal the uncorrupted meaning of what Jesus had conveyed to his people. The then unknown unfolding history proved the validity of Jesus' message, being in conformity with the beliefs of Muslims and early Christians. God's true message to guide man cannot differ from time to time; and it is the one continuing message that contains no conflicting fundamental concepts. God's truth always wins the hearts and minds of the serious believers who seek His guidance in their search for His authentic message.

The Koran is the Key that unlocks the Bible's mysteries and unravels the truth with dazzling brilliance.

Are the Jewish and Christian scriptures without foundation? Can they be said to accurately reflect or preserve a message from the Supreme Being to mortal man? When one reads the Bible today, what really is being read, God's word or men's fables? Muslims believe in divine revelation, we believe in the Law which was given to Moses and the Gospel which was given to Jesus, but can we find either the Law or the Gospel in today's Bible? I say yes we can find some of the Law; and yes we can find some of the truth in the Bible.

Christians consider the Hebrew scriptures as an old testament or covenant from God which was fulfilled with the coming of Jesus and placed Christians under a new testament or covenant. Some churches go so far as to say that the O.T. is now a useless document and that Christians need only follow the N.T. The Jews themselves refer to their scriptures as Ha-Ta Nak, which is an abbreviation for the three divisions of the Hebrew Bible. Ta stands for the Torah (Law), Na stands for the Nebiim (Prophets) and K stands for Ketubim (the other Writings). Here is a clear admission by definition that there are writings in the O.T. adding to the over-all confusion derived from the Bible.

Yet, there is ground for closer relations between Christians and Muslims, because essentially Muslims believe the same things about Jesus as did the earliest Christians. They knew something about the original Gospel of Christ. It is only the unfortunate encrustations of the old pagan mythology that divide Christians and Muslims. These encrustations that took place, not in Palestine, but in the Hellenistic world which later imported its paganism back into Palestine after the early Christians fled or were demolished. That is why my friends, I say to you: the closer we examine the record as my brother Hutto agrees, the much easier it is for us to pull through together, not as separate people, but as one people believing in and submitting to the Will of God.

HUTTO'S THIRD SPEECH — FIRST NIGHT

Gentlemen moderators, Dr. El Dareer, Ladies and Gentlemen: I am happy again to be back before you to discuss the question as to whether or not Jesus the Messiah is the son of God, was crucified for the sins of the world, and the New Testament is God's final revelation. Dr. El Dareer is a delightful speaker. I enjoy listening to him very much. It is a tragedy that he is saying that the Bible that we now have is not an authentic record but is simply interpolations, and alterations, and things of that kind. We hope to discuss the question further.

One question I overlooked in his earlier statement was, What does Jesus mean by the statement that he is the Son of man? Well, Jesus is both God and man, but as *now* concerns us: Well, that is the very question that he raised in Matt. 16:13 when he said, "Who do men say that I the Son of man

am"? And Peter said, "Thou art the Christ, the son of the living God", and Jesus said, "Blessed art thou Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven". Jesus is saying that his claim to be the Son of Man is also his claim to be the Son of God, and that is a revelation from God.

Dr. El Dareer also said that we would join hands with the Jews. I do not; certainly not in the sense of recognizing them as brethren, and for the very reason that we are having this discussion tonight. They reject Jesus' claim to being the Son of god, and for that reason I cannot be a brother in a spiritual sense to that.

We also now want to notice some of the things that Dr. El Dareer said about the record and eyewitnesses and says that unfortunately we do not have eyewitnesses. And yet I read you a very plain statement from a man named Simon Peter who said, "We did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were EYEWITNESSES of his majesty". Here is an apostle; here is one whose name we know, Simon Peter. We have his name, and he said that he was an eyewitness. Furthermore, when he made the claim, he said the voice we heard saying, "This is my beloved son." And the very first scripture that I have on the chart is from a man that we know. A man who was an apostle; a man who said that I am an eyewitness; and I heard the voice say, "This is my beloved son in whom I am well pleased."

He also made the observation that the record that we now have is not authentic; that none of the gospels were authored by a disciple of Jesus but were translations some 40 to 70 years after Jesus ascended to heaven. In dealing with the question: Do we have an authentic record, his idea is that we do not, and he said we do not.

I submit to you that the claim that we do not have an authentic record, rather that what we have is simply alterations and interpolations, is an assertion that is *contrary to the nature of God*. God said, My word abideth forever. If the word that Jesus spoke and the word that other inspired men spoke, if it is not here today, then the word of God did not abide forever, but passed off the stage of action.

In the next place, I submit to you that it not only is *contrary to the nature of God*, but is *contrary to reason*. The Jews

were repeatedly warned against tampering with the word of God. In Deut. 4:2 they were warned that they were not to add to God's word, that they were not to take away from God's word. Furthermore, it is contrary to reason because the Jews exercised meticulous care in copying the scriptures. To say that what we now have is not the scriptures, therefore is contrary to reason. They numbered the verses; they numbered the words; they even numbered each letter in the book they were copying. They calculated the middle word and the middle letter of each. They enumerated the verses which contained all the letters of the alphabet or a certain number of them. What we are saying is: The Jews exercised meticulous care in copying the scriptures.

Not only that, Christians were similarly warned against adding to the word of God. In Gal. 1:7-8 Paul says, "There are some that trouble you and would pervert the gospel of Christ, but though we or an angel from heaven preach unto you any gospel other than that which we preached, let him be accursed." Furthermore, in Rev. 22:18-19, Christians are warned against adding to or taking from. I raise the question, What could have induced the Jews or the Christians to have tampered with such a sacred text? What could have induced them to have altered the text, to have corrupted the text? What could have induced them to have done it?

I submit this to you: The Jews and Christians were hostile to each other, and yet both of them used the same Old Testament. Any tampering with the Old Testament by one or the other would have been exposed by the other. We have no record of such. Furthermore, all Christians—and I use the word in an accommodative sense—all Christians used the same Greek text. Any alteration or tampering by any particular sect would have been exposed by others. Furthermore, there were a number of "Christians" and Jews who did become Moslems, and these would have exposed the supposed tamperings of their former associates, if they could, but there is no record where they even tried.

I submit to you that the claim that what we have is not authentic is: *Contrary to the nature of God, is contrary to reason, and is contradicted by fact.* Before I get into the part about contradicted by fact, I would like to have my chart number 6, Jackie, and the lights, please. In this particular chart we raise the question: **OUR BIBLE CORRUPTED AND ALTERED?** Yet in the Koran (turn out the lights, please) in the Koran 5:72,

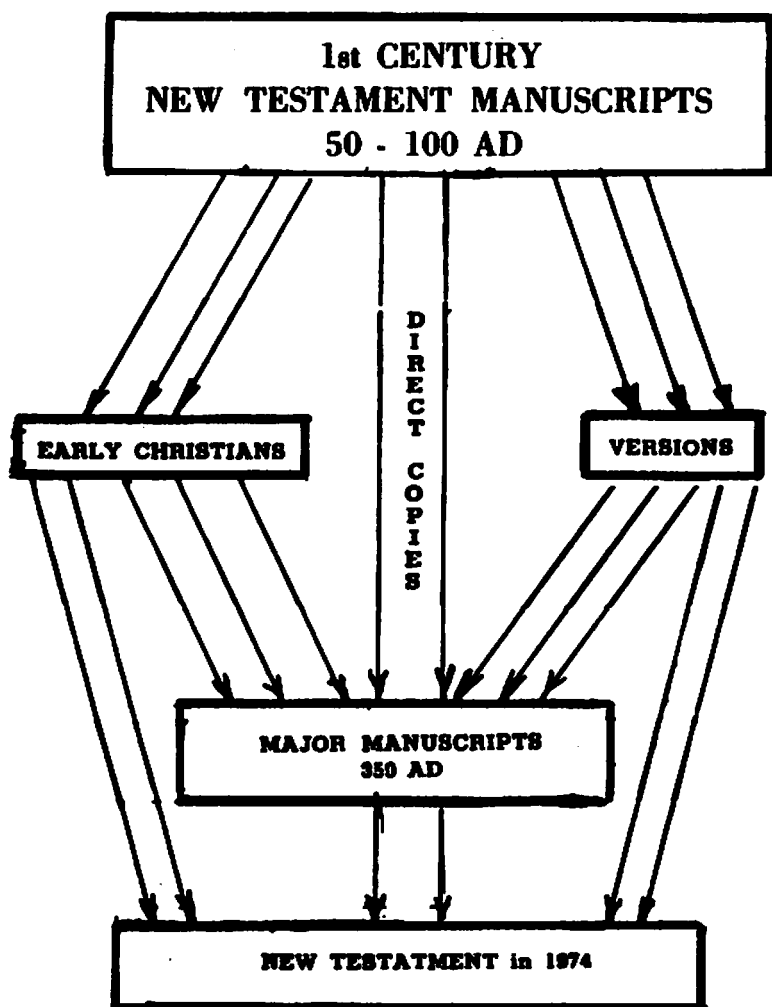
OUR BIBLE CORRUPTED AND ALTERED?

1. If Christians and Jews believe their scriptures, no fear 5:72
2. If Christians and Jews hold fast to the book, never perish 7:169
3. Christians are to stand upon the gospel 5:71

Question: How can we do these things IF NO COPY AVAILABLE?

Christians and Jews are told if they believe their scriptures they need have no fear. But, if we do not have those scriptures, how can we believe them? Dr. El Dareer said that what we have is not those scriptures; we have no authentic copy. How could Christians and Jews believe their scriptures, if they have none? But the Koran says in 5:72, If they believe them they have no fear. How can they believe them when they don't exist? Furthermore, in the Koran 7:169-170 Christians and Jews are urged to hold fast to the Book, and they shall never perish. But if THERE IS NO BOOK for us to hold fast, how can we do it? I maintain that the claim that we do not have it, not only is contrary to reason, contrary to God, but *contrary to the Koran!* Christians are urged to stand upon the gospel, but if we have no authentic copy of the gospel, how can we stand on the gospel? Question: How can one believe the scriptures if he has no copy of it? How can we hold fast the book, if there is none available? How can we stand on the gospel, if no copy is around, and yet that is the very thing the Koran urges us to do. I submit to you that the claim that our scriptures are not authentic is just that—a *claim*, nothing less; an *assertion* and that's all. He offered no proof whatsoever. Now let me have the lights.

On the next chart we have the New Testament manuscripts as they came to us. If you today in 1974 wanted to trace back our New Testament, there are a number of routes you could take. We have copies, for example, in about 350 A.D.—what we have here called major manuscripts of the entire New Testament. But that is not all that we have. We have witnesses further back than that. Some lived even in the first century. As a matter of fact every book in the New Testament that we now have was quoted by some writer outside the New Testament by AD 150 with the exception of about two little books, and that's all. What I am suggesting to you is that early Christian writers quoted these books, and the quotation can be substantiated in the New Testament that we have right now. It did not originate in 350, but we can look in early Christian writers back before



150 AD and find every book except 3 John and maybe Philemon quoted by these early writers.

Furthermore this is not all that we have. We not only have major manuscripts, and early writers sometimes referred to as patristic writers, we also have versions and translations into Egyptian, translations into the Syriac, translations into other languages, and some of these date as early as 150.

I want to further suggest that *the differences between Moslems and Christians are differences that exist not only in the New Testament that we have right now, but exist in the*

same major manuscripts, in these early writers, and in these versions! Every point of difference between Christians and Moslems today were differences that existed in the manuscripts that we have 500 years before Mohammed was born. So I am saying that they are not alterations. They are not corruptions, but they are authentic documents, and you can trace them all the way back to the first century.

Furthermore we want to notice another statement that was made by Dr. El Dareer and that is the statement about how did we get the Koran. He made the statement—that when we begin to look at it, and begin to examine it—one thing that he said was that Mohammed was illiterate. I want you to remember that. Here was a person that could neither read nor write. I raise the question: The Koran that I have a copy of, is it something that Mohammed said? How do you know? He did not write it. What we have is a copy of what somebody said that Mohammed said, and Dr. El Dareer said that this what you have over here in the New Testament. He said that what you have in the New Testament is a copy of something that somebody said that Jesus said. What we have in the Koran is something that Mohammed did not write, because he **COULD NOT WRITE!**

Let me have, Jackie, chart number, let's see—a comparison between the Koran and the New Testament is what it is. **THE NEW TESTAMENT AND THE KORAN — A COMPARISON.** We make the point that Jesus wrote nothing. But that doesn't say much because Mohammed wrote nothing. We only know

THE NEW TESTAMENT AND THE KORAN — A COMPARISON

NEW TESTAMENT

1. Jesus Wrote Nothing
2. He Promised The Holy Spirit to guide His Disciples' Teaching (oral and written)
3. They Taught Publicly and Privately
4. Different Copies Arose
5. Compare, Collate, Collect
6. Originals Not In Existence. Now
7. Our Copy Authentic? Yes!

KORAN

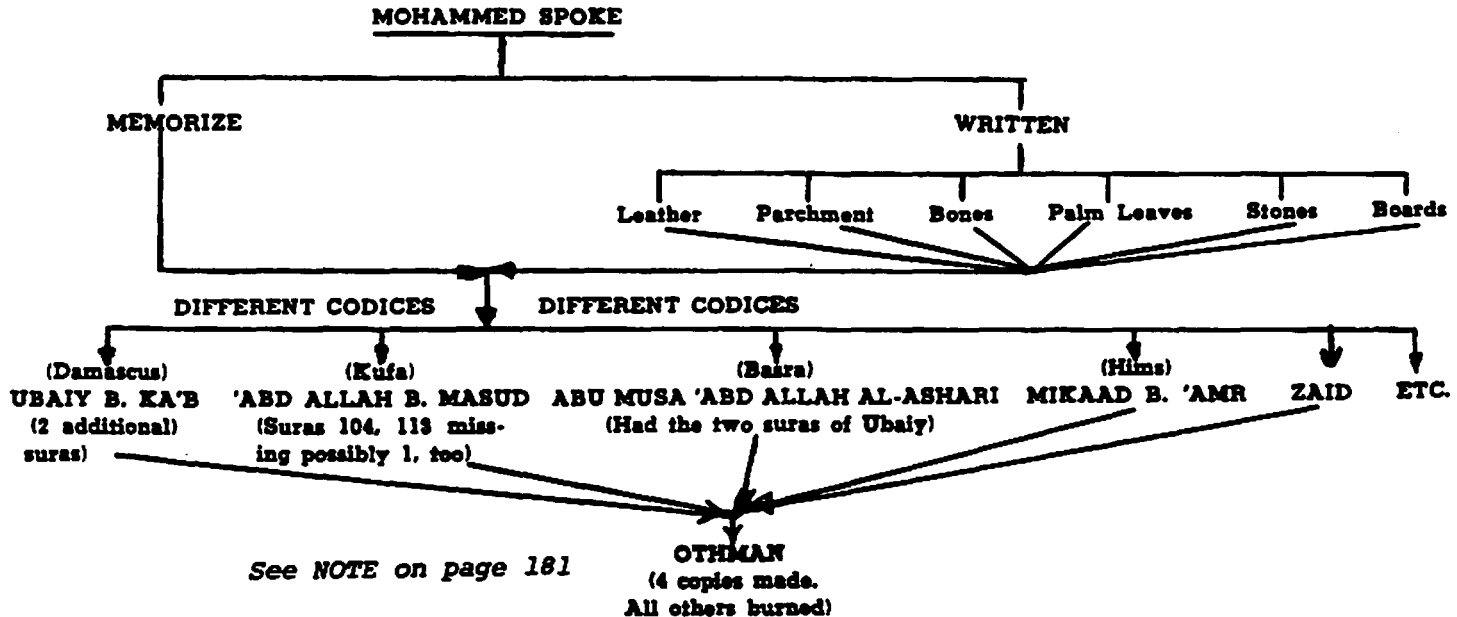
1. Mohammed Wrote Nothing (Illiterate)
2. No Such Promise (He gave no commandment to collect)
3. He Taught Public and Privately
4. Different Copies Arose.
5. Compare, Collate, Collect and burn all the rest!
6. Original Koran Not In Existence. Now
7. Our Copy Authentic? Yes?

that somebody wrote down what Mohammed said. Whether or not Mohammed said that, we have to take somebody's word for it. But note this; Jesus wrote nothing but Jesus promised, and you can read this in John 14, 15 16, that the Holy Spirit would guide his disciples into all the truth so that what they wrote would be the very word of God. But Mohammed made no such promise. When people wrote down what Mohammed said, they had not a promise that they would do it accurately—as a matter of fact he gave no commandment that his writings were to be collected into any kind of a book.

I have here an interesting book, a part of it is entitled "The Textual History of the Quran", and in a discussion of it, it tells how we got the Koran. Let me have the next chart on that please, Jackie. Chart No 9, I believe it is, which tells us how we got the Koran, and I submit to you that in many ways it is not at all different from the New Testament. (That's not it—the chart. It's the one with the chart on it). Here is what we are saying. At the top of the chart; "Mohammed Spoke". How did we get the Koran? Mohammed spoke. A good bit of what he spoke was memorized and some of it was written down on pieces of leather, on pieces of parchment, on bones, on palm leaves, on stones, on boards, and so some other things. But Mohammed wrote nothing.

How did we get the Koran? Here's how we got it: There was a battle against a certain false prophet, and a number of these people that had memorized it were getting killed. As a matter of fact, about 100 of them, I believe got killed. And Omar said if this keeps on happening we are not going to have anybody around that can tell us what the prophet said. And so he said, Let's get a collection of all he said. And he made that suggestion to the Calif Abu Bakr, I believe is his name. And when that suggestion was made to Abu Bakr, he did not want to do it, because he said, "Why should I do something that the Prophet himself had not done and about which the Prophet gave no commandment." And based upon this testimony, the point I am making is this: According to the first Calif after Mohammed died, Mohammed gave no commandment to collect all his sayings into one book. But when they insisted, he finally did it. He called a man named Zaid, and he urged him to do it, and he objected on the same basis: Mohammed gave no commandment to collect it all into one book. So I am suggesting to you, not only was not the Koran collected into one book during

HOW WE GOT THE KORAN



Based upon information in Shorter Encyclopedia of Islam and a book
THE QUR'AN AS SCRIPTURE by A. Jeffrey.

Mohammed's lifetime; but he gave no commandment to do so, and when people were urged to do so, at first they would not do it. That is, if we may believe the historians who tell us how we got the Koran. This is written by a man named Arthur Jeffery who was the professor of Semitic Languages at Columbia University. [The book: *The Quran As Scripture*, Pages 90-103 (especially Page 93). (added HOH)] You can look into the *Shorter Encyclopedia of Islam* and you will find exactly the same thing. That is, that Mohammed wrote nothing. He gave no commandment to write anything, and when it was suggested that it be collected into one book, people objected. Now, later, they did do that. It was urged on them that they needed it, and they finally gave in, but we will say more about that later.

The point that we are making is: If he rejects the New Testament because Jesus did not write it down, he cannot accept the Koran because Mohammed did not write it down either! (Let's have the lights, please). If he rejects the New Testament because he says we only have what some man said Jesus said, he cannot accept the Koran because all that we have is what some man said Mohammed said. So on whatever basis he accepts the Koran, he ought to accept the New Testament. On whatever basis he rejects the New Testament, he ought to reject the Koran. He cannot be consistent and accept one and reject the other. I maintain that we have an authentic copy of BOTH of them. That does not mean that both of them tell the truth, but it does mean that it is an authentic copy. All I'm suggesting now is that what we have is an authentic copy of the New Testament and an authentic copy of the Koran. The Koran was not written during Mohammed's lifetime, as a matter of fact the copies that we now have did not come about until a number of years after Mohammed died, and would you believe that we have no FULL copy of the Koran for a good long while. The most that we have are fragments and that is far removed from the original, as these right here (pointing to the chart) are removed from the original New Testament. And we can substantiate that if we are asked to do so. What we are saying is: the Koran was not written during his lifetime, nor has it been any better preserved than the New Testament.

He said the Jews plotted to kill Jesus but God prevented it. It was not just that. Jesus said that he was going to Jerusalem; that he was going there to be crucified. Did Jesus tell the truth?

He said, I am going to Jerusalem. I am going to be crucified. We have a record where a man said, I saw them put the spear into his side. I saw the blood and water come out. Now, it will not do for somebody else to say, "He didn't do it". Just to say he didn't is one thing, but to prove that is something else. Here is a man that says, "I was there. I saw it. I saw it take place." We have examined; we have a record; we have the man's name. We don't even know the man's name or the men's name, that held the pen that wrote the Koran. But we have the man's name who said, "I was an eyewitness" 2 Pet. 1. So we do have eyewitnesses, and we do have his name.

He says there are many sects and denominations who claim the Bible, and made the suggestions that all of these claim to have the Bible for their same source, but the very fact that divisions exist demonstrates that it is not from God. You know, I have talked to a number of people who have been to the Moslem lands, and they tell me that the Moslems are just as divided as the Baptists and the Methodists. As a matter of fact, did you know that there are Moslems that do not believe that Jesus was born of the virgin Mary even though the Koran plainly says he was? What I'm suggesting to you is, If divisions prove that a book did not come from God, then the Koran did not come from God because there are sects and divisions among them, as well. They are divided just as well as Christendom—and I use that word in quotation marks as well.

Dr. El Dareer asks: Why didn't Jesus proclaim that in his gospel is God's final seal to His revelation? Well, if I found where he did, Dr. El Dareer would claim it was an interpolation. And actually the answer to the question depends on what does he mean by Jesus' Gospel? If he means the New Testament, there is such a proclamation. 2 John 9 "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God". Gal. 1:7-9, "Though we or an angel from heaven preach unto you any gospel other than that which we preached unto you, let him be accursed". These are but a few of many that could be given. If Dr. El Dareer means, why did not Jesus personally proclaim this, the answer is obvious: God did not intend for revelation to cease with the personal ministry of Jesus. Even if we were to omit (which I will not) the statement 'I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth (John 16:12-13); even if we

omitted that, we still know that revelation was not limited to Jesus. He told the disciples "be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you an that very hour what ye ought to say" (Luke 12:11-12). No doubt, we shall examine later whether John 14, 15, 16 has reference to Mohammed or not.

Dr. El Dareer may claim that the gospels have been corrupted but he has as yet offered no proof. Anybody can make assertions. What is needed is PROOF.

Can we find the Law or the Gospel in today's Bible? I want to ask you—I had some questions that I wanted to ask, but he answered them. He said, Yes, some of the law. And on what basis does he make that determination? Notice, I am not saying we just want your claim. I am not saying, We just want an assertion. I'd like to know on what basis he determines which text is the true text, and which text is false. Which text is the real one and which one is not. The point he is making is: We have some of it, and some of it is later additions; some of it is corruptions. What I am raising is the question: Which one is the real one? On what basis do we make that determination? Do not just say, This is the way it is. What we want to know is, what is the basis for the statement, and how do you go about proving it.

He is saying that Muslims and Christians have a lot in common. Well, there is a number of things that we have in common, and I can rejoice in that. Both of them expect and demand that there must be some Divine, authoritative record given of God. I appreciate that. But he says that what we Christians have are simply, I believe he said, are incrustations, interpolations and things of that kind. But I suggested to you that the records that we have are records of eyewitnesses, and this is not something that came about several hundred years later, but this is something that was made in the very first writing that we have about the gospel. That is, that Jesus claimed to be the son of God; he proved his claim by his miracles; God endorsed that claim; and the Jews condemned him to death for it. That is the first thing that we read even outside the New Testament by the earliest Christian writers or in translations that we have of it—back hundreds of years before the Koran was ever given. So I submit to you that it is not an incrustation. It is not an interpolation, but is an authentic record that we can trace all the way back to the very first

century. The Koran can do no better. And we will see that as time goes on. I appreciate your listening.

EL DAREER'S THIRD SPEECH — FIRST NIGHT

You don't mind if you would please project the chart showing a comparison between the Koran and the N.T. Let us look closely at this chart, prepared for brother Hutto. I do not know who made it but I'll point to you what has been substantiated by a tremendous number of historians who apply the scientific method in evaluating their source material references. I am referring here to the Koran: how it was recorded and how it was preserved.

It is true that the prophet Mohammed himself, did not write the Koran; he only recited it. The Koran is not the prophet's own making; it is God's composition. It is equally true that every Koranic word, the prophet uttered was memorized and immediately recorded by the prophet's companions on whatever material was at hand (pieces of cloth, leather, pottery, bones, etc.). Much of these records has survived till this day. The prophet, in his lifetime authenticated and verified the whole text of the Koran after its completion, exactly as God revealed it to him. Mohammed used to let the Hufazah (those who memorized the Koran from among his companions) recite, in his presence, what they have learned and memorized. He made certain that the recitations were identical to what he knew from the revelations.

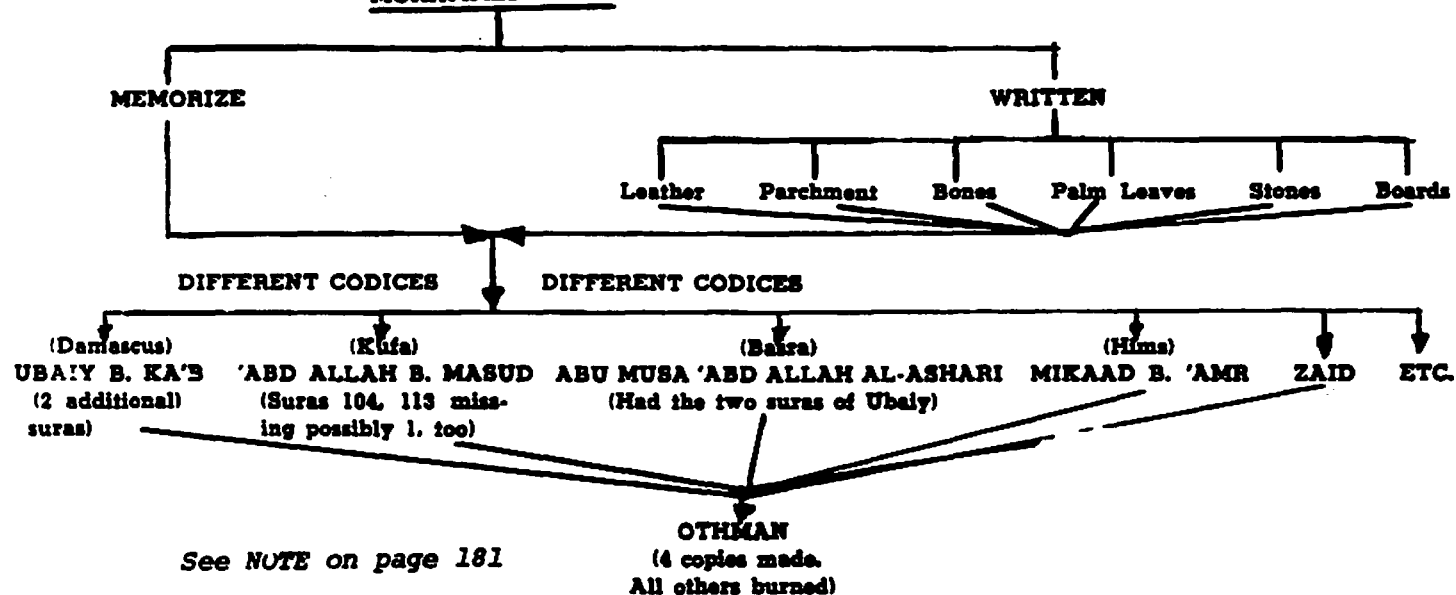
Contrary to what Mr. Hutto has indicated, the prophet used to order his companions, whenever they heard verses from the Koran not only to memorize them but also to write them down immediately. The Koranic verses were revealed to Mohammed, at different times and in different locations, as Wahye (inspired revelation from God) when the prophet went into a trance (a semi-conscious condition). Upon the onset of any one of these trances, the prophet perspired profusely and recited whatever was being revealed to him. Jesus and Moses, peace be upon them, also received Wahye, but it is unknown whether they experienced trances or not. In fact Wahye was received by all prophets and messengers of God.

It is well established that the prophet Mohammed, peace be upon him, had earned the fantastic reputation of having been a

HOW WE GOT THE KORAN

38

MOHAMMED SPOKE



See NOTE on page 181

Based upon information in Shorter Encyclopedia of Islam and a book
THE QUR'AN AS SCRIPTURE by A. Jeffrey.

very honest individual. Even Mohammed's enemies trusted him and his word, and used to refer to his uniquely wise and fair judgement to settle quarrels among them. Mohammed's nickname was Al-Amin (the trustworthy).

When we look at the chart, it reads, "He promised the Holy Spirit to guide his disciples teach, oral and written." Presumably they were told this in relation to the 'Comforter'. We shall be discussing this and other statements from the Bible later.

THE NEW TESTAMENT AND THE KORAN — A COMPARISON

NEW TESTAMENT	KORAN
1. Jesus Wrote Nothing	1. Mohammed Wrote Nothing (Illiterate)
2. He Promised The Holy Spirit to guide His Disciples' Teaching (oral and written)	2. No Such Promise (He gave no commandment to collect)
3. They Taught Publicly and Privately	3. He Taught Public and Privately
4. Different Copies Arose	4. Different Copies Arose.
5. Compare. Collate. Collect	5. Compare. Collate. Collect and burn all the rest!
6. Originals Not In Existence. Now	6. Original Koran Not In Existence. Now
7. Our Copy Authentic? Yes!	7. Our Copy Authentic? Yes?

The fact remains that these "Disciples" obviously were not very well guided if they were to speak in accord and write exactly that which Jesus taught. We know of the differences and you all know about them.

On the other hand, no such promise was given by Mohammed. Instead, as we have learned by now, he instructed his companions to learn the Koran by heart and to record it immediately. Moreover, the prophet clearly indicated to his companions where each revealed verse should be placed in the text, i.e. as part of which Surah (chapter) and whether preceding or following which Ayah (verse).

I think that at this juncture, and for the benefit of all, I would like to present a detailed account of the way the Koran was recorded and preserved.

The Koran was revealed over a period of 23 years. Among several of Mohammed's companions were some who performed the duty of scribes—sort of secretaries to the prophet. One of

them was an early convert to Islam by the name of Zaid Ibn Thabit. Mohammed called upon Zaid, frequently, to perform this secretarial function which included the recording of the revealed portion of the Koran. Mohammed used to instruct Zaid about the arrangement of revealed verses and their place in the Koran. Over the years Zaid served the prophet faithfully and performed the assignments dutifully. During the month of Ramadan, the prophet used to recite all the portions of the Koran revealed till that time. Ramadan is the month during which the first revelations took place. During the last two Ramadans of last two years of the prophet's life, he recited the whole text of the Koran in the sequence of arranged Surahs (chapters), exactly as we have it today.

Immediately after the prophet's death, the first Khalifah, Abu Bakr Al-Siddik, was urged by Omar Ibn Al-Khattab, to secure the written text of the Koran because many of the Hufazah were being killed in battles. Abu Bakr enlisted the services of Zaid Ibn Thabit. Zaid, with the help of the Khalifah, and other leading companions of the prophet, collected together the entire text of the Koran from the already available Suhuf (written records) and provided a protective heavy cover on the front and back to form the first Mushaf (covered Koran). The Mushaf was handed over to Abu Bakr. After Abu Bakr's death, Omar Ibn Al-Khattab took possession of the Mushaf and kept it under the custody of his own daughter, Hafsah, who was widow of the prophet.

After Omar died, Othman Ibn Affan became the third Khalifah. During his reign, a need was felt for the duplication of the Mushaf, when the multitudes of non-Arab nations came within the fold of Islam. In the year 651 A.D. Othman heard of some discrepancies in texts written by converts to Islam in some other parts of the greatly expanded domain of Muslims. Othman retrieved the Mushaf from Hafsah, handed it over to Zaid Ibn Thabit, and ordered him to head a committee to investigate. All existing texts were collected, and the available Hufazah were called upon. Zaid with the help of his committee and the firm support of the Khalifah, checked every word in the texts in question and checked the recitations of the Hufazah using the original authentic Mushaf as the undisputed reference. Zaid also called upon all who had any portion of the Koran, written by anyone who had heard the recitations directly from the mouth of the Prophet, to bring the material to him. For

each verse in the Koran Zaid was to obtain as many additional written records as he could find. Except for one verse which had only one additional record, Zaid was able to obtain at least two additional documents, written by the hands of companions who had heard them first hand from the Prophet. Upon the completion of this scientific, historical and monumental task, Othman conferred with Zaid's committee in the presence of a large gathering of Muslims including many of the Prophet's companions and implemented the steps taken to insure the preservation of the text of the Mushaf. He ordered several copies made from the original text (the Mushaf obtained from Hafsah). Those copies are referred to as The Othmani Mushaf, identifying them as identical to the original and authenticating them according to source. Othman then returned the original Mushaf to Hafsah, kept one copy for himself and sent the others to the main centers of the Islamic states and ordered all other texts burned. That is why there is no frustration in Islam, for the Holy Koran has been preserved intact as it was revealed 1400 years ago, ensuring its claim to Divine Authorship. Not one word was left out or added in any of the Othmani copies, but Zaid was authorized by Othman to apply the consonants according to the Qureishi (Meccan) dialect of Arabic because it was the Prophet's dialect during the recitations. All authorized copies of the Koran that came into existence since that time are exact copies of any one of these identical Othman Mushafs. The Koran was revealed and written in the Arabic language and had been preserved ever since in Arabic.

In contrast, the earliest writings of biblical material took place in the second half of the first century, not while Jesus was around among his companions. Moreover these writings are very fragmentary and none are in Hebrew or Aramaic. Jesus spoke Aramaic, yet we had hundreds of manuscripts, all written in Greek, and only four eventually became the authorized, canonized Gospels. According to the Acts, where presumably the "Holy Spirit" guided the Apostles, two were selected, namely Barnabas and Paul, to speak to the Gentiles (the Greek-speaking communities). Paul's writings which had never been regarded by the copiers and writers of the scriptures other than letters to the churches, later became essential parts of the Christian scriptures and formulated the foundation of the Church's Doctrines. Barnabas, on the other hand, wrote a Gospel, more than 500 years before the birth of the Prophet

Mohammed. I do have a copy of the translation of Barnabas' Gospel. In it, a clear reference was made by Jesus, prophesying the advent of the Prophet Mohammed by name and character. Why was this Gospel of Barnabas barred by the Church?

The N.T., or Christian Scriptures written originally in the Greek language, is composed of four Gospels, one book of Acts (deeds of the disciples), fourteen letters (epistles attributed to the "apostle" Paul, who was never at any time an eyewitness to Jesus' ministry, seven letters assigned to other followers of Jesus, and the Book of Revelation, which is written in highly symbolic language: twenty-seven books in all. However, it is the four Gospels which attempt to portray the life of Jesus.

The Koran says (Surah Maida, verse 49): "And in their footsteps We (Allah) sent Jesus the son of Mary, confirming the Torah that had come before him, and We sent him the Gospel, in which was guidance and light, and confirmation of the Torah that had come before him." Note that what God gave Jesus was the Gospel, not the Four Gospels. When Muslims declare that we believe in the Gospel of Jesus, we do not mean that we accept everything that is written in the Four Gospels of the canonical N.T. Nor do those Four Gospels represent in any pure form the Gospel which God revealed to Jesus. How do we know this?

To begin with, it is certain that the Four Gospels were not written by Jesus himself and there is no indication whatsoever that he dictated to anyone from among his disciples, companions or followers his Gospel. Furthermore, there is little proof that the Four Gospels were written by eyewitnesses to Jesus's life and teaching. Rather, reliable evidence suggests that they are the product of Church tradition. They were not written until forty or fifty years after the mission of Jesus, well after his message had passed from the lips of his immediate followers, who were Jews, to the pagan Greeks and Romans, whose religious background was rooted in the numerous pagan dogmas of that time. In fact, scholars determine that the Four Gospels were revised and put into the present form in A.D. 125, nearly one hundred years after the mission of Jesus.

Obviously Christians cannot substantiate their claim about authenticity and originality of the Bible in the same formidable sense the Koran holds. The multitudes of western scholarly historians, whether Jews or Christians, were unable to refute the validity of the Koran's authenticity. And when we speak of

witnesses to the preservation of God's words; it is not the "Holy Spirit" as the Bible claims, but God who commanded His Word, and His Message, in its universal and final form, to be preserved. God knew, as He always knows, what had happened, and He knew of the confusion that resulted from the corruption that occurred to the Gospel of Jesus and the Torah of Moses.

The Koran says: "You People of the Book, if You know what is in the scriptures, you have nothing to fear." Here, God is referring to the followers of Jesus' Gospel and Moses' Torah. Muslims dutifully accept both and God has mercifully embodied them in His Final Book the Koran. That is the reference, and that is why many Jews and Christians accepted Islam. They were willing to submit to the Will of God. Thank you.

HUTTO'S FIRST SPEECH — SECOND NIGHT

Gentlemen moderators, Dr. El Dareer, Ladies and gentlemen: We are delighted that we have the privilege of again being with you to discuss these matters that are indeed vital. As the proposition says, we are here to discuss: *Jesus the Messiah is the only begotten Son of God, was crucified for the sins of the world, and the New Testament is God's final revelation.* That was the subject on last evening, and we shall be continuing the discussion this evening. In our presentation last evening we made the observation that the question is not to be decided on the basis of sentiment, not on the basis of feeling, not on the basis of emotion, but rather on the basis of evidence, that is, historical evidence — cold, hard facts. What do the facts say? And we suggested to you last evening that in our presentation we wanted to appeal to eyewitness testimony, and in so doing we used this chart that I have here on my left. The very first passage that we gave, the very first argument that we made had to do with eyewitness testimony. And that will be the course of the discussion this evening. We plan again this evening to again appeal to eyewitness testimony and to consider again some of the things that we said then.

But in order that we might bring the issue sharply into focus, I have written out some questions for Dr. El Dareer and have given him a copy that he might look at them, and if he has the opportunity either tonight or during the discussion give us an answer.

1. Were the first century Christians pleasing to God without revelations given to Mohammed; if so, can Christians today be pleasing to God without them?
2. Last night you stated that before he died, Mohammed had all those who remembered his revelations to come and sit in his presence and recite to him that he might see that what they memorized was identical with his revelations. You also stated that during his lifetime, Mohammed authenticated the whole text of the Koran, and after its completion as God revealed it to him, that "this day I have completed my book". Question: What chapter and verse in the Koran says this? If this is not in the Koran, from what authoritative source did you obtain it?

3. Since you allege that our scriptures, both Old and New Testaments, are not reliable, how do you account for the fact that the Koran appeals to these same scriptures as containing prophecies about Mohammed? For example, in 5:157 of the Koran it says, "Those who follow Mohammed, "the unlettered prophet, whom they find mentioned in their own scriptures". Notice, they find him; "they find him mentioned in their own scriptures — in the law and the gospel; — for he commands them what is just and forbids them what is evil". But the point that I'm making is that this says that those that were the Jews and those that were the Christians could find Mohammed mentioned in the scriptures that they had. Now my question is: If the scriptures are unreliable? If they are not to be relied on, how could they be relied on in this point? How do you determine when they are to be relied on and when they are not?
4. Since you allege that our scriptures are not to be relied on, how does the Koran claim that the Jews had reliable scriptures with them at the time that Mohammed was giving them the Koran? And he makes that claim in 2:89. It says, "And when there comes to them a Book from God, confirming what is with them". The Book that comes from God in this passage is talking about the Koran. And it says, "And when there comes a Book from God confirming what is with them". My point is: If they are unreliable, the Koran confirms something that is unreliable. So I raise the question: After all, since our manuscripts are the same today as they were then, and if ours are unreliable today, then what they had then was unreliable. The Koran claimed that what Mohammed gave was confirming what the Jews had with them.
5. Is there a true copy of the Gospels and Torah anywhere outside the Koran?

I believe those questions will be helpful to us, and I believe that if Dr. El Dareer will direct himself to them, it will be appreciated by all of us.

We made the argument last night that in our appeal to eyewitness testimony, Jesus claimed to be the Son of God, and we gave a number of scriptures in which Jesus makes that claim. He claimed to be the Son of God. Further, we also showed in addition to his claim to be the Son of God, he proved that claim by miracles that he performed, and that these particular

JESUS IS THE SON OF GOD!

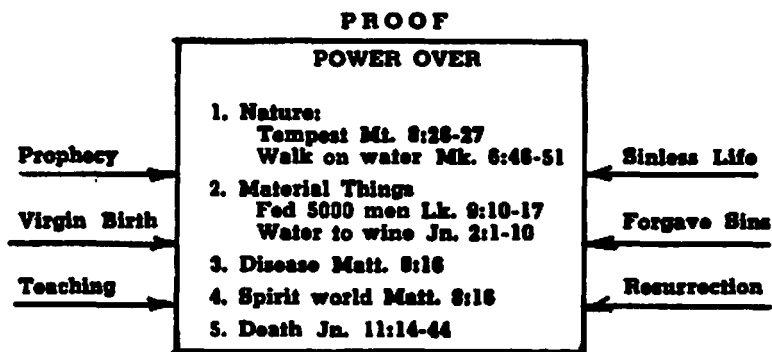
EYEWITNESS TESTIMONY": 2 Pet. 1:16-18; Rev. 2:18; 1:10-12.

I. HE CLAIMED TO BE THE SON OF GOD

Matt. 11:27; 16:13-17; 26:63-65;

Jn. 5:19-43; 9:35-37; 10:36; Rev. 2:18

II. HE PROVED HIS CLAIM:



JOHN 20:30-31

III. GOD ENDORSED HIS CLAIM

2 Pet. 1:16-18; Mat. 17:15; Mat. 9:16-17; Rom. 1:4

IV. THE JEWS CONDEMNED HIM TO DEATH BECAUSE HE MADE THE CLAIM.

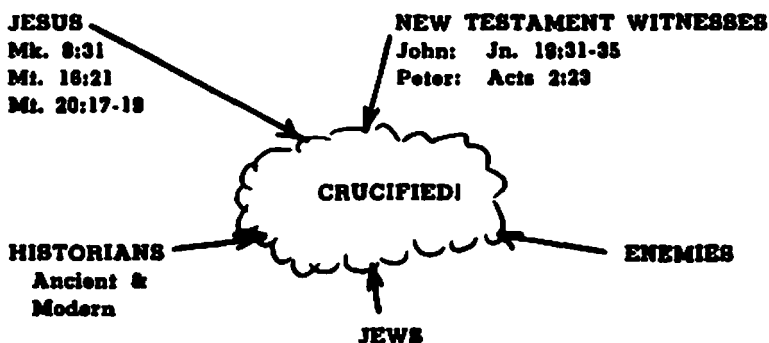
Matthew 26:63-64

Please Tell Us: Do These Scriptures Teach That Jesus Is The Son of God?

miracles were not just performed, but they were performed in proof of the claim that he was Deity. We made the observation when Jesus claimed to be the Son of God that that was what he was claiming; he was claiming to be Deity. Not only did Jesus make the claim and work miracles in proof of it, but God endorsed that claim. Peter said, "We did not follow cunningly devised fables". Occasionally, people will say that that was a fable. Peter says, it was not a fable, but we are eyewitnesses; "that voice we ourselves heard". In Rev. 1, John — it even gives his name, John — John said, "I heard...I saw". And in chapter 2 the claim is made that this was from the Son of God. So our point is that we have eyewitness testimony that Jesus claimed to be the Son of God.

Furthermore in our next chart we raised the question, which was a part of our proposition: HOW DID CHRIST DIE? I showed that in the words of Jesus he was going to be cruci-

HOW DID CHRIST DIE?



fied. I showed that John was an eyewitness to the crucifixion. He saw the soldier put the spear into the side of Jesus. I showed that Peter claimed to be an eyewitness of it. I showed, furthermore, that it is something that historians both ancient and modern admit, that Jesus was crucified. The Jews say that Jesus was crucified. Even the enemies of Christ claim that he was crucified.

Then we had Chart No. 4 that raised the question, **WHY DID CHRIST DIE?** Jesus said that he was giving his life or his blood for the remission of sins. John the Baptist said of Jesus, The Lamb of God that taketh away the sin of the world. Paul and John and Peter and all the apostles testify that Jesus died for our sins.

WHY DID CHRIST DIE?

JESUS { "To give his life a ransom for many" Matt. 20:28
"My blood . . . shed for the remission of sins" Matt. 26:28

JOHN THE BAPTIST — "Lamb of God . . . taketh away the sin of the world" Jn. 1:29

APOSTLES { Paul — "Christ died for our sins" I Cor. 15:3
Peter — "redeemed . . . by the precious blood of Christ" I Pet. 1:18-19
John — "washed us from our sins in his blood" Rev. 1:5

Now then in reply to all that, Dr. El Dareer said, Jesus never claimed to be the Son of God; that those words are never found on his lips. We showed in John 10:36 Jesus said, "I said I

am the Son of God". Dr. El Dareer then said in reply, "Well, if he did—he said, he did not, but even if he did". That's about like the defense of the man who returned a jug which he had borrowed and broken. He said, "In the first place, I didn't get the jug, but even if I had, when I brought it back it wasn't broken anyway"! Well, Dr. El Dareer has said that Jesus didn't claim to be the Son of God, but even if he had that would have just meant that he was a servant, an apostle, a messenger. And I showed you that the very arguments that Jesus made eliminate that concept. He said very plainly, "I and my Father are one", and from that the Jews inferred that Jesus meant that God was his own Father, and he thereby made himself God, Divine, Deity. And JESUS ADMITTED IT! Not God the Father, but God nevertheless. Equal in Deity, though subordinate in function. So we made the observation that Jesus claimed to be the Son of God, and

Dr. El Dareer in reply to that said, "Well the documents that we have are not eyewitness documents. The documents are not reliable. We have no authentic record of that". As a matter of fact, he said that the four gospels—and we will say more about the four gospels—the four gospels were not written by Jesus. I said, "If you are going to object to the gospel on account that it was not written by Jesus, you cannot accept the Koran because Mohammed did not write it". He said, "That's right. Mohammed did not write". Well, on that basis, he ought not to accept the Koran because Mohammed did not write it.

Jackie, let's have the chart that says, THE KORAN AND THE NT — A COMPARISON. Dr. El Dareer also said that the four gospels are anonymous; they were not written by any disciples of Jesus. All right, I raise the question, If he does not know who wrote them, how does he know but what a disciple of Jesus did write them. The fact that it does not have a name on it does not mean that a disciple did not write them. As a matter of fact, we have no account of who held the pen that wrote the Koran. Or should I say, who held the pens because there were a number of "pens" involved and he admitted it. So we have made the point that he cannot object to the testimony purely on the basis that Jesus did not write it.

True (pointing to the chart) Jesus wrote nothing, but Mohammed wrote nothing. Mohammed not only did not write anything, he *could not* write anything for he was illiterate. He did not know how to read or write. And therefore on that

THE NEW TESTAMENT AND THE KORAN — A COMPARISON

NEW TESTAMENT	KORAN
1. Jesus Wrote Nothing	1. Mohammed Wrote Nothing (Illiterate)
2. He Promised The Holy Spirit to guide His Disciples' Teaching (oral and written)	2. No Such Promise (He gave no commandment to collect)
3. They Taught Publicly and Privately	3. He Taught Public and Privately
4. Different Copies Arose	4. Different Copies Arose.
5. Compare. Collate. Collect	5. Compare. Collate. Collect and burn all the rest!
6. Originals Not In Existence. Now	6. Original Koran Not In Existence. Now
7. Our Copy Authentic? Yes!	7. Our Copy Authentic? Yes?

basis, Dr. El Dareer could not accept the Koran. But Jesus promised that he would send the Holy Spirit that would guide his apostles into all the truth, so that whatever they said, or whatever they wrote would be the very word of God. And not only did he send the Holy Spirit to guide their writing, but—get this— they worked miracles to demonstrate they were sent of God. You can read where Peter raised the dead. You can read where Paul raised the dead. You can read that inspired men who were sent out by Jesus were able to perform miracles to demonstrate that they were sent of God. Mohammed not only did not work any miracles, Mohammed did not even try to work any miracles and would not even attempt it. My point is (the chart): THE NT AND THE KORAN—A COMPARISON, Jesus wrote nothing and Mohammed wrote nothing. If we are going to reject the gospel just because Jesus did not write it, we will have to reject the Koran because Mohammed did not write it.

We showed last night Mohammed gave no commandment that it be collected. We read to show you that that was the case. We also have on our chart that different copies of the New Testament arose, and they did; and different copies of the Koran arose, and when I say different, I mean different. I mean they differed from each other. I mean that not all the copies of the Koran were alike; they were not like each other. And therefore these various copies were collected, compared, and collated under the leadership of Uthman. From these materials, he had a

basic text made, and of this text he made four copies and said, "Burn all the others" and that is what they did.

He made the point last night that we do not have anything that was written about the gospel until about 100 years after Jesus ascended. Now that is not right. As a matter of fact we have quotations from men who did not write any of the New Testament — I mean men like Clement of Rome, men like Barnabas of the Epistle of Barnabas, and in their writings they quote the scriptures, and these men lived about AD 100, and they are quoting scriptures that are already in existence at the time they lived! Scriptures that had already been given. So when he said we have no scriptures until maybe 40 or 50 years after Jesus lived—well, we have quotations from men who were not writing scripture, but they quote what they claimed to be scriptures. So when he says that the earliest manuscripts are about 100 years after Jesus ascended, that is not the case.

(Back to the chart). We say that even though different copies did arise in the case of both the Koran and the New Testament, and the original New Testament, (by which I mean the one that was handwritten by Paul, or the one that was handwritten by John, or the one handwritten by Peter) we don't have that, **NOR DO WE HAVE THE ORIGINAL KORAN IN EXISTENCE!** We do not have it. He said last night that we have some of the materials. I say that it is not so. That we do not have any of the originals. The text, and I am reading again from the "Textual Transmission of the Koran", (page 97) "the text that Uthman canonized was a bare consonantal text"; that is, it had just consonants in it and no vowels, "unfortunately we do not know the precise kind of script in which it was written. The earliest fragments of the Quranic manuscripts which survive to us are all written in a kind of script that grew up in the city of Kufa as a special script for the writing of the Qurans, and which we call the Kufic script. "None" — listen — "none of these fragments however can be dated earlier than the second century of the Hijra". That means 100 years after Mohammed, "and it is doubtful if any are older than the 3rd century." That means 200 years. I maintain that ours is just as authentic as theirs. And when I say authentic, I am not using that word in its technical sense, but I mean that our copies are true copies of what they had. I am not arguing whether or not what is contained in them is true, but I am saying that our copies are true copies of the original copy. And

that's what I mean by authentic. And so when he claims that our documents are not authentic because they were not written by Jesus; neither was the Koran written by Mohammed. When he said they are anonymous; so is the Koran. When he said that our earliest manuscripts were written 100 years after Jesus; so it is with the Koran. Therefore if he is going to reject the testimony on that basis, he will have to also reject the Koran.

But we also have a chart, Jackie, and it is entitled **THE FINALITY OF THE NEW TESTAMENT**, and we want to get this in. This is, the New Testament is God's final revelation.

THE FINALITY OF THE NEW TESTAMENT

SINCE

1. Jesus promised the apostles that they would be guided into all truth John 16:13
2. The apostles received all truth 2 Peter 1:3
3. Paul preached the whole counsel of God Acts 20:27

AND

1. If we go beyond the teaching of Christ, we have not God 2 John 9
2. If we preach another gospel, we are accursed of God Gal. 1:7-9
3. We must not add to nor subtract from (Rev. 22:18-19) because of the "faith was once delivered to the saints" Jude 3

THERE IS NO ROOM FOR THE KORAN

(You can hardly read it; Can you turn out the lights. I believe we have burned out the switch on this). We are saying, the New Testament is final. Jesus promised the apostles would be guided into all truth, and this is the apostles (John 16:13). Peter claimed that the apostles received all truth, and Acts 20:27 claimed that they preached all the truth. Therefore, they had all the truth. Furthermore, we are told that if we go beyond the teaching of Christ, we do not have God. (2 John 9). If we preach any other gospel, we are accursed (Gal. 1:7-9). There is **NO ROOM** for the Koran. Since we have all the truth; cannot go beyond what we have; and what was revealed in the first century: **WE DO NOT HAVE ANY ROOM FOR THE KORAN.**

Let me have the next chart, please. Not only is there **NO ROOM** for the Koran, there is **NO NEED** of the Koran; that's my next point; there is no **NEED** of it. The gospel of Christ is for every creature (Mark 16:15), in every nation (Matt. 28:19), and is to last till the end of the world (Matt. 28:20). Therefore, it is for everybody, everywhere. You don't need the Koran

FURTHERMORE: THERE IS NO NEED FOR THE KORAN

1. The gospel of Christ is for every creature (Mark 16:15), in every nation (Matt. 28:19) and is to last till the end of the world (Matt. 28:20), and
2. In Christ we are "complete" (Col. 2:10), and
3. The scriptures furnish us completely unto every good work (2 Tim. 3:16)

There is no need for any additional revelation, not the Koran, the Book of Mormon, Mrs. White, nor any other.

Question: What truth does the Koran reveal that Jesus and the New Testament failed to reveal?

It is clear, therefore, that there is no need for the Koran.

When we consider that the Koran denies the sacrificial death of Jesus, ignores his resurrection, and perverts the very nature of God and His Son, we have no use for the Koran.

THE NEW TESTAMENT IS FINAL

because the gospel is for everybody, everywhere, already without it. Furthermore, we are complete in Christ (Col. 2:10). We not only do not have any ROOM for the Koran; there is no NEED for it. I raise the question and we have it right here: What truth does the Koran reveal that Jesus and the New Testament failed to reveal? Not only is there no ROOM for the Koran; there is no NEED for the Koran; and when we consider that the Koran denies the sacrificial death of Jesus, ignores his resurrection, and perverts the very nature of God and his Son; there is NO USE FOR THE KORAN. We have no ROOM for it. There is NO NEED for it. There is NO USE for it. I maintain therefore, that the New Testament is God's final revelation.

Now listen to Dr. El dareer.

'EL DAREER'S FIRST SPEECH — SECOND NIGHT

I realize that here we have an overwhelmingly Christian audience who have every reason to be dismayed when we present facts which may cause them a deep and an inner discomfort.

Dr. Hugh J. Schonefield, an author and a biblical scholar, states in his book, "The Passover Plct" page 253 the following: "The effort of re-evaluation must be very hard for the convinced Christians, because so much of what is dear to them from the Gospels has to be relinquished as

unauthentic or occasionally interpreted differently. With all that the Church has taught and insisted upon down the centuries, the Jesus whom informed Christian scholars are in process of discovery is something of a stranger.

"Are Christians to be encouraged to get to know the real Jesus and learn to appreciate him, or is the Church to seek escape from its dilemma by formulating what amounts to new myths about him?"

The reason I am quoting this for you is because, like most people, you really have not had a chance to study any other scriptures but yours in the Bible. And you may think or believe like my friend Mr. Hiram Hutto tells you: "there is no need for anything else."

It really amuses me, to a certain extent, to hear this from a servant of God, an evangelist if you may, telling God that there is no need for him to reveal to mankind any more of His truth and there is no need for Him to renew His covenants with mankind; and therefore, he concludes, erroneously I must admit, that "there is no need for the Koran." May God forgive you brother Hutto.

I think at this juncture of our discussion, I would like to give some food for thought to our very good Christian friends. This is something very recent (London Times): "Scholars at the Hebrew University in Jerusalem have called for a scientific reappraisal of the beginnings of Christianity in the light of the newly discovered 1500-year-old texts of a Judeo-Christian sect claiming descent from the disciples of Jesus himself." The manuscripts said to portray the first Christians in Jerusalem as synagogue goers who regarded Jesus as a Prophet but not divine and who observed the Jewish Law to the letter.

The most important discrepancy discovered concerns a saying in John (New Testament) attributed to Jesus: "For the father judges not man but has committed all judgement to the son." The manuscript puts it as follows: "I shall not judge men or call them to account for their actions. He Who sent me will do so."

The manuscript also gives account of the passion which strongly suggest that another Jew may have been singled out by Judas Iscariot and crucified instead of Jesus. Whether or not the leaders of Christendom undertake a reappraisal of Christian teachings as urged by the scholars of Hebrew University, the

manuscript confirms the Islamic view that the teachings of Jesus have been distorted by his followers. The Holy Koran admonishes Jews and Christians (whom it always refers to as "The people of the Scripture"). One reads in Surah 4:171:

"O people of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus Son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" — cease! (it is) better for you! — Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender."

And here is the point I am making. The Jews and Christians are admonished, in the Koran, because in their early days, they have learned something of God's truth, and today they still have much of that truth encrusted with pagan ideas in what they have in their hands. Unfortunately these encrustations is the reason why we say they do not have pure scriptures which makes them unreliable and sprinkled with contradictions. It is these contradictions in the Bible that point to the corrupting impurities of pagan thoughts, and it is the impurities that render the Bible unreliable and out of tune with the Koran. Throughout the ages, God has revealed His truth to His selected Prophets and Messengers; and God does not change His Message from time to time. Therefore it should be one harmonious message, coming from the One God. The teachings should be expected to be basically the same and complementing one another. Remember what I told you last night; the very first two commands given to Adam,: 1) Worship none other than God and 2) Obey His commands. Therefore they (Jews and Christians) should have known better than to relate alien ideas that crept into their scriptures, to Jesus or his disciples (God's blessings upon them).

Incidentally, there is something very peculiar about the 1500 years old texts discovered by the scholars in Jerusalem. The manuscript's story about a wrong man having been crucified also verifies the Koranic version in "Surah 4:157, "...And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger — they slew him not nor crucified him, but so it was made to appear to them. And those who disagree concerning it, therein are full of doubts with no

(certain) knowledge but only a conjecture to follow, for of a surety they killed him not."

The problem we are confronting is that sometimes a person does not understand what is authentic and what is not. Something is authentic because it was known, heard and written by eyewitnesses who transmitted it down through the ages as such. Concerning the Koran, Mohammed did not write it: he was illiterate. But those who heard him, and those who heard him and wrote it down in his presence, and who read and recited what was written, all have transmitted their first-hand knowledge unaltered to the multitudes of generations that followed. When those who memorized or wrote Koranic verses repeated the recitations to the Prophet, he confirmed their correctness.

Now many of the original Koranic records, despite what my brother Hutto says, are still in existence and are very highly cherished and kept in exhibition cases in several museums in Muslim countries. These documents are priceless possessions for all mankind. Even the style of Koranic recitation in many Muslim countries is today identical to that at the time of the Prophet Mohammed.

Of course there are many western writers who attempted to reflect doubt on the Koran. Others, familiar with the Arabic Language, attempted to re-write the Koran, or something they thought may resemble its style. But thank God, the Muslim communities throughout the world immediately exposed the forgeries.

My brother Hutto asks: Why the unreliability of the Gospels in the Bible?

The answer is very simple and clear. Christianity has no authentic Divine scriptures at all. All we have are writings in Greek. No revelation comes to a prophet or messenger except in the language of that prophet or messenger. And Jesus, God's blessings be upon him, spoke Aramaic, not Greek.

I was very much enchanted when my brother Hutto mentioned Barnabas. Yes, Barnabas wrote a Gospel. But does the Church accept that Gospel? You all know that it does not. Was it canonised? No, it was not. But do you know why it was not canonised? It was not canonised because it contained, among other things, an exact translation of the word used by Jesus (God's blessings be upon him), prophesying the coming of Mohammed, the "Another Comforter" of the N.T. The word

Comforter in another verse is followed, originally in Greek between brackets, by an interpolation—brackets removed and commas inserted—to mean “the Holy Ghost”.

For certain, you all know that the prophécý was not referring to another Holy Ghost. But another Comforter in the sense of another advocate or another Counselor-teacher can only mean another prophet like Jesus. We will talk about this during the second two evenings.

In the course of time remaining. I shall be answering several of the questions raised by brother Hutto.

No original manuscript of all the books of the N.T has survived. This is a fact that brother Hutto can agree to. What he says he cannot agree to is the fact tht he obviously has no time to read the many scholastic works that are available and are authored by western scholars. I'll be happy to supply him with a list of them, so that he may learn the difference between the authenticity of the Koran versus the New and Old Testaments.

The four canonized Gospels (Luke, Matthew, John and Mark) arbitrarily chosen at the council of Nicea in the 4th century A.D. out of many others, are written about Jesus Christ (peace be upon him) in a foreign language (Greek) and contain no direct revelation to Jesus. While the Holy Koran tells us that the Prophets cannot but receive God's revelation in their native tongue.

God says in the Koran (15:9) “Verily We have sent down the Koran and we will assuredly guard it from corruption.” Here is a recognition by God of what has happened to the previous scriptures; the impurities that crept into it. And God promised mankind in his final revelation as a seal to his truth, to guard it against corruption.

Not a single word has been altered since the Koran was first taken down from the mouth of the prophet as he uttered it on being revealed to him. The revelations came to him piecemeal, from time to time. As soon as he received any, he used to communicate it to his disciples and ask them not only to learn it by heart but also to write it down and to multiply the copies. On each such occasion, he indicated in a precise manner the place to which the new revelation belonged in the whole text. One cannot admire too much this care for preservation, when one takes into consideration the standard of the then culture of the Arabs and the corruption that had overtaken all

previous revelations. Thus the Holy Koran was committed to writing and preserved in the hearts of hundreds of persons in the lifetime of the Prophet. Something that nobody can claim has happened to the Gospel.

To those who doubt or disbelieve the authenticity of the Koran, God Almighty has thrown a challenge for all times to come: "Or they say: He (Mohammed) hath invented it. Say: Then bring ten verses like thereof, invented, and call on everyone you can beside Allah, if ye are truthful." (Sura Xi-Hud, v. 13).

Thank you.

HUTTO'S SECOND SPEECH — SECOND NIGHT

Actually we are in the discussion where I thought we would be, and for this reason: No man can take the New Testament that we have seriously, and deny that it claims that Jesus is the Divine Son of God. There is but one alternative, and that is to deny that the records that we have are really accurate truthful records. And that, of course, is what Dr. El Dareer has done. In his speech he gave us quotations from a number of people that, he says agree with him; men like Hugh J. Schonfield, and some others of the Hebrew University in Jerusalem. But these quotations are simply the opinions of these men. But their opinions are no better than his or mine, and I do not mind saying very frankly that I had just as soon believe Dr. El Dareer as to believe them. As a matter of fact, I believe that I had rather. I have found him a very cordial, a very gentle man. You could hardly ask for a friendlier person, and I would just as soon believe him as them.

As a matter of fact though, Hugh J. Schonfield is an interesting person. I am reading now about some statements that he made. He tells about a certain Jew that found a certain genealogical scroll in Jerusalem, and according to Schonfield, this document must have been in existence at the time of the destruction of Jerusalem. In this document, it says, "So and so was an illegitimate son of an adultress". In the older Jewish records, so the theory goes, Jesus name is represented by "So and so". Schonfield concludes that there would have been no object in all this unless Christians had made some claim that the birth of Jesus was not normal. In other words, Schonfield is agreeing with the charge; Jesus was illegitimate. Dr. El Dareer doesn't

believe that. He believes that Jesus was born of a virgin, but I say that is the kind of thing you get into when you start appealing to people. And unless I am mistaken Schonfield is not a Christian. As a matter of fact, I am confident that he is not. He is a Jew unless I am sadly mistaken. And so that doesn't prove anything about what the documents say. No, If we were going to discuss that there are men that say that the New Testament is not reliable, I would not have agreed to discuss. I knew that. It is not whether or not men say that they are, but whether or not they are. Whether or not the documents are indeed what they claim to be.

He told us about a manuscript in the Hebrew University, and if he gave the name of it, I did not get it. I would like to get the name of that manuscript and do some more investigation of it.

He also spoke about another Jew having been crucified in the place of Jesus. Yes, I recognize that this is the claim that the Koran makes, and a number of other things are going to come up, I am convinced, in relation to that. But one of the things that we want to talk about is this particular point: That is that the Jews had a considerable amount, but not the pure gospel, or not the pure Truth, not the pure scriptures. And so I raise the question: How can you tell what part of it is pure and what part of it is not? If they had a good bit that was pure and some of it was impure, how can you tell the difference. I am hoping that before the discussion is over he will tell us how you could tell the difference.

He spoke about authenticity. He said that Mohammed spoke; his disciples wrote it down; they repeated it and the original documents are in existence. I dealt with this a little in my earlier speech and read from "The Textual History of the Quran". I quit reading at the sentence that said, "'It is doubtful if any of the fragments that we have are really older than the third century". The next sentence says, "One often reads of there being still in existence Qurans written by the hands of Uthman, or of Ali, or Ali's son...but such attributions are merely the fruit of pious imagination. The late Professor Bergstrasser collected some twenty references to claims made by different centres of Islam to possess the famous codex of Uthman himself". They found 20 different places where they had the original! That reminds me of some of the Catholic claims. There are some of the Catholics that are so concerned

that they have a part of the bones of Peter that I have heard of places even claiming that they have a skull of the apostle while he was a teen-ager and another one of him as an adult! Now, you know that's not much different from this. TWENTY DIFFERENT places have the original! I submit to you that scholars tell us that the originals are not in existence. And if he will produce them, I am sure that the scholars will be grateful for that.

He also made some reference to the Gospel of Barnabas, and maybe we should pay some attention to this. Maybe some of you are like a gentleman was last night that said. "I have a copy of that". I dare say, you don't. Probably what you have a copy of is the EPISTLE of Barnabas, and they are not the same. There is a vast difference between the GOSPEL of Barnabas and the EPISTLE of Barnabas. Now, the Epistle of Barnabas was written in about the first century, and most of you who are preachers maybe have a copy of it, but not of the Gospel of Barnabas. As a matter of fact, the earliest manuscripts of this are dated around the 14th or 15th century AD. and is attributed, by everyone qualified to say anything about it, as being a Mohammedan gospel. It was written by a Mohammedan. Now, I have learned since I have been talking to Dr. El Dareer, that really we ought not to call people Mohammedans because he said that is not what they are. So I'm just saying that in quotation marks. I don't want to call a person something that he doesn't want to be called. Since he wants to be called a Moslem, I am delighted to call him that. I don't say that he is a Mohammedan. I am saying that scholars say that's what the Gospel of Barnabas is, and we will have a great deal to say about that tomorrow night, or Thursday night, the Lord willing, and I hope you will come back. I believe that we will have some interesting things to say about the Gospel of Barnabas, and just exactly what it contains. We hope you can be here then.

We had a number of references last night to the four gospels, and the idea that we believe that there are four gospels. No, that is not what I believe, and that is not what Christians believe. Christians do not believe that there are four gospels. They believe that there is ONE gospel, and we have it written by four different men. If you would just read the headline, or the headlining, which really is not a part of the text, I am aware of that, but it says "The Gospel", not "one of the

gospels", but "The Gospel according to Matthew." Later in the Book of Mark, it doesn't say that just in the headlining, but in the text. It says, "The beginning of the gospel". So we do not have FOUR gospels. Oh no, I do not believe in four gospels. There is one gospel. We have it looked at through four different eyes. That doesn't mean they contradict each other.. Just like you might have four men testify about an automobile that went by. One man said, "It was a Ford". Another man said, "It was green". Another man said, "It had a canvas top". Another one said, "It had whitewall tires". Does that mean there were four different cars? No. No, it was a green car, that was a Ford car with a canvas top and white sidewall tires. Not four cars; one car. Not four gospels. One gospel. I raise the questions, Do we have any of the gospel according to Dr. El Dareer, anywhere outside the Koran? Further, I want to ask this question: Is there anything in the gospel that is not in the Koran? I believe if he will answer those two questions, it will be very helpful to us.

In the Koran 15:9 it says, "Say, we have sent it down and will guard it from corruption". I raise the question: Who said that? He said, "Mohammed said it". I say, "Prove it. Prove it". Dr. El Dareer said, "Why there was a man there sitting and he wrote it down." I say, "Prove it." When I read, for example, Jesus said, "I am the son of God". Dr. El Dareer says "Jesus did not say any such thing. That is just what somebody wrote down." That is exactly what you have in the case of the Koran —something that somebody said that Mohammed said. You see, Mohammed wrote nothing. He was illiterate; he couldn't write. So all we have in both, according to that reasoning, is something that somebody said that the other said.

Let me make this point. Dr. El Dareer rejects our NT, he says, because we do not know the author's name. Actually that is not his real problem because the very first scripture I had up here, the very first words in it gives the man's name. Dr. El Dareer said, "I don't believe it". So just because he doesn't have the name doesn't mean that that is the issue. We have the name, and he still doesn't believe it. As a matter of fact, the fact that it doesn't have the name is not the issue because it has NO NAME ON THE KORAN, and he believes that! So it is not over whether the author is known or unknown. That's not it.

Really, I think we ought to make this point. I am not

opposed to saying right now—let's just admit for the sake of argument that I don't know who wrote Matthew any more than I know who wrote the Koran. The question is not really, in that sense, who was the human being that God used to write it. The question is, Does the text itself convey the truth? I do not have the slightest doubt in my mind but what Joseph Smith wrote the Book of Mormon. And incidentally, if you will come back later in the week, we hope to show you some direct parallels between Joseph Smith and Mohammed, the Book of Mormon and the Koran. They make identically the same claim. I have no doubt that Joseph Smith wrote the Book of Mormon. He (Joseph Smith) said, "God said". Now, that's something else. I have no doubt that Mohammed uttered the words. That doesn't bother me at all. But as to whether or not God said it; that's another matter. So it is not over who wrote it, or who didn't write it. The question is, What does the text teach?

We have raised the question on the chart: What truth is there revealed in the Koran that was not revealed by Jesus and by the apostles in the New Testament? And so we are saying that you cannot prove that God said any such thing just because it is claimed that he did. I don't doubt for a minute, as a matter of fact I would advocate that the Koran makes the statement, "God said". Now, that doesn't mean that God did. And when Dr. El Dareer denies some of the statements about the copies and his not believing that; well, I know people who do not believe folks went to the moon. That doesn't mean they didn't. Just because a person does not believe a thing does not mean it is not true. Yes, I know people who do not believe that anybody has been to the moon. Does that mean that they did not go to the moon? Of course, it doesn't mean that. And so again, we say that we are going to have to discuss the validity or the truthfulness of what the record contains.

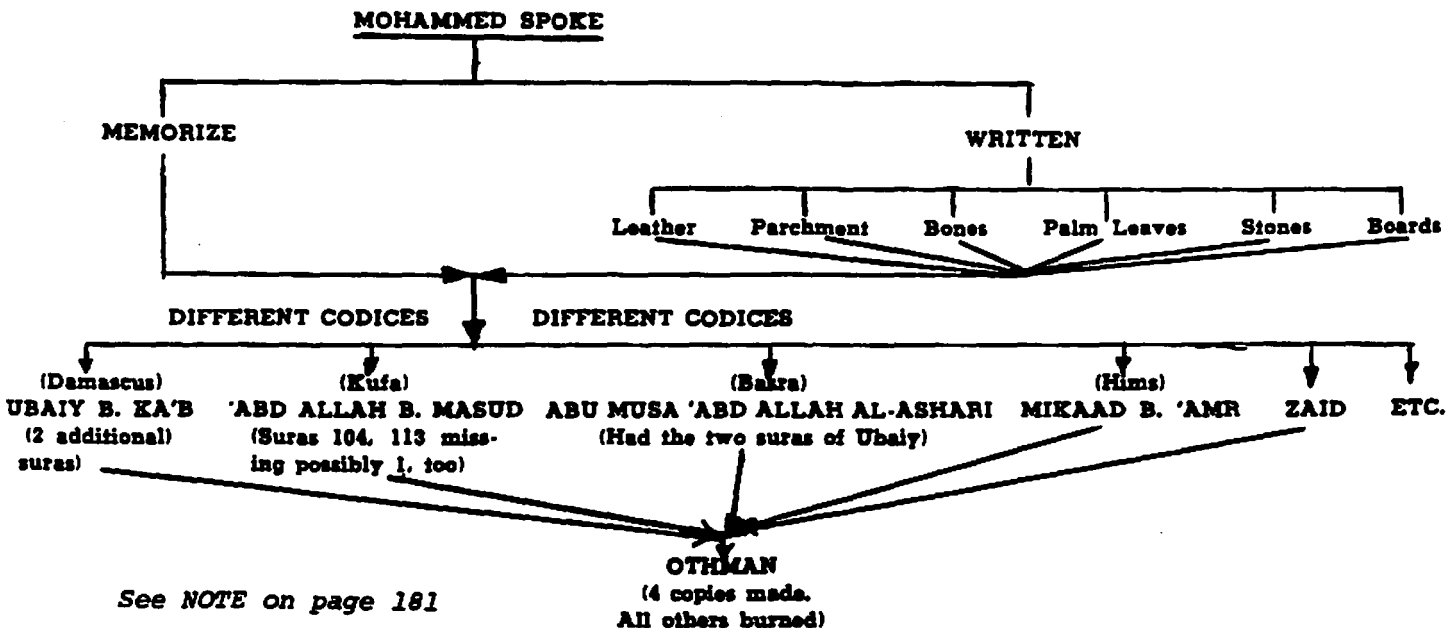
He has maintained that what we have in the New Testament is really just corruptions. But I want to emphasize this: *He has asserted it, but he has not offered one shred of evidence.* Not one. I maintain that Peter said, in effect, "My name is Simon Peter. I am an eyewitness. Here is what I saw. Here is what I heard." As a matter of fact, 2 Peter is quoted by Barnabas in the Epistle of Barnabas, and he lived before 100 AD. So I maintain that here is a letter that we have before 100 AD, by a man named Simon Peter. Was there a disciple among the disciples of Christ named Simon Peter? There was. Do any

of the records make any claim that he ever heard such a thing? They do. As a matter of fact, if we take all the evidence that we have, it corroborates the testimony of what Peter said. He said, "We did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his Majesty". Was there a disciple named Simon Peter that was an eyewitness? I believe that all of us would say that that is right. There was. He claimed to be an eyewitness, and he gave testimony of what he heard, and what he saw. And that testimony is that Jesus claimed to be the Son of God. But not only did Jesus claim to be the Son of God, but as we have observed he performed miracles in proof of that claim.

Jackie, let me have the chart that says, **MOHAMMED SPOKE**. We want to look at this just a little bit. Dr. El Dareer made the statement that not a single word was altered in the Koran, and he argues by that that since the New Testament has been altered, we cannot believe it. We have a chart here that says — really we ought to entitle this: **How We Got The Koran. Mohammed Spoke**. Some of his followers memorized what he said. Others wrote it down on pieces of leather, on pieces of parchment, on bones, on palm leaves, on stones, and on boards. Then in a battle, a number of those who had memorized it got killed, and Omar said that if this keeps on happening we are not going to have any. Let's make a collection". And he suggested it to Abu Bakr, the first Calif. Abu Bakr said, Why should I do that which Mohammed did not command to be done? But Omar talked him into it. So they went to Zaid to have him make the collection. He said, Why should I do that which the prophet did not leave a commandment to be done. But they talked him into it. And we have what is called by many people, the first recension. But that is not the only one we read about. We read about others, for example in the city of Damascus by a man by the name of Ubi. This particular codex had two suras, or two chapters, in it that are not in the others. Somebody says, Do you have a manuscript of that? No, but we have references to it. We have quotations from it. Written by whom? *Written by Moslem commentators*, that's by whom! Written by Moslem commentators.

I say again, if we can believe what scholars are saying, if we can believe their testimony. This is what they are saying. I can read this, not only in the work by Jeffery I can read it

HOW WE GOT THE KORAN



Based upon information in Shorter Encyclopedia of Islam and a book
THE QUR'AN AS SCRIPTURE by A. Jeffrey.

also in the *Shorter Encyclopedia of Islam* published by Cornell University. But in the manuscripts at Kufa, Suras 104, 113, and possibly sura 1 that he read a while ago were missing.

By the way, he said we could tell the dates of the various suras. Here is *The Meaning of the Glorious Koran* put out by a Moslem whose name is Mohammed Marmaduke Pickthall. In commenting on Sura 1 he makes this statement, "The date of revelation is uncertain". Now, I could read that about a number of them. As a matter of fact, the comments that run throughout it, tell us that they do not know when some of the verses in some of the suras were revealed. And sometimes a verse that was revealed in Mecca will appear in the midst of others that were revealed in Medina. What I am suggesting to you is this: Because the original documents are no longer in existence, scholars try to recover the original text of ancient literature by collecting and comparing manuscripts that they do have. This is true of the NT and it is true of the Koran. So here's our point: *here* (chart) are a number of different codices that commentators have made remarks about, and from this we have one given by Uthman. He made four copies, and sent them to four different centers, and burned all the others. He would have, but if information I have is correct. One fellow would not give his up. So what I am suggesting to you is that Dr. El Dareer may claim the original is in existence, but scholars deny it.

Even the information given by Dr. El Dareer shows that some discrepancies did arise, and Othman did have a collation made. Why Dr. El Dareer says it was made by a committee. And even if Othman's committee prepared a pure text of the very (and every) Koranic word uttered by Mohammed, the fact is: *That text is not in existence today!* My chart may not have all the details exactly as they occurred, but in substance, that's what happened.

True, we do not have the very piece of paper on which Paul wrote *Romans*. It is probably just as well that we don't for someone would probably make an idol out of it as they did the brass serpent that Moses made (2 Kings 18:4) And thus really, what the discussion is about is not does the New Testament teach that Jesus is the Messiah, that he is the Son of God, that he was crucified for our sins. I believe that Dr. El Dareer will admit and will say that the New Testament that we have teaches that. The real question is can we depend on the New Testament that we do have. I submit to you there are a number

of evidences that lend themselves to the proof of it.

Not only do we have the record about Jesus, but as we noted the other night, we have hundreds of prophecies that were given in the Old Testament that looked forward to the coming of Jesus and these were fulfilled in the life of Jesus. Here is one point we need to keep in mind. The point has been made that the Koran was the product of one man. I believe that is right. But when you come to look at the Bible, you have something like 40 different men that God used in the writing of it, and yet their testimony, though they lived 1500 years apart, their testimony goes together just like a hand in a glove. The marvelous unity of the Bible is one of the strongest arguments you could make that it had one author, and that author is God.

Why do you suppose when you read the book of Genesis, you read about the descendants of Cain, and you will get them out of the way and then we will pick up the descendants of Seth? There is one author behind it. He has a goal in mind. Do you think Moses on his own decided, I'll sit down and I'll pick out which of these fellows I want to write about? No. What we are saying is, 40 different men were used by God in the writing of the Bible. God used them, and in the final analysis there is one author. But God used these men over a span of 1500 years. They did not know each other. Many of them never saw each other. These men sat down and wrote, but they wrote as God moved them to write, and when they got through the finished product went together just like a hand in a glove. That takes more than mere man.

We said it had more than 300 prophecies in it about the coming of Christ. A number of years ago, a fellow who was a mathematician, figured the probabilities that would be involved in taking 8 prophecies and getting them all to come out in the right way. You know what he came up with—the odds against that just happening? He said that if the odds were silver dollars you could cover the state of Texas two feet deep with that many silver dollars, the odds were so great against it. But it happened in Jesus Christ! What I am saying is, it did not happen *accidentally*. And all those prophecies were recorded, and we have copies of them, hundreds of years before Jesus was ever born. God told about it ahead of time and then brought it to pass! That is what the Bible is all about.

He mentioned the Dead Sea Scrolls. The Dead Sea Scrolls

have been dated as being 100 years before Jesus was born, and yet they have these very prophecies that were fulfilled in Jesus. How did that happen? That 300, I believe 334, if Liddons' count is right and my memory is right. But there are over 300 prophecies that are in the Old Testament that are fulfilled in the person of Jesus Christ recorded in the New Testament. Now, you know that is really something. Here is some man sat down and made up this book that would fit in with 300 other things, that some man would do hundreds of years later. That would really be a marvel. I would say that if a fellow could sit down and do that, and make up that kind of book, he would be a fellow that if he were not divine, it certainly would be strong evidence in favor of his divinity. We hope to show you, not only that there are no such prophecies about Mohammed, but that what he did contradicts verily what the word of God does teach.

So we are suggesting that the New Testament, or rather that Jesus the Messiah is the only begotten son of God. He claimed it; he proved it by the miracles. God endorsed him, and the Jews condemned him for it. And, that he was crucified for our sins. He claimed it; the record says it happened, and though somebody might say they switched men on him, (You know the Ahmadiya don't believe that. Some Moslems don't believe that. They believe Jesus was put on the cross, and got down before he died). But we will have more to say about that, maybe, later.

EL DAREER'S SECOND SPEECH — SECOND NIGHT

We have reached a situation where, in the heat of discussion, my good friend Mr. Hutto has agreed on one important point, and indirectly on several other points. He admits that what we have in our hands today in terms of the New and Old Testaments, are not original. He also acknowledged the fact that copies of the Koran were made under the direct supervision of the third Muslim Khalifah, Othmar Ibn Affan who was a close associate of the prophet Muhammed. The only disagreement is his reference to a statement in a book written by an enemy of Islam in which he alleged that Othmar ordered the writing of twenty original copies of the Koran. The fact is, and as we mentioned before, Othman obtained the one original text of the Koran (Hafsah's Mushaf) and ordered several copies

-- made exactly like the original -- and had them sent to the different centers of Muslim communities, each accompanied by a selected teacher. A copy of these Othmani Mushafs was sent to Medina with Zaid Ibn Thabit; a second copy to Mecca with Abdullah Ibn Al-Saeb, a third copy to Damascus (Syria) with Mughirah Ibn Shihab, a fourth copy to Basrah with Amer Ibn Abdul Qays, a fifth copy to Kufah with Abdul Rahman Alsalmi, and the sixth copy he kept for himself.

Brother Hutto also referred to some old documents written in the Kufi script (a special decorative way of writing Arabic), and to translations of the Koran with the translators' own interpretations.

To clarify this matter, let everyone fully understand that no text can be referred to as The Koran, except when it is in the Arabic script and according to the Othmani Text. In any other language, the text must be referred to as a translation, meaning or interpretation. The book by Marmaduke Pickthall carries the title, as it should, "The meaning of The Glorious Koran", which is the proper recognition by the author that he wrote what he thought, to the best of his ability, as the meaning of the Arabic Text of the Koran. The significance of the difference cannot be underestimated.

The other remark about Kufi script texts of the Koran does not imply differences in meaning, since there are different ways of writing Arabic, all of which have the same exact words and of course identical in respect, in sentence construction and in meaning. Moreover there exists, till this day, the seven original methods of established recitations of the Koran, and none deviates from the exact wording in the text. The variations in the recitations are variations in tones of voice and do not convey differences in substance or meaning.

Mr. Hutto also admits that the Koran was recorded during the lifetime of the Prophet Mohammed by people who heard him first-hand, but he asks: "How did the Prophet know that what was recorded was what he recited?" Companions of the Prophet who heard him recite Koranic verses and recorded them were the eyewitnesses who testified to this fact. When they recited what had been recorded, Mohammed himself attested their accuracy. There are hundreds of historical documents and scholarly studies about the authenticity of the Koranic records, available in Arabic and other languages in libraries throughout the world, for those who wish to learn

more about this undisputed subject. We should not confine our learning about the Koran to interpretations by someone who, obviously, did not examine the records.

I told you it is hard to re-evaluate your concepts, especially if you are believers, but may God bless you for the effort you are trying.

The question was asked by Mr. Hutto: "Is there a true copy of the Gospel or the Torah anywhere outside of the Koran?"

I think what brother Hutto means: "Is there a pure copy?" We do not have a pure copy of the Gospel or Torah except that which is given to us in the Koran. The answer is: yes, the only pure scripture that exists is the Koran, a fact which no one can change. This does not negate the other fact that the Gospels (the four canonized Gospels) as well as the Old Testament, contain fragments of the truth (God's revealed truth) clouded by man-made ideas and concepts.

The celebrated theologian of Germany, Dr. Adolf Harnack, who was Professor of Church History in the University of Berlin summed up his conclusions regarding the New Testament in his well-known work: *What is Christianity?*: "These (three) Gospels are not, it is true, historical works any more than the Fourth; they were not written with the simple object of giving the facts as they are; they were books composed for the work of evangelisation." I would like to refer to the *Encyclopedia Biblica* which is the most comprehensive and authoritative Christian work on Biblical problems — higher, textual and historical. It is authoritative because it is the fruit of the earnest labors of those who, as ministers and authorized representatives of the Church, are the last persons to be accused of falsehood or prejudice against Christianity. In fact, as defenders of their faith they must have set out to make the best of a bad bargain. As to the New Testament; the following is a very brief summary of their conclusions:

The view that the four Gospels were compiled by Matthew, Mark, Luke and John, and appeared thirty or forty years after the death of Jesus, can no longer be maintained. The four Gospels were compiled from earlier materials which have perished. Even if we accept more conservative opinions which place the earliest Gospel about 65 A.D., that would not, of course, make any material difference, nor affect the conclusions of criticism as to their contents. *Some of their statements of*

facts are quite erroneous, and the data are often in direct contradiction to one another. The evangelists make it clear that they wrote with a "lack of concern for historical precision." The imperfection of Gospel accounts is everywhere manifest. The text must not be taken as a trustworthy guide to his (Jesus') original meaning. It merely shows us what the evangelists or their predecessors believed him to mean. The situations in which the words of Jesus are said to have been spoken cannot be implicitly accepted. Both St. Matthew and St. Mark seem to have read into the utterances of Jesus details borrowed from subsequent facts or controversies. The historical value of the third Gospel is lowered by evidence of the writer's errors and misunderstandings. It has been widely assumed that it was written by the physician Luke, and Luke was a companion of Paul. This view of its Pauline character, however, can now be maintained only in a very limited sense. It is clear that the third Gospel and the Acts are by the same author, but that author was not Luke. In the fourth Gospel we find more ambiguities than in all other three together. The records of the miracles in the fourth Gospel are all poetic developments. It is vain to look to the Church fathers for trustworthy information on the subject of the origin of the Gospels.

The *Acts of the Apostles* does not come from a companion of St. Paul. It is the work of several hands. No statement merits immediate acceptance on the mere ground of its presence in the book.

The *Book of Revelation* can no longer be regarded as a literary unit, but as an admixture of Jewish with Christian ideas and speculations. Presbyter John, rather than the Apostle, was its author.

There are only nine passages in the Gospels, says the Rev. Dr. Schmiedel, which "might be called the foundation-pillars for a truly scientific life of Jesus."

It is not possible to know exactly when or where Jesus was born, when he died or how he ministered.

The Rev. Dr. A. B. Bruce regards the Gospel account of Jesus as unreliable in many details.

According to Dr. Schmiedel, the Gospel accounts, on which the actuality of the Resurrection depends for its establishment, "exhibit contradictions of the most glaring kind." The silence of St. Paul regarding the details of the story of Resurrection proves its untrustworthiness.

Such, in brief, is the historical authenticity and divine authority of the book which Christian missionaries put forward as the standard of religious revelation and on the basis of which they judge every other sacred scripture, particularly the Holy Koran. The Bible cannot be considered reliable even as an ordinary human historical document, not to speak of attributing to it divine character. And this would mean that to substantiate the Christian claims and to refute the Koranic teaching concerning Jesus and his Gospel on the strength of Biblical evidence would be altogether absurd.

God tells us, in the Koran, that He sent Mohammed with evident signs and miracles to set mankind on the right path. The greatest miracle Mohammed performed, by the Will of God, is the Koran itself. In it, Mohammed, the illiterate prophet of Islam, recounted for us the highlights of past history, prophesied events some of which have been fulfilled and some are yet to come, clarified mysteries, brought into focus many of the recently discovered scientific findings and set the stage for a perfect way of living for all mankind. The clarity, beauty and majesty of every verse, never were equalled, changed or challenged down through the centuries. Emanating from God, the Koran stands on its own evidence and signs, towering above all previous scriptures, and dazzling with its brilliance as a source of knowledge to guide and enlighten mankind.

Mr. Hutto asks: how do we know what is pure and what is not pure; what is original and what is not?

We must examine the internal and external evidences in verifying the events portrayed in the scriptures of the Koran and the Bible. The answer to the question of purity and originality rests in treating these evidences scientifically to check authorship, authenticity and harmony. The only scriptures that meet these conditions in every detail, are those found in the Koran. Therefore if we read in the N.T. something that agrees with what is in the Koran, then we must take that biblical statement as a close representation of what Jesus may have said. The essential guidelines for human conduct as we learn about them from the Koran and the Bible generally similar—a clear indication of their divine origin. They emanated from the One God who repeatedly revealed His Two Basic Commands (worship none other than God and obey Him) to a succession of selected prophets and messengers since Adam was created.

The continuity and unity of such basic guidelines endured because of God's will and because there were men (prophets, messengers and their followers) who obeyed, practiced and transmitted God's instructions.

But the Doctrines of the Church and how they evolved is what we Muslims object to. The concept of God the Father, God the Son and God the Holy Ghost is vehemently rejected by Jesus, Moses and the Prophet of Islam as well as by all other prophets and messengers. Monotheism, not polytheistic associationism is the basis of God's one message, clearly preserved in the Koran.

We learn from the Bible that Jesus has cautioned his associates not to follow in the footsteps of false teachers which he predicted to appear on the scene after his going away "to the Father." In view of what we know about Paul and his role in transforming Jesus and his teachings to something drastically different and unreal but more adaptable to the then prevailing pagan and hellenistic views of the Gentiles; I would like to ask brother Hutto: has it ever occurred to you that Jesus was referring to Paul and those who subscribed to his views, as the ones to beware of.

It is very important to ask ourselves these questions. Paul never saw, heard of knew Jesus, but he claimed that he had a vision of him and from that moment on he professed and declared himself "the only eyewitness" after Jesus' disappearance. This same man who was an active enemy of Jesus and his followers before his so-called vision, a confirmed liar about his identity, and a treacherous critic and belittler of Jesus' closest associates after his so-called conversion, became the foremost champion and advocate of Christianity, not as Jesus taught and preached, but rather as an amalgamation of his own deeply ingrained Hellenistic views and Jewish rabbinical traditions and mysticism. Eventually the foundation of Christian Doctrines were largely derived from Paul's teachings and instructions.

Muslims believe that Jesus, not only did disavow any claim to divinity, but also asserted that he never preached such a blasphemy to his disciples when he was with them. This is one area where we find disagreement between the Koran and the N.T. stemming directly from interpolations that were inserted into the text of the Bible.

What should we believe and take as the truth? God's word, revealed through His selected prophets and messengers, or other

men's words and what they thought as an explanation? This is a fundamental question that we must face. Fortunately, the narrative of Jesus as reported in the "four Gospels", though considered unauthentic for the greater part by many Christian and Muslim scholars, still contain sufficient evidence to support the Muslim belief.

Now I would like to quote a few verses from the Bible and challenge brother Hutto to justify his claim about Jesus' sonship and deity.

- 1 — Jesus is reported to say in John 8:28; *"I do nothing of myself."*

Let us really understand what this verse means. Does it mean that Jesus did anything on his own (e.g. performing miracles) or by the Will of God?

- 2 — In John 14:28; *"My Father is greater than I."*

No equality here as Mr. Hutto claims. Of course God is supreme; and none is equal to Him.

- 3 — In Mark 12:29; *"The Lord our God is one Lord."*

How then can anyone claim that He has two or three forms. Clearly God is not a physical Lord, and obviously He is not a Lord with three God heads.

- 4 — Mark 12:32; *"for there is one God; and there is none other but he."*

- 5 — Mark 15:34; *"My God, my God, why hast Thou forsaken me."*

If according to the claim that the Father, the Son and Holy Ghost is one, then the question arises: Was Jesus talking to himself? Or was he asking why has part of him forsaken the other Godheads? Or was it God forsaking himself?

- 6 — Luke 23:46; *"Father, into Thy hands I commend my spirit."*

Is Jesus' spirit the same as that of the Father? And if that is the understanding then we may ask: Was the Father without the spirit while Jesus had it for awhile?

- 7 — Mark 13:32; *"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."*

This verse tells us that God, "the Father," knows something that is unknown to Jesus, "the Son," or to any other creature. I would like to ask: How is it that God (the

Father) knows something that God (the Son) does not know? How can Jesus be described as God "in the flesh" and at the same time be ignorant of any event?

- 8 — Acts 4:27: "For of a truth against thy holy child (servant) Jesus, whom thou hast anointed, - - -"

It might be noted that the New Testament Greek word used for "servant", "Son" and "child" is *pais* or *paida*, which corresponds to the word *ghulam*: "servant, attendant, son, boy." The meaning here is clearly an attendant selected to serve the master's orders e.g. a messenger. Further, the term "Father" as used by Jesus in his native lang-Armaic corresponds more closely to the Arabic term *Rabb*, which means God, nourisher, sustainer, provider in the sense of a head of a household. The Greek rendering of the original Armaic word also corresponds more closely to the term *Rabb*. Therefore God as "Father" really means Nourisher and Sustainer of all men.

I would like to ask my brother Hutto, do not these expressions among others, confirm the Islamic notion of Jesus?, Namely that he was a true servant and messenger of God, and one of His (God's) humble creatures; one who is very highly respected and loved by all Muslims.

I would like, also, to ask brother Hiram, in view of what is recorded in Matthew 12:18 "Behold my servant— --- I will put my spirit upon him," if the Holy Spirit was already present during Jesus' ministry; can it be maintained that another comforter is another Holy Spirit to come, as an explanation of the prediction in John 15:16 and 15:26? Or was the prediction in its original form, about Mohammed's name prophesied in the Gospel of Barnabas, written centuries before Mohammed's birth? Why do we find verses in the Bible quoting Jesus himself, prophesying the coming of someone with characteristics that fit no human being other than Mohammed?

Let me, before I end my talk, give you the process through which the foundation and the development of the Christian Doctrines took place chronologically. This should serve as the background for the charts prepared for Mr. Hutto, as you see in front of you:

A.D.

- 1 — Monotheism the boast and glory of Jews.
- 29 — About this time Jesus said, "The first commandment is, the Lord "our God is one Lord". "The true worshippers shall "worship the Father."
- 32 — About this time Paul wrote, "I ascend unto your Father and my Father your God and my God."
- 57 — About this time Paul wrote, "There is none other God but "one"...To us there is but One God, the Father and "one Lord Jesus Christ."
- 96 — About this time Clement wrote, "Christ was sent by God and the Apostles were sent by Christ."
- 120 — The Apostles' creed begins to be known to the Church. It says, "I believe in God the Father Almighty."
- 150 — Justin Martyr about this time began with Platonic teaching to corrupt Christian simplicity.
- 170 — The word Trias first occurs in Christian literature.
- 200 — The word Trinitas is first used by Tertullian.
- 230 — Origen writes against prayers being offered to Christ.
- 260 — Sabellius teaches — Father, Son, and Holy Spirit, are three names for the same God.
- 300 — No Trinitarian forms of prayer are yet known to the Church.
- 310 — Lactantius (orthodox father) writes, "Christ never calls himself "God' .
- 320 — Eusebius writes, "Christ teaches us to call his Father the true God and to worship Him."
- 325 — The Nicene Council agree to call Christ, "God of God, very God of very God."
- 350 — Great conflicts in the Church about the doctrine of the Trinity.
- 370 — The Doxology, "Glory to the Father, to the Son, and to the Holy Ghost", composed and complained of as a novelty.
- 381 — The Council of Constantinople gives the finishing touch to the doctrine of "three persons in one God."
- 383 — The Emperor Teodosius threatens to punish all who will not believe in and worship the Trinity.

In A.D. 451, the doctrine of the two natures of Christ becomes an established dogma. "Glory to the Father, and to the Son, and to the Holy Ghost", is ordered to be sung in all churches, A.D. 529, and in A.D. 669, the Clergy are commanded to commit to memory the Athanasian Creed. These data show how the Religion practiced and taught by Christ has gradually become paganized and corrupted. Jesus, peace be upon him, did not bring about an entirely different religion, and even the title "Christiar." was not used until a decade after his ministry's end. Nor was the title chosen by Jesus' companions: They never worshiped Christ and they referred to one another merely as "believers" and "brothers." It remained for the Greeks and Romans, who were used to calling movements by the names of men, to bestow the title "Christians" upon those who claimed to follow the teachings of Christ. Nor did the early believers deviate from the dietary laws which were taught by both Moses and Jesus, until the Church became an institution, throwing away the prohibitions against pork and unclean foods so as to satisfy the pagan converts who had not known such restrictions.

Within a brief span of time the Gospel of Jesus Christ, which was delivered in Aramaic, became the province of a Church eager to please Greeks and Romans, a Church that translated and interpreted the oral traditions about Jesus and his Gospel into a foreign language for a foreign people. Thank you and may Allah help you.

HUTTO'S THIRD SPEECH — SECOND NIGHT

Gentlemen moderators, Dr. El Dareer, Ladies and Gentlemen: I am delighted to be back before you in this discussion to talk for a little while about Jesus is the Messiah, the only begotten Son of God, was crucified for the sins of the world, and the New Testament is God's final revelation. If you recall I repeatedly made my appeal to what the New Testament says. Dr. El Dareer said that those documents are not reliable; they were written by men who were not eyewitnesses. After all, they were removed, some of them, by as much as 50 years; and what we really need to do is listen to men that lived 2000 years after that because most of what he had to say was written by people that lived several thousand years later than the New

Testament.

I raised the question, Is there a true copy of the gospel and the Torah outside the Koran? He said, Only what is in the Koran. Someday I would like for somebody to listen to that tape and explain to me how only what is in the Koran is that which is pure, and that which is authentic, and then get him to explain to me how Dr. El Dareer learned that Jesus said something that is recorded in John 8:28. You will not read John 8:28 in the Koran. That Jesus said something recorded in John 14:2, because you will not read that in the Koran. That Jesus said something that is recorded in Mark 17:29. You won't read **THAT** in Mark, because Mark doesn't have 17 chapters, and I know it doesn't have 29 verses. I am sure that was a slip of the tongue, and I was merely being facetious. But the point I'm getting at is, we just had a whole host of scriptures given to us, but I thought these were not supposed to be authentic! We have been listening to him argue for five speeches that the scriptures that we now have are not authentic; that they are unreliable. Yet now he quotes from these unreliable, non-authentic scriptures to prove that Jesus didn't mean what he said in those other scriptures! Now that's a puzzle to me. How could Dr. El Dareer make that claim? And if he will help us out on that I would appreciate it. But we will notice more about that later.

In an effort to discredit the reliability of our New Testament, Dr. El Dareer appeals to a number of theologians like Harnack, the Encyclopedia Biblica, and others I could cite. These make some **ASSERTIONS** to the effect that our New Testament, as it now exists, is not what it purports to be. But note this: They simply make assertions, but offer no proof! And Dr. El Dareer simply echos their assertions, but he gives no proof either. Why I knew all the time that there are men who *assert* these things, and if Dr. El Dareer wanted to discuss whether or not some theologians assert such things, I would have *affirmed* it. But there are numerous theologians (and I would not be surprised to find some of them are among these same ones quoted by Dr. El Dareer), yes, there are theologians who assert that Jesus was not born of a virgin. How shall we answer these? Shall we accept it simply because they assert it? Tell me, if I quote some theologians who deny that Jesus was born of a virgin, would Dr. El Dareer submit to such denials? He would not. Nor will I submit just because he may quote

some theologians who deny the reliability and authenticity of our New Testament. Assertions are one thing. Proof is another.

Furthermore we could cite scholars by the ream who have considered the evidence and say that our NT is precisely what it purports to be. And although Dr. El gave no proof for his assertions (nor did he quote any from the scholars he quoted), I dare say that if he had, I could show where such had already been examined by plenty of scholars and exposed as unworthy of belief.

We had some comments, and probably will say some more about the Koran tomorrow night. He keeps saying how Mohammed said; the people wrote it down; and then they read it back to him to verify it. Dr. El Dareer, I want to ask you this question: How did Mohammed know that what they wrote was what they said they wrote? Mohammed said, "God said", but they wrote down something else, and then they repeated back to Mohammed, "God said". "See it right there?" Mohammed did now know whether that is what they wrote or not. How did he know that that was what they wrote? There is no way he could know it. I maintain, just like I did all the time, he was illiterate. He could neither read nor write. We don't know who wrote it. Just exactly what we have said.

He said that I (Hutto) have finally agreed that we do not have the New Testament originals. No, I had that on a chart before we ever got here. I knew that we do not have the New Testament originals, nor do we have the Old Testament originals; nor do we have the original Koran. It is not in existence. If it is, let him produce it, and it will settle a lot of discussion. As a matter of fact, his discussion is not so much with me as it is with some others. As a matter of fact, he said that I just used scholars that really are enemies of Islam. Well, we could show some in Oxford University that would say the very same thing and chances are we will before the discussion is over.

If I understand him correctly, he said that I claimed that Othman had altered 20 copies. No, that's not what I am saying. What I was saying was, a scientific investigator of the history of the Koran said that he found reports where the original was in 20 different places. He said there were just four copies of the original, so how did these four get in 20 different places? There were 20 different places claiming to have the original! He said there was only one original, and then 3 copies, and they burnt all the others. At least that is what the

investigators of the Koran say.

He talked some about the special way of reading Arabic, and all of that, and we will probably get into more of that maybe tomorrow night, maybe some of the things about the pronunciation, but right now we are simply going over the material he gave.

In answer to the question, he said the four gospels contain fragments of the truth, but not all truth. Yet he quoted from Matthew, Mark, Luke, John, Acts, all of those to prove that Jesus really did not claim to be the Son of God. The question that I raised to begin with, How can you tell which ones are authentic and which ones are not? And you know what his answer is? Those that agree with the Koran are authentic, and those that don't are not. How do you decide that? Because of prejudice. I believe the Koran, that's how. We have documents hundreds of years older than the Koran. Does he believe them? No. We have documents hundreds of years older than the Koran that claim this is what Jesus said. A man comes along 500 years later, and says, It didn't happen. Dr. El Dareer said, "I believe what he said". Mohammed wasn't there, and didn't even claim to be.

Earlier we had said that Mohammed did no miracles. He made no claim to do miracles. When the Jews pressed him to do miracles, and the pagans pressed him to do miracles, the only thing that he would do would be to say, "Here (the Koran) is what I have said. You produce another one like it". Anybody that has ever had five minutes with the Mormons has met the same argument. They say, How could Joseph Smith, an unlettered, an unlearned, an ignorant man produce the Book of Mormon plus the Doctrine and Covenants plus the Pearl of Great Price? How could he do that? I really would like to hear a discussion between a Mormon and a Moslem. I believe that would be very interesting. Both of them claim they have received revelations later than the New Testament. Neither one of them believe the Bible that we have, and both of them offer the same proof, that is, testimony of the man that gave it and nothing else.

If I understood, and I'm sure I didn't, but if I understood what he said, he said that I admitted that what we have is the original Koran. No, I don't believe that. I don't believe we have the original. Just like we don't have the original letter to the Romans. But we can recover, by what we do have, that which

was contained in the original. I believe we can in the case of the Koran. I believe we can in the letter to the Romans. I believe we can in Matthew, Mark, Luke, John.

He said, "Please tell me, in the light of what we know about Paul, when Jesus cautioned us about false teachers, did it ever occur to you that Jesus meant Paul?" And the answer to that is, NO. It never occurred to me that Jesus meant Paul. Because Jesus appeared to Paul. He said that Paul said he had a vision, and I say, How do you know that, Dr. El Dareer? How do you know Paul claimed to have a vision of anything? Surely, you would not appeal to the New Testament writings of Paul, because these are not reliable, these are not authentic. And if you are going to take Paul's claim that Jesus appeared to him, then you are going to take something that you admit is not authentic! How do you know Paul made such a claim? How do you know his name is Paul? Just like we know the man's name was Simon Peter! I believe that is exactly right. But notice, Paul said, "Have I not seen Jesus our Lord" (1 Cor. 9:1). He has said repeatedly that Paul was not an eyewitness of Jesus' mission. Now he was not, as far as we know a witness of Christ's life on earth, but he was an eyewitness of the resurrected Christ. He saw him with his own eyes. He talked with him. And one of the strongest arguments you will ever run across is, how a vile persecutor of the church became its most ardent advocate and brings forth the most telling evidence that Jesus was indeed raised from the dead. And Paul said, I have seen him. He said, Paul claimed to have had a vision. I say how does Dr. El Dareer know that? If what we have that Paul wrote is not authentic, how do we know that Paul made any such claim?

(How much time to I have, Carrol? 12 minutes. Great). I want to go over the material that I have presented and notice one or two things. I have called your attention to the fact that we have eyewitnesses that Jesus is the Son of God. Peter said, "We did not follow cunningly devised fables but we were witnesses". What did he say in answer to that? That's an interpolation, an encrustation on the gospel. What did he offer in proof? Something that somebody said 2000 years later, Did he examine the evidence? No. He simply asserted that it is not so. We are not going to take his assertion. We call for evidence to the contrary, and not just assertions.

We also showed how Jesus proved his claim by his

miracles, and the Koran acknowledges that he did do miracles. But we said that it is not just miracles that Jesus did, but he did miracles in proof of the claim that he is the Son of God, and God endorsed that claim. God said, "This is my Son". We have eyewitnesses and ear-witnesses that were there, that heard the voice. He has not examined the evidence. He has simply said, It did not happen. He talked about—well, we won't go into that because we won't have time. We will simply notice that he has not examined the evidence. He simply said, These people were not there. But we have shown you that Simon Peter was an eyewitness, a personal companion of Jesus Christ. Instead of looking at the evidence, he simply said, They were not there.

We have shown you that Jesus claimed that he was going to be crucified, that we have an eyewitness that saw him when he was. Dr. El Dareer said, We don't know what his name was. Well, we don't know what the man's name or the men's name that held the pen that wrote the Koran on leather or parchment or bones either, but that does not stop him from believing it. Not having the man's name is not Dr. El Dareer's problem.

Furthermore, let us look at some things that he said. In discussing whether or not Jesus is Divine, he made mention, I believe, of John 8. I believe that we have made the point in every speech that he is equal as to Deity, but subordinate as to function. Jesus is Divine. Yes. But he is also human. He was God-man. A unique being, if ever there was one. And when he said My Father is greater than I, that is right. Subordinate as to function. But you will not read where Jesus said, My Father is BETTER than I. There is your equality as to essence, substance, nature, Deity. My Father is greater, greater as to function. I believe that Gerald Ford in many ways is greater than the man who is the janitor at the White House. That does not mean that he is better than the janitor, though does it? So when Jesus said, My Father is greater than I, greater as to function, perhaps, but in no way is he talking about Deity or equality. And I do not know what he meant when he referred to Mark 17:29 because there is no such passage.

He referred to Jesus' statement, "My God, my God, why hast thou forsaken me?" (Mk. 15:34). We have made the point, and it is exactly on the subject, that Jesus was not only Divine, but he was also human; the God-man. As to his manhood, he

could so speak, and the same could be said for Lk. 23:46, "Father into thy hands I commend my spirit".

But what about his reference to Mk. 13:32? I wonder if Dr. El Dareer is telling us that this passage is *really a genuine authentic* saying of Jesus? If he is, I want to ask this question: Who is the Son referred to here that is different from men, and different from angels? Because in this passage Jesus said, "Knoweth no man, not the angels, *neither the Son*, but the Father". Who is the son? If this is an authentic saying of Jesus? He puts himself above man, because his is not in that category. He puts himself in a different category from angels, but rather **THE SON!** And the Greek word here is not *pais* but *huios*. This passage refers to Jesus, according to Dr. El Dareer, hence admittedly he is the Son of God. And we ask this question: Could not there have been a self-imposed limitation? After all, is Deity unable to have self-imposed restrictions, if He so desires? It is also possible that again, Jesus is speaking as to his manhood.

Acts 3:13 according to Dr. El Dareer uses the word "son" to refer to God's servant. He said it comes from the Greek word *pais* and that it means boy. That is right, or servant. Just like we have an expression busboy. That is the reason that he used the word, He is a servant. Yes, it is that kind of word. But the question is not, was Jesus a servant, but was he *only* a servant? That is the question. Not was Jesus a man, but was he *only* a man. That is the question. And he said, Jesus confirmed the Islamic notion of a servant of God. Well, now if that is all that Islam wants to say about Jesus is that he was a servant of God, and that Jesus is highly loved, that is fine. But that is not all Islam says. It says, furthermore, Jesus is not Divine; he was not crucified; he was not raised from the dead. Therefore, this is not *all* they say. So, in saying that it confirms the Islamic notion, they do not give their **WHOLE** notion, because their whole notion is that he is a servant of God and *only* a servant.

In giving us a history of the development of what I suppose he would call the Trinity, he said **JESUS** said. Where did get that? He did not read it in the Koran. If he did, I missed the passage. He may have, but if he did I missed it. But he gave us a statement right out of the book of Matthew, an unreliable, not authentic document, yet he quotes it as though he thinks Jesus really said that. Did he say it? I maintain that any manuscript that we have that has that in it, also has in it

those claims of Deity that Jesus made, for it is in Matthew that the high priest raised the question, Tell us; art thou the Christ, the Son of God. And Jesus said, as we said the other night — in the vernacular — You said it. Thou hast said.

And then Dr. El Dareer gave us what he called the evolution of how the Trinity came to be. Well, I — did somebody say something — well, I am not really concerned about the discussion about the Trinity, tonight. I am not averse to a discussion of Godhood. As a matter of fact, what we are discussing is whether or not Jesus is the Son of God. He made the claim that he was, and Dr. El Dareer comes along and says, This is how it really happened. Dr. El Dareer, how do you know Justin Martyr said anything? How do you know Tertullian said anything? How do you know any of these men that you quoted said anything? We have documents that he denies. I raise the question, Why are they reliable when they give something he thinks is in his favor, but we will show is not or could show it, but when they give something that is in the New Testament, he says they are not reliable. I maintain that that is purely prejudice, and I mean by that that his mind was made up beforehand. Such is not based on objective evidence, because all the evidence that we have examined show clearly that what manuscripts we have are manuscripts that were in existence shortly after the last apostle died, and some men that quote what the apostles said are men that lived during the very lifetime of the apostles. Now, where did these manuscripts come from? Did Barnabas, in the Epistle, make up the scripture that we quoted from 2 Peter? Where did he get a copy of it? I say again, if some men later than the first century sat down and made up these 27 books, that all of it just dovetails like a hand in a glove, no wonder we ought to think that such is divine. Anybody that could make that up would have to be superhuman. And so I'm suggesting to you that every argument that he made really goes against him.

We have offered you proof that in the documents that we have, we have eyewitness testimony, and furthermore we have a record where Jesus said certain things. Dr. El Dareer says that the accounts that we have, like the book we call Matthew, that we don't really know who wrote it. And, according to him, since he doesn't know who wrote it he cannot believe it. But then he will turn right around and quote it and say "Jesus said". Now if you will not accept Matt. 27:63 (where Jesus

claims to be the Son of God), because you don't know who wrote it — it is anonymous — how can you accept the statement "The Lord our God is one Lord", since you don't know who wrote it, either? If it won't work in Matt. 27, why will it work in the earlier chapters of Matthew? I maintain that if you are going to use it, you ought to use it as it is, and not just pick out what you want and reject what you don't want, nor pick out some on another basis and reject the other. We ought to take it, either for what it claims to be, or just say we don't want any of it. And I believe that we are going to show, before the discussion is over that this is exactly and identically the same claim that is made by the Mormons when they claim that they have later revelations than the New Testament.

So we have appealed to eyewitness testimony. Jesus claimed to be the Son of God; he proved his claim by the miracles that he did. He gave empirical, objective, verifiable evidence. He said, "That you may *know* that the Son of man hath power on earth to forgive sins". Who can forgive sins but God? He performed this miracle to prove that he had the right to forgive sins, therefore to prove his claim to Deity was justified.

Furthermore God endorsed that claim when he said, "This is my Son". He further endorsed it when he raised him from the dead, and gave him to be seen by eyewitnesses. Did you know that there is more objective, verifiable evidence for the resurrection of Jesus Christ than most any fact of ancient history? I mean eyewitness testimony. Now, it will not do to just come along and say, Well I don't believe that. I know folks that do not believe people went to the moon. That doesn't mean they didn't go. I know a woman, well she is dead now, and when anyone would say that some had gone to the moon, she would say, "No they didn't go to the moon". Why I saw it on TV. "No", she would say, "you might have just seen them taking a picture. You don't know that they went to the moon." She didn't any more believe it, just the fact that she didn't believe it did not mean that it was not so. There are people who do not believe the world is round. There are pictures showing the world to be round. They say they don't believe it. There is a flat earth society, and they say we don't believe the world is round. All I am trying to suggest is, there are people that say, when the evidence is presented, I don't believe it. What do they do in an examination of the evidence.

They just say, I don't believe it. Has Dr. El Dareer examined the evidence? He has examined some scriptures that he says are not authentic that substantiates his position. We have said that God endorsed Jesus' claim when God raised him from the dead and gave objective, scientific, verifiable, eyewitness testimony. And the Jews condemned him to death because he claimed it.

We say the Jews condemned him to death. How did Christ die? He said he would be crucified, and eyewitnesses saw him. Historians agree. So do the Jews, and so do the enemies of Christ. That's on the other chart. Let's have the chart WHY DID CHRIST DIE, Jackie. (Time). All right, listen to Dr. El Dareer for the last speech.

EL DAREER'S THIRD SPEECH — TUESDAY NIGHT

I sincerely hope we are not burdening you with too much information. My brother Hutto keeps saying: How do we know this and how do we know that? How can we rely on something that I quote, and how can we not rely on something else that I omit? I think I have my finger on the problem that you somehow do not want to look at. I am sorry but this is all we have that you claim is your authentic documents. Therefore, if you claim that you believe what is in them, we are quoting something from it to convince you of the difficulty in trying to take an abstract doctrine, or an abstract meaning, that is being contradicted by other verses. This is why we quote for you from the Old and New Testaments. These contradictions in the Bible, if you have read the Koran, and I hope you did, you would not find in the Koran. But fortunately, as I said, we can find some of the pure truth scattered throughout the Gospels, throughout what you have in your hand as the New and Old Testaments. Yes, we can find some of it.

And because, as he admits, the original Gospel was lost—We say that we have an original, the Koran. The fact is: Mohammed received revelations as he went into trances, repeated them to his followers and ordered them to record what he recited. How do we know that this is what they recorded? They were honest men who were trusted by their community. The historians could not find any fault in them. The historians could not find anything different from what they claimed. This is how we know. None of us were present, for example, when Woodrow Wilson lived, but those who wrote about him—we

believe them for the simple reason that we have no reason to doubt their having been present at the time. Therefore, it is really no argument at all to say, "How do we know?" Very simply, the deduction of the logic. These are the affairs of humanity. When they take place in a civilized community, or a community that is uncivilized but has scribes and writers and people who can understand, read, write and record; they do this for us. And when these records are not challenged from generation to generation, we believe in their authenticity. This is the process of history. A historian today who writes about past history was not there to tell us about that past history, but he examines in a scientific fashion, what is authentic and what is not authentic. This is precisely what we are asking you to do: Examine the New and Old Testaments in a scientific fashion. Find out if there are verses that are contradictory among themselves. Find out if there are verses that are being interpreted in a sense very different from what Jesus himself has claimed.

When we ask ourselves: Is it possible to discover that message which Jesus and the disciples taught in the present day New Testament? I say to you: To a degree it is possible. But the Jesus who emerges from this primitive original message is far different from the so-called "Divine Jesus" of the established churches. The Jesus who had once, in Gallilee, seemed but a great leader and a teacher became, in the hands of the Greco-Roman church, Lord and Son of God. This is what we are saying: The encroachments, the encrustations with foreign doctrines that never belonged to the great Messiah, Jesus—Peace be upon Him, You see Muslims revere him (Jesus) all the time. Who are we to deny God's prerogative as to whom He may reveal his message.

Throughout history we have not had a single prophet that told us that his is the final message for all mankind, except the prophet Mohammed. And I shall prove to you in our next meeting where this exists in the New Testament. You see my friends, we believe that it (The Bible) contains some pure information about Jesus, and we try to search for them. History verifies things that are true. If there is a prophecy that has been fulfilled, then we know this must have been very close to what it was, or probably identical with the original. So when we read verses in the Old Testament prophesying the coming of Jesus, and later when the fulfillment of that prophecy has been

attained, then we become confident that these prophecies had been revealed. In spite of the fact that we do not have the original documents we believe in it because history verified it for us. We also find that history has verified for us that which Jesus had proclaimed about Mohammed because we find that his sayings, related to us in the New Testament are in harmony with the prophecies in the Old Testament. The only way to ascertain what is in scripture is scripture itself. And when you have doubts as to the opposing meanings one must search somewhere else to find valid and supporting evidence. We are not blindly rejecting everything. No! We are saying the opposite. We belong to one and the same religion if we believe in the same God and his prophets who never claimed anything of the falsehoods which were attributed to them by others. Do we want to believe in Pauline Christianity or do we want to believe in Jesus' own religion? This is the question we have to face. Regardless of what Paul has said, we know the truth of the prophecies about Jesus, and what he was supposed to do, because he has come, and has fulfilled his mission.

It is the same situation with many of our Christian scholars who attempt to cut down the Old Testament into pieces, simply to show that this is no more. Their claim is: the new Testament has come to replace the Old. Muslims do not claim that. Jesus and Mohammed did not claim that. GOD HIMSELF did not claim that. God has instructed his prophets and messengers to reaffirm that which has been revealed in the past. Mohammed did not come up with a new religion. Neither did Jesus. God's religion from the very beginning of time was none other than Islam: Submission to the will of God: worship none other than Him, and obey His commands. Not to worship someone else by calling him Son. No. That is not God's message. Of course, not all history is true. A guy can write a novel, like *Exodus* by Leon Uris — You can even see a movie based on such fictional book. Yet, a lot of people think of it as true. But when we examine it historically and scientifically, we find that it is not true. It contains some historical truth, molded and colored in a different fashion. This is why we are saying, that we do not reject the truth. On the contrary, we Muslims refer to Christians and Jews, as people of the Book. What is "the Book"? The Book is not only the gospel; it is not only the Koran; it is not only the Torah; it is not this or that alone. The Book is God's message. It just happens that the Koran is in our hands

intact, revealed by God to Mohammed, one of His prophets, the last one. And therefore when he (Hutto) brings in the Mormons, there is no evidence in it to indicate the unity and continuity of God's one message.

For fourteen centuries, the Koran has been subjected to the most scrutinizing eyes of good scholars in Oxford, London, New York, Washington, and Moscow — the ungodly Moscow. They could not find a single item in it that is not authentic. It is true, every single verse in the Koran, under a Sura, carries with it a verification of the place of its revelation. So the dates here are not the question because all of it was revealed during the lifetime of the prophet Mohammed. There is no confusion here.

Now can we find some of that truth in the Testaments? Yes! You see, in the New Testament book of Acts, there are several outlines of speeches of the early disciples of Jesus; speeches which date from the year 33 of the Christian Era, almost 40 years before the gospels were written. In one of these discourses, Jesus is referred to specifically as *andra...apo tou Theou* (Acts 2:22). This means "a man from God". Not once do these early confessions of faith use the expression "*huios tou Theou*" which means "Son of God". But they do speak several times of Jesus as God's servant and prophet. You will find this latter in Acts 3:13, 22, 23, and 26. Now the significance of these speeches is that they accurately reflect the original belief and terminology of the disciples before the belief and terminology were developed under the influence of Roman religion and Greek philosophy. So we can find some of the very original truth in what we have in our hands. They reflect a tradition which is much older than that used by the four gospels, in which Jesus is not invested with Godship and Sonship.

But the doctrine that Jesus is the Son of God can be found in abundance in the letters of Paul, some of which were probably written about a decade before the four gospels. But if must be remembered again and again that Paul was not an original disciple of Jesus. Paul never heard Jesus preach. Paul never saw Jesus in person. While Jesus was teaching the gospel, Paul was a rabbinical student of Gamaliel, you all remember that I hope. Though a Jew, Paul grew up in a pagan environment, and during the impressionable years of his youth he came into daily contact with the customs, philosophy, and religion of the Greeks and Romans. In one of his lectures, recorded at Acts

17:28, Paul even quotes the doctrine of the pagan Stoic philosophers, that human beings are the sons of God. The Stoics also had a doctrine that reason, which they called the Logos, or Word, is divine, and that in its totality it, the Logos, is God. Such ideas are quite similar to the dogmas which later developed in the church with the assistance of men like Paul and other converts of Greek and Roman cultural or religious heritage—The dogmas that God has sons or a Son, and that one special son is the Logos, or Word, who is equal to God. You see where the idea originated?

And that is why, my friends, we quote from the Bible verses that do refute this kind of claim, When Jesus is quoted presumably, according to what you presented to us. And I'm sorry, this is all that we have in our hands. I am also sorry for the fact that we have so many different translations and interpretations of the Bible. But we attempt to look into all of them. It's fair. After all, we are confronted, not with one Christianity, but with quite a few denominations. Something you will not find among the Muslims and followers of the Koran. You were talking about the Ahmadiyya. These are not Muslims, my friends. Muslims are only those who submit to the will of God. Muslims are those who say *Ashadu-alla-Ilaha-illa-Allah, Waashhaduanna Muhamadan Rausoolu-Allah*⁴ and apply the Koran and the teachings of the prophet.

The Koran says that Jesus was not crucified but it seemed so to some of them. My Goodness! God tells us so. Doesn't He know better even than the so called eyewitnesses themselves? Is it too difficult for God to save the beloved Jesus. No. Nothing is too difficult for God. As a matter of fact, He created Adam. No mother; no father. So the miraculous acts and the fact that every one of these prophets told us: Worship none other than the one God, does not entitle us to put anything equal to Him; for to Him we all submit [5 minutes]

You see, the Koran strenuously rejects as distortions the New Testament's theories—that Jesus died on the cross, or that he claimed to be God or God's son, or part of a so-called Trinity. But what is significant—and that is really important—is that those doctrines which the Koran affirms can be easily proven to be part of the teachings of the early disciples, whereas those doctrines which the Koran rejects prove to be later church additions, inspired by the philosophies and cults of pagan Greece and Rome.

4. I testify that there is no God but one God.
I testify that Mohammed is His prophet.

There was a strong tradition which persisted, even in the early church, that Jesus did not die on the cross—and that was before Mohammed ever received his revelations—but that God delivered or revived him. The fact is God very clearly says—ascertained by certain verses in the Bible—God says in the Koran that He raised him. It is so difficult that we have to make him die and shed his blood so we can accept a theory of atonement, and cling to some kind of salvation method? We cannot get away from the very basic and very important instructions: Obey his commands, repent and go the righteous way. That is the main thing. You cannot hide your sins behind somebody else's shedding of the blood.

The New Testament record sayings of Jesus in which he declares that he did nothing of his own, and he did nothing of his own will, and taught only what was revealed to him by God, and that he did not consider himself as equal to God. This is what Jesus taught, and the beauty in it is that God made it possible for mankind to take the scripture at any time and look into it and very clearly find out what would be godly and what would be man-made. This is what we are finding today.

My friends, the established Christian Church is not built upon the gospel of Jesus — peace be upon him — or even upon the four gospels in the New Testament. Rather it was the church and its tradition which brought the four gospels into being, writing and editing them to suit a time and constituency which were different from the setting of Jesus' gospel. But we are not left to confusion for ever. By revealing the Koran to Mohammed — peace be upon him — God has restored AND VALIDATED the original good news given to Jesus Christ. So that the dark mysteries and pagan traditions of the church can be exposed to the light of truth. The Koran does reveal a believable Jesus; not a Godhood of Jesus, not a Trinity. It reveals a Jesus who served his God very well, who did his very best to convey God's truth to mankind. God is loving and He cares. That is why He needed to send his final prophet as predicted by Jesus himself and by others before him. We will get into this in the coming lectures.

The Koran has brought the gospel of Jesus to completion and, by means of that perfect revelation given to Mohammed, it grants all mankind the opportunity to find salvation and redemption in the grace of God. May God bless you all.

SECOND PROPOSITION

The advent of the prophet Mohammed is clearly foretold in both Old and New Testaments, and the Koran is God's final revelation.

EL DAREER'S FIRST SPEECH — THIRD NIGHT

Bro. Hutto, Ladies and gentlemen, or better, I call you brothers and sisters. Before I begin, may I make just a few comments to my brother Hutto because I hope he will forgive me if I refer to many verses in the New and Old Testaments. I say this with complete reverence to all pure scriptures wherever I can find it in my search for God's truth. The gospel of Jesus is such a highly valued matter, that as a Muslim I have spared no effort in trying to learn of it and absorb its divine revelation. The available Old and New Testaments, historically inadequate as they may be, they still could be searched for God's truth. God has his own way of preserving his truth.

Our subject tonight is the advent of the prophet Mohammed in the Bible, and when I refer to the Bible here, I am referring, of course, to both Old and New Testaments. Let's give a brief background to the predictions contained in the Bible. As we all know, about 4000 years ago, a child later known as Abraham was born. He had a wife called Sarah, who had an Egyptian maid called Hagar. Abraham took Hagar as a second wife at the express request of Sarah for the purpose of raising an heir to him of his own flesh, as stated in Gen. 15:4, and in 16:1-4 and also in verses 10, 11, and 15 of chapter 16. Abraham had his first child by Hagar, and he called him Ishmael. In Arabic we call him Isma-eel. With Abraham and his son Ishmael, God made a covenant of blessing the world through them, as we can see from Gen. 15:13, 18 and in 17:7-14. Later, Abraham had his second son by his first wife Sarah. God then renewed his promise to Abraham so as to include Isaac within the covenant. This is recorded in Gen. 17:15-19. From these two sons of Abraham, two great nations have sprung up: The Ishmaelites, now known as the Arabs, and the Israelites now known as the Jews. And this was done in fulfillment of the promises made to their father and through him to them as recorded in the Old Testament. We are all familiar with this. Therefore, the Ishmaelites and the Israelites are brethren, the one of the other. And in addressing the whole of

any one of these two nations, a reference to their "brethren" is obviously a reference to members of the other nation. Now a certain amount of favoritism shown to the Israelite line at the expense of the Ishmaelite line is recorded in some passages, namely, Gen. 17:21 and 21:10, 12. However, this favoritism shown to the Israelites is, indeed, of their own making. There is the obvious self-contradiction between Gen. 17:21 and Gen. 21:10-13 and Gen. 22:18 and Deut. 21:15-17.

Moreover, the view is now established that Genesis is the work of an unknown editor who had access to documents containing the traditions and early records of the Hebrew people who welded them together into a whole. Nevertheless, let us examine this aspect of the so-called Jewish nationhood. The concept of the chosen people caused the Hebrews to think that birth, not obedience, was the prominent thing even though the Torah of the Old Testament states that Israel's favored position depended on their keeping the covenant; that is, observing God's law which was given to them. In Deut. 28:63-67 we can read about this. The prophetic books detail that the Jews consistently disobeyed the law and broke the covenant with the result that they lost their favored status and were left by God to suffer very grave persecution and destruction of their nationhood. But a clear doctrine of chauvinism has been developed by some Old Testament writers even to attempting to prove that God's blessings can come to the world only through the descendants of Abraham's son Isaac; that is, the Jews.

As we noted there are contradictions in the book of Genesis. In chapter 17:7-8 God declared that his covenant would be with Abraham and Abraham's descendants, and that God would give Abraham and his descendants the land of Canaan, or Palestine. The Old Testament records in Gen. 17:20 that Ishmael, the first son of Abraham, was the father of twelve princes, one of whom was Kedar, in Hebrew it is referred to as Qedar. Now this Kedar is the ancestor of the prophet Mohammed. Ishmael is generally regarded as the father of some Arabian tribes with the descendants of Abraham by a concubine called Keturah. This is in the Bible. These were the ancestors of certain other Arabian tribes as recorded in Gen. 25:13 and 1 Chron. 1:29, 32. The Old Testament further records that God promised to make a great nation of Ishmael's descendants. We can read that in Gen. 21:13, 18. But this promise was not fulfilled until the coming of the prophet

Mohammed, for only then did the Arabs rise from obscurity to become a great nation. This is history. We all know it. But here is the point: According to the Torah, even as it exists today, God's covenant with Abraham included nor merely the Jews as descendants of Isaac, the second son, but also the Arabs as descendants of Abraham's first son, Ishmael. But this did not suit the chosen nation theory which was developed by later editors of the Old Testament. So they added other verses to the Old Testament which attempt, in contradiction, to restrict the blessings of God's covenant to the Jews only.

The Old Testament book of Isaiah goes even further. It contains the description of the holy Prophet, and I have a Hebrew translation which actually foretells the coming of the Arab prophet. I shall read for you the translation that I have since I do not read Hebrew myself. In Isaiah 42; and I read, "Behold my servant whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him; he shall make the light to go forth to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the dimly burning wick shall he not quench. He shall make the light to go forth according to the truth. He shall not fail, nor be crushed, till he hath set the right in the earth, and the isles shall wait for his teaching. But, said God the Lord, he that created the heavens and stretch them forth; he that stretch forth the earth, and that which cometh out of it: he that giveth breath unto the people upon it, and spirit to them that walk therein," Then we go on to verse 8 "The Lord hath called thee in righteousness, and hath taken hold of thy hand, and kept thee, and set thee for a covenant of the people for a light of the nations". And we go on to verse 11, and it says, "Let the wilderness, and the cities thereof, lift up their voices, the villages that Kedar thus inhabit; let the inhabitants of Sela exult, let them shout from the top of the mountains." Note that in Isaiah 42, the servant of the Lord is referred to as "the elect" or Chosen One. In Arabic that means Mustafa. When you compare the Hebrew, which meant "the elect", we have not doubt that it is Mustafa. We know the translation is Mustafa in Arabic. We also know that Mustafa is the name of the prophet Mohammed.

Unlike the Jewish prophets which were sent to Israel only, this prophet would be universal. He would be for the enlightenment of all the people and of all the nations, as we have read

in Isaiah 42:1, 4, and 6. Further, in verse 11, he is identified specifically as Kedar and Sela. Kedar or "Qaydar" was one of Ishmael's sons and an ancestor of Mohammed — peace be upon him — and Sela was the name of an Arabian city.

Many other verses in the Bible identify more specifically Kedar with Arabia and with the Arab peoples. Isaiah 21:13-17 speaks of Arabia, the glory of Kedar. Ezek. 27:21 mentions Arabia with its princes of Kedar. It is significant that Isaiah identifies the universal prophet both by nation, namely Arab, and tribal descendant, namely Kedar, whose descendants are the tribe Koreish that lived in Mecca, from whom Mohammed came. So that he would be marked out as distinct from all the previous Hebrew prophets.

Let's now talk about the authorship of Genesis. Until recently, Genesis like the rest of the Pentateuch, was regarded as the work of Moses. The tradition, however, did not arise until a comparatively late period, and in the absence of corroboration its evidence cannot be regarded as conclusive. The book itself is anonymous and contains nothing to suggest a Mosaic authorship. On the contrary, it bears traces of having been put together in its present form many years after the death of the great Hebrew patriarch. It was put together when Canaanites were no longer in the land, as recorded in Gen. 12:6; and the Jewish monarchy, indeed, had been established; Gen. 36:31. So the date assigned to the parts of which it is supposed to be composed as well as to the re-casting of them in their present form are all embraced within the age of prophetic activity in Israel. Also, it reveals many features inconsistent with the traditional view that in its present form it is the work of Moses. For instance, it may be safely granted that Moses did not actually write the account of his own death as recorded in Deut. 34. In the early persecution of the Christians under the Roman emperors, strenuous attempts were made to stamp out Christianity by destroying its literature, which included both Old and New Testaments. The result is that the oldest part of the Hebrew Bible now in existence is a section of the prophetic books made in the year 916 A.D. while the oldest complete manuscripts of the whole Bible belongs to the 11th century A.D., and we have very few manuscripts to guide us as to the readings of various texts.

At this stage I believe I might quote for you the passages from the Bible referring to the covenant, so that we refresh our

memory. I know most of you know them, but it is very significant at this stage to realize how they sound like and what they say. Gen 12:1-3 "And I will make thee a great nation, and I will bless thee and make thy name great, thou shalt be a blessing, and in thee shall all the families of the earth be blessed." Gen. 15:18, "In the same day the Lord made a covenant with Abraham saying, Unto thy seed have I given this land, from the river of Egypt unto the great River, the River Euphrates." Gen. 17:10-11, "This is my covenant which you shall keep, between me and you and thy seed after thee; every man among you shall be circumcised, and it shall be a token of the covenant betwixt me and you". Gen. 17:7, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee". Gen. 17:13, 26, "And my covenant shall be in your flesh for an everlasting covenant. In the self-same day was Abraham circumcised, and Ishmael his son". Gen. 17:21, "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this time in the next year". Let us remember this verse; it is very important. There is a contradiction. After having included Ishmael with Isaac in the covenant, we have a verse here that shows favoritism for the Israelite line — an indication that an interpolation is made there. Gen. 21:10-12, "Wherefore she said unto Abraham. Get out that bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called". Here is another interpolation. But in Gen. 21:13, it says, "And also of the son of the bondwoman will I make a nation, because he is thy seed". Now we have Gen. 22:18, and it says, "And in thy seed shall nations of the earth be blessed; because thou hast obeyed my voice."

From the preceding passages we can see that Ishmael was of the seed of Abraham, no less than Isaac, and as such equally entitled to possess the promised land everlastingly: and to be of those in whom all the nations of the earth shall be blessed, as recorded in Gen. 22:18. But this blessing is subject to the condition that he obey the voice of God as did his father Abraham. Now as to the promised land having passed into the possession of the Ishmaelites, namely the Arabs, there is no dispute. That is

a historical fact. The fulfillment of these prophecies is a historical fact. What is denied is their sharing in the spiritual benefits on the basis of what is stated in Gen. 17:21 and in 21:10-12. In the light of what is stated in Gen. 17 and in Deut. 17:15-17, the statement in Gen. 17:21 and in 21:10-12 are either interpolations, or mistakes of the copyists. There can be no other explanation. Spiritual benefits is the fruit of obedience to God's commandments and of righteousness. Spiritual kinship to Abraham through a faith like his, like Abraham's, determine whether we are heirs to the promise made to him by God, or not. Abraham's seed is not lineal descent but his spiritual descent. (Time) Thank you, sir.

HUTTO'S FIRST NEGATIVE — THIRD NIGHT

Dr. El Dareer, Ladies and gentlemen: We are happy that we have the privilege of being here and discussing with you the word of God, as well as the question as to just exactly what the word of God is. I appreciate very much the opportunity. I appreciate your having come. In the previous two nights we've given considerable attention to the question of whether or not our NT is a true copy of the original and this came about as a result of the presentation of overwhelming evidence from our NT that Jesus is the Son of God. As we showed, we have eyewitnesses of his claim. Also that he claimed to be crucified. But Dr. El Dareer, in an effort to shake this testimony, made the observation that Jesus did not write anything, that the four gospels are anonymous, and actually we have none of the orig-

THE NEW TESTAMENT AND THE KORAN A COMPARISON

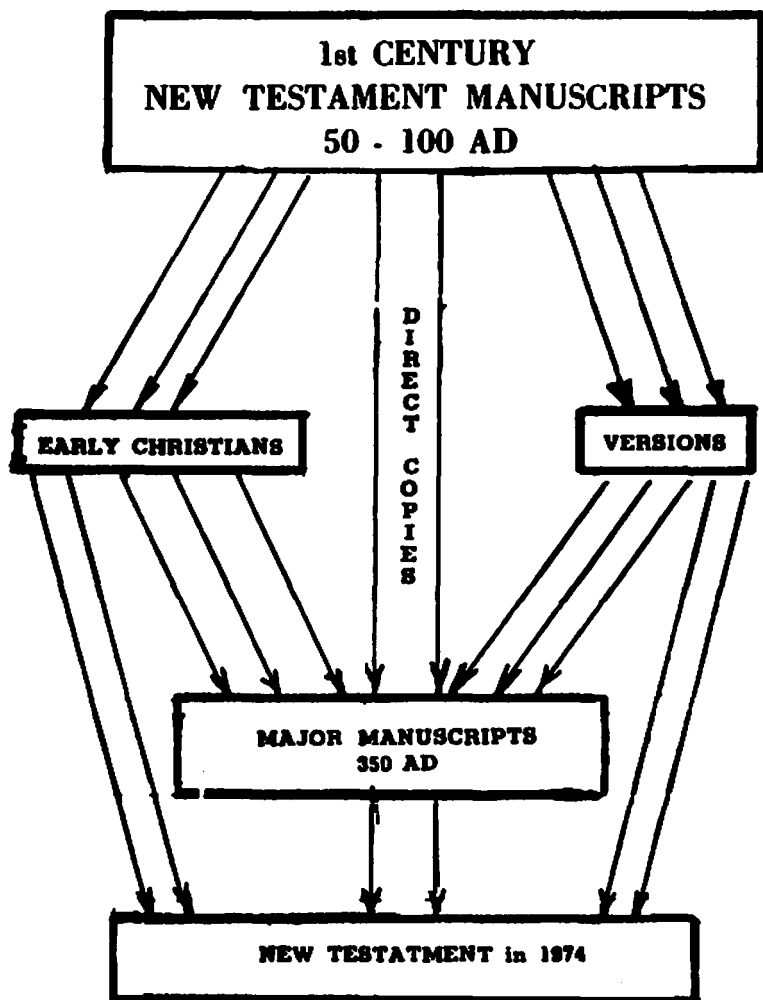
NEW TESTAMENT

1. Jesus Wrote Nothing
2. He Promised The Holy Spirit to guide His Disciples' Teaching (oral and written)
3. They Taught Publicly and Privately
4. Different Copies Arose
5. Compare. Collate. Collect
6. Originals Not In Existence. Now
7. Our Copy Authentic? Yes!

KORAN

1. Mohammed Wrote Nothing (Illiterate)
2. No Such Promise (He gave no commandment to collect)
3. He Taught Public and Privately
4. Different Copies Arose.
5. Compare, Collate, Collect and burn all the rest!
6. Original Koran Not In Existence. Now
7. Our Copy Authentic? Yes?

inals. We replied by saying, on that basis he would have to reject the Koran. Let me have chart number 8, the first one there, Jackie, please. We showed how that Jesus wrote nothing, and Mohammed wrote nothing. And if we are going to reject the NT because Jesus wrote nothing, then we would have to reject the Koran because Mohammed wrote nothing. We also observed that if we are going to reject the Gospels because they're anonymous, we do not know who held the pen that wrote the Koran. And if we are going to reject the gospels because we do not have the originals, then we will have to reject the Koran on the same basis, because we do not have the



original. We also showed that actually we can trace the NT back to men that lived during the days that the apostles lived, by means of manuscripts as well as by means of early Christian writers, as well as Versions that we have. Not only so, but we also showed that if we are going to reject the NT because we only go back to the first century and do not have the originals, then we're going to have to reject the Koran.

But we want to observe tonight that our reason for rejecting the Koran is not because Mohammed wrote nothing. The reason that we reject it is not because we don't know the man's name or men's names who held the pen. Nor do we reject it because we do not have the originals. We reject it rather because of what it says. As a matter of fact, *when we examine the teachings of the Koran, I am frank to say that I could not believe it, if we had the very voice of Mohammed on a tape recorder.* And the reason is because when you examine the contents of the Koran, it just really will not stand up.

THE KORAN CANNOT BE THE WORD OF GOD.

- I. It Contradicts True Revelation: The Old and New Testaments.**
- II. It Contradicts Itself.**
- III. It Ascribes Qualities to God That Are Unworthy of Deity.**

(Chart) For example, we suggest to you that the Koran cannot be the word of God. It cannot be the word of God, in the first place, because it contradicts that which is the TRUE revelation of God. It contradicts both Old and New Testaments. Let me have the next chart (not that one but the next one.) First of all, we want to observe that it contradicts the Old Testament. For example, in the OT we have a record concerning Noah's son, or rather in the Koran we have a record saying that one of the sons of Noah drowned in the flood, and the implication is made very strong that Noah's wife drowned in the flood as well. But when we look into the OT it tells us in Gen. 7 that Noah and all his family entered into the ark.

The Koran contradicts the OT as it relates to Abraham. The Koran claims that Abraham left his father because his father would not give up idolatry, but in the OT the Bible shows, as well as the New, that Abraham did not leave his father till after he died. The Koran makes the claim that concerning Lot's wife that she stayed behind and perished in the

THE KORAN CONTRADICTS THE OLD TESTAMENT — NO. 1

KORAN		OLD TESTAMENT
1. Son Drowned 11:42-43 (And Wife 56:10)	Noah	1. All Saved Gen. 7:1-5
2. Left His Father 6:75; 19:47 ff	Abraham	2. Did Not Leave Him Gen. 11:32; 12:4; Acts 7:4
3. Stayed Behind 28:171	Lot's Wife	3. Did Not Stay Behind Gen. 19:18
4. Potiphar near door 12:25-29	Potiphar's Wife	4. Potiphar Not Home Gen. 39:18
5. Urged Joseph Forgive Her 12:29	Potiphar	5. Put Joseph In Prison Gen. 39:20
6. Imprisoned For Resisting A Group Of Women 12:30-34	Joseph	6. Imprisoned For Resist- ing Potiphar's Wife Gen. 39:20
7. Cupbearer Tells Interpretation 12:43-49	Pharaoh's Dream	7. Joseph Tells Interpre- tation Gen. 41:4-13

city of Sodom, while the Bible makes it abundantly clear in Gen. 19:16 that Lot's wife did not stay in the city of Sodom but came out and perished later. It also makes the claim in the Koran concerning Potiphar's wife, that when she tried to seduce Joseph, that when he went to run out the door, there stood Potiphar near the door. In the Bible however, the claim is made and we have all this documented over here with the passages given in the Koran and in the Bible—In the Bible it makes it very plain that Potiphar was not at home at the time when Potiphar's wife tried to seduce Joseph. And when Joseph got to the door, according to the Koran, Potiphar urged Joseph to forgive her, but in the Bible he put Joseph in prison. We say the Koran cannot be the word of God because it contradicts TRUE revelation.

In the matter of Joseph, the Koran makes the claim the reason that Joseph was put in prison was not for resisting Potiphar's wife, but rather Potiphar's wife got together a whole congregation of women, and he resisted all of them and because of *that*, the he was put in prison. That isn't true—according to the Bible, I mean. The Koran contradicts the OT in the matter of Pharaoh's dream. He has the dream and the cupbearer remembers that Joseph could interpret dreams and so he goes and gets Joseph to tell it, and then the cupbearer comes back, and tells Pharaoh the dream, but in the Bible, Joseph is the one that tells the revelation of the dream that he had.

Let me have the next chart. The Koran contradicts the OT in the matter of Joseph. It says, for example, that Joseph revealed himself to Benjamin at the second visit, and then later it says that Joseph revealed himself to all his brethren at the *third* visit. But in the OT as well as the New, they made but *two* visits.

In the matter of Moses, the Koran contradicts the OT because it makes the claim that it was the people of Pharaoh that picked up Moses, and it was Pharaoh's wife that urged Pharaoh not to kill him. But in the Bible it is not Pharaoh's wife, but Pharaoh's daughter. Furthermore, in the matter of Moses again, when he leaves Egypt and goes over into the land of Midian he is met by two of Jethro's daughters, but in the Bible rather he is met by seven. Furthermore, in the Koran, Moses has God appearing to him after ten years, but in the Bible it's after 40 years. Furthermore at the time God appears to him at the burning bush, Moses's family is with him in the Koran and he is in a valley, but in the Bible he's on a mountain.

Not only that, in the Koran when they get to the Red Sea the Israelites are leaving and Pharaoh and his army are coming after them, Pharaoh becomes a believer, that is he says that he believes in God and because of this, the Koran claims that his body was saved, and preserved but he was lost because it was death-bed repentance. You won't find that in the Bible. I say that the Koran cannot be the word of God because it contradicts true revelation—the Old Testament.

THE KORAN CONTRADICTS THE OLD TESTAMENT — NO. 2

KORAN		OLD TESTAMENT
8. Reveals Self at 3rd Visit 12:70-82	Joseph	8. Reveals Self at 2nd Visit Acts 7:13
9. Pharaoh's People pick up Moses and P. Wife urges P. Not to Kill Him. 28:7-13	Moses	9. Pharaoh's Daughter Ex. 2:2-8
10. Met In Midian By 2 Of Jethro's Daughters 28:23	Moses	10. 7 Daughters Ex. 2:16-18
11. God Appears After 10 Years 28:25-28 (Moses' Family With Him & In Valley 28:10; 27:7f)	Moses	11. God Appears After 40 Years Acts 7:30
12. Pharaoh became a believer at Red Sea. Body only saved. 10:90		

It cannot be the word of God because it contradicts the NT. Let's have the next chart. In the NT concerning John the Baptist, the Koran makes the claim that John the Baptist's father, when he was told that John would be born to him, was silent for 3 days, maybe it was 3 nights. But in the Bible, he is silent for at least 9 months.

Not only that, but in the Koran polygamy is encouraged. A man is told that he could have 4 wives as well as all the slave women he wants; that is, all those women whom his right hand possesses, and so it encourages polygamy. In the Bible the NT says let each man have his own wife; let each woman have her own husband. Furthermore, as it relates to marriage in the Koran, there will be marriage in paradise; but in the Bible Jesus said in Lk. 20 there will be no marriage in heaven. Furthermore the Koran contradicts the NT because you may divorce for a number of reasons, and the footnote in the edition that I have, said that he made it EASY. Divorce is EASY. But in the Bible there is one reason and only one reason for divorce and that is for fornication. Not only that, in the Koran these very words are used that you may exchange wives 4:20; but in the Bible in Rom. 7 one is married for life.

THE KORAN CONTRADICTS THE NEW TESTAMENT — NO. 1

THE KORAN		THE NEW TESTAMENT
1. Father Silent 3 Days 3:41	John Baptist	1. Silent 9 months Lk. 13:20,24,57ff.
2. Polygamy Encouraged 4:3	Marriage	2. One Wife-One Husband 1 Cor. 7:2
3. In Paradise 52:20; 44:54	Marriage	3. No Marriage There Luke 20:35
4. Easy—For Many Reasons 2:228-232	Divorce	4. One Reason Only Matt. 19:9
5. Exchange Wife 4:20	Divorce	5. Married For Life Rom. 7:2
6. Kill Them 8:38-41; 9:29; 61:4	Opponents	6. Love Enemies Matt. 5:44
7. Permitted 68:2; 2:224- 225 (Even Break Some)	Oaths	7. Swear Not At All Matt. 5:34; Ja. 5:12

Not only that, the Koran contradicts the NT for in the Koran he said, kill your enemies or maybe I should just turn and read from the Koran 9:5 just to make sure—and I have a whole 2 or 3 pages of these where he makes this very statement

"Fight the unbelievers". He told them not to fight for 4 months on one particular occasion but then he said, "After the sacred months are over—then just listen to me read what he said—" "But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleagure them, and lie in wait for them, in every stragem (of war)." In other words, we could show other passages where he said, Kill them. Cut off their heads, cut off the ends of their fingers. Smite them wherever you find them. We are saying that's out of harmony with what Jesus said when he said in Matt. 5:44, Love your enemies. This said, Kill them: Kill the pagans wherever you find them. This one says, Love your enemies.

Not only that, but in addition to that, under the Koran a man is permitted to take a number of oaths and under certain conditions he is even permitted to break them. But in the NT, the NT says, Swear not at all, not by heaven nor by earth, and then goes on to say nor by any other oath. Under the Koran you may swear; under the NT you may not swear. I say the Koran cannot be the word of God because it contradicts True revelation.

Let's have the next chart. It further contradicts the NT in the matter of observing months. They are permitted to observe certain SACRED MONTHS, but that practice is condemned in the NT in Gal. 4 and Col. 2.

The Koran cannot be the word of God because it contradicts what Jesus himself said. The Koran says very plainly that God does not have a son, that Jesus is NOT the son of God; but Jesus himself made the claim in Jn. 10:36, in Mt. 16:16, the eyewitness Peter said I heard it with my own ears; God said This is my Son. Therefore the Koran cannot be the word of

THE KORAN CONTRADICTS THE NEW TESTAMENT — NO. 2

THE KORAN		THE NEW TESTAMENT
8. Observe 9:36; 5:2	Sacred Months	8. Condemned Gal. 4:10; Col. 2:16
9. Not God's Son 9:130: 19:135	Jesus	9. Is Son of God Mt. 16: 16; 2 Pet. 1:17
10. Not Crucified 4:157-159	Jesus	10. Was Crucified Lk. 23: 33
11. Commanded 3:140; 9:130	Retaliation	11. Turn Other Cheek Matt. 5:39

God because it contradicts what IS the word of God. The Koran cannot be the word of God because it says that Jesus was not crucified. But in the NT in Lk. 23:33 it says very plainly that he was.

The Koran cannot be the word of God because it contradicts the REAL word of God in the matter of retaliation. In 3:140, and again I believe it is in 3:140, he said, "If a wound hath touched you, be sure that a similar wound touches them". In other words, if a man bops you up side the head, *do at least that much to him*, according to the Koran. But Jesus said, Whoever would smite you on the one cheek turn to him the other also. I say therefore that it cannot be the word of God because it contradicts the real word of God.

Furthermore, it cannot be the word of God not only because it contradicts the OT and contradicts the NT but it contradicts itself. Let's have the next chart. The Koran contradicts itself. (Let it down a little). You notice in 9:5, 29 it says,

CONTRADICTIONS IN THE KORAN

- | | |
|--|---|
| 1. Fight and slay the pagans wherever ye find them . . . Fight those who believe not in God nor the last day. 9: 5, 29 | 1. "Let there be no compulsion in religion" 2:256 |
| 2. "Any who believes in God whether Jews, Christians or Sabians shall have their reward with the Lord" 2:62 | 2. "If anyone desires a religion other than Islam . . . never will it be accepted of him" 3: 85 |
| 3. Christ did not die 4: 157 | 3. Christ did die 19: 33 |

WHAT IS WORST SIN???

Lie against God. 7:37

Falsely claim inspiration 6: 93

Reject Him and His signs 8: 22; 6: 21

Polytheism 4:48

Fight and slay the pagans wherever you find them. Fight those who believe not in God nor the last day. We could show where it says. You fight the Jews until they pay the taxes or *submit*. And I just imagine that if I could read Arabic that word for *submit* would be the same idea as is said in the word Islam or in the word Muslim. You fight and slay them. But in 2:256 it says "Let there be no compulsion in religion." Over here (on the chart) it says wherever you find the pagans, you fight and kill them. But over here it says don't you compel them. Now, you just imagine a man; he's there; he's as a pagan and a

Moslem says I am going to kill you, and the man says, I repent. He says, "All right I won't kill you. Now, you understand I didn't *compel* you to do this. It was just that you were going to lose your head." No compulsion to it! I maintain that it contradicts itself.

Not only does it do that in a matter of religion or compulsion but it makes the claim in 2:62 that anyone who believes in God, whether Jew, Christian, or Sabian shall have their reward with the Lord; but in 3:85, if anyone desires a religion other than Islam never will it be accepted with him. I don't have the passage with me but I'll get it later—maybe I can find it right down here—it says if anybody rejects Mohammed the fires of Hell are reserved for him, but it says over here (on the chart) that if you believe in God whether you are a Jew or a Christian you will have your reward with the Lord.

It contradicts itself because in 4:157, it makes it clear that Christ did not die, but in 19:33 it makes it clear that Christ did die and the footnote shows that's what it's talking about. So I say that it cannot be the word of God because it contradicts itself.

What is the worst sin? According to 7:37 if you lie against God. They say what is worse than that? On the other hand in 6:93 they say what is worse than falsely claiming inspiration. I believe that would be a good place to start this discussion. Anybody that falsely claims to have inspiration or a revelation from God—nothing worse than that. On the other hand, it says anybody that rejects God and his signs—there is nothing worse. But in 4:48 it says that God will forgive or can forgive every sin except the sin of taking partners with God—that is polytheism. Which one of these is worse? To lie about God, to falsely claim revelation, to reject God or to be a polytheist? Now a man can reject God without believing in several Gods. There are people that are atheists. They don't believe in any gods and they reject God. But they are not polytheists. What I'm suggesting to you is that according to the Koran which one of these is the worst sin? So I am suggesting that the Koran cannot be the word of God because it contradicts itself.

(Chart) Furthermore, the Koran cannot be the word of God because it ascribes to God qualities that are unworthy of God—qualities that are unworthy of Deity. Let me have the next chart. Here we have the God of the Koran. While the Koran ascribes many admirable and even divine qualities to God, it

THE GOD OF THE KORAN

While the Koran ascribes to God many admirable and even divine qualities, it also ascribes to Him a number of qualities that are unworthy of Deity.

1. He causeth to err and/or go astray. 35: 8; 45: 23
2. He endorses dissembling or denial of faith. 16: 106
3. He forgives sins even before they are committed. 48: 2
4. By its theory of "cancellation and abrogation", the Koran makes God capricious. 2: 106; 16: 101.
5. The Koran makes God a respecter of persons.

also ascribes to Him a number of qualities that are unworthy of Deity. For example, in 35:8; 45:23 it says of God, He causeth to err and/or go astray whomsoever He will. Not only that but it endorses a denial of faith. Under some severe circumstance it will let you claim that you are not a Muslim. It will let you deny that you believe in God. If the circumstances are severe enough, you can be guilty of dissembling; you can be guilty of denying the faith. I say, that is teaching something that is unworthy of God. In 48:2 it has God forgiving the sins even before the sins are committed. In other words He forgives in advance. And people thought Martin Luther was—, well, Martin Luther thought Tetzl was bad because he came into Germany saying you can get your sins forgiven in advance. That's exactly what the God pictured in the Koran does. He is pictured as forgiving some sins even before they are committed. I say it cannot be right, the Koran cannot be right, because the Koran, by its theory of cancellation and abrogation, makes God capricious. What it says is: Mohammed if I cause you to forget a scripture or a revelation. (I believe Dr. El Dareer said the other night that we have every word that was revealed to him.) Here God says if I cause you to forget them, or, he says, if I CANCEL them, I am going to give you one just as good or maybe better. (Of course, I'm just giving this in my own language HOH). I'm saying that by its theory of cancellation and abrogation, the Koran makes God capricious. It has God giving a scripture then cancelling that scripture and then giving another one that's just as good or better. Now if the Koran is uncreated and eternal in heaven, how could God cancel a scripture, and give another scripture. Let me have the next chart.

Now we want to talk about just what we mean by this cancellation and abrogation. No, that's not it. (4 minutes) REVELATION POST FACTUM, we call this. We call this, revelation

post factum because what it did—sometimes Mohammed or somebody else would transgress the law of God, would sin against God, and then having sinned against God, he would get a revelation justifying the sin. The point I'm making is: the sin became the occasion of a revelation that justified the sin that was already committed. In 2:217 we have a revelation justifying war in the sacred months. But this revelation did not come till after the followers of Mohammed had *already* attacked a caravan on the way to Mecca. So I'm suggesting that they got a revelation Post Factum, that is they got a revelation after the sin had been committed justifying the sin they had done ahead of time. So, it is capricious. It was against God's law for them to do that, but they did it. So he comes along with a scripture that cancels the other and thereby justifies it.

REVELATION POST FACTUM

Transgression of God's command becomes the occasion of a "revelation" justifying the transgression.

1. War in the Sacred Month. 2:217
2. Mohammed's marriage to Zeinab. 86: 1-5; 33: 37.
3. Transfer of the Kibla. 2: 144
4. Consorting with wives during the Fast 2:187
5. Bani Nadhir 58: 5
6. Mary the Copt 66: 1-5

CAN THIS BE A REVELATION FROM GOD?

Mohammed's marriage to Zeinab. It was not in harmony with their rules and with their regulations for him to marry this wife of his adopted son; but he saw her, he wanted her, and I believe that we can read the documents that will show that, and therefore he got a revelation justifying his doing something that was admittedly illegal.

Not only that but if you will look, for example, at the transfer of the Kibla. The Kibla is the way they face when they pray. They had been facing toward Jerusalem, but they got a revelation—Mohammed did, saying they could turn and face toward Mecca. But if you'll read that—and I believe that I should read that—2:144; what it says is that Mohammed was already wanting to do this, and already wanting to do it, he got a revelation from God justifying his doing it. I say that makes God capricious. You take the affair of people being able to consort with their wives during the fast. In 2:187 the

statement is plain that they are now authorized by God to do it *because they were already doing it anyway!* Huh! What I'm saying is, this is revelation post factum. Here is something that God says don't do; but they do it; then they get a revelation justifying it. This last revelation cancels the first one. I say that makes God capricious.

We should talk about the Jewish tribe of Banu Nadhir and Mary the Copt, but some of that maybe we ought not to go into right now. We say that it cannot be the word of God because it makes God capricious. Let's have the next chart.

THE KORAN MAKES GOD A RESPECTOR OF PERSONS

1. Mohammed granted special favor in the number of wives 33:50-51
2. Mohammed granted special favor in the treatment of his wives 33: 50-51
3. Mohammed granted special favor in the matter of divorce 68: 1-5
4. Mohammed granted special favor as to whom he could marry 33:37
5. Mohammed granted special favor in that he was forgiven of sin before he sinned 48: 2

It makes God a respecter of persons. In the case of Mohammed, God becomes a respecter of persons. Mohammed got special favor in the number of wives he could have. All the other believers could only have four, but he said I'm going to give you more than that, and I'm not going to let anybody else do this but you. Mohammed got special favor in the way he treated his wives. He didn't have to take turns with them. Mohammed got special favor in the matter of divorce. He got special favor as to whom he could marry. He got special favor in that he was forgiven of his sins before he committed them. This makes God a respecter of persons.

I say the Koran cannot be the word of God: it contradicts true revelation. It contradicts itself. It ascribes to God qualities that are unworthy of Deity. Therefore, I do not need to have the original documents. If I had the voice of Mohammed right here on a tape recorder, I could not believe that what he says is the revelation of God, because it contradicts TRUE revelation; it contradicts itself; it ascribes to God qualities that are unworthy of Deity, and on that basis I reject it, even if I had the original right here in my hand. (Time). All right, I'll get to Dr. El Dareer's arguments in my next speech. Thank you for listening.

EL DAREER'S SECOND SPEECH — THIRD NIGHT

Before I begin, let me state that, as an act of mercy from God, Muslims are asked to fight only in defense of themselves and their faith, and not to become aggressors. This is clearly illustrated in the Koran: "There is no compulsion in faith." Islam prohibits oppression and teaches tolerance and forgiveness. Since my nature allows me to forgive, I forgive you my brother (Hutto). It is God who may truly forgive and I ask Him to forgive those who do not know His truth. I believe this answers your claim that the Koran contradicts itself.

Of course, there are contradictions between the Koran and many verses in the New and Old Testaments. My brother Hutto felt that by recognizing that neither the Old Testament nor the New Testament is historically authentic, he can claim the same for the Koran in spite of the overwhelming scientific evidence for its purity. Authenticity and historical purity of scriptures are the fundamental criteria which determine their reliability as the unadulterated original primary sources. Authentic scriptures represent the exact words uttered by a given prophet or messenger of God. Only the Koran, meets these essential requirements.

I honestly thought that he (Mr. Hutto) had read some of the many scholarly works, written about Islam and its prophet Mohammed. Professor Gibb and Moroe Berger wrote about Islam and the Arab World today. Zwemer, Rodwell, Carlyle, Muir, Irving, Weil, Sprenger and Noldekè are among many other authors who wrote about Mohammed and the Koran. Some were not friends of Islam, but those who were serious scientific historians examined the primary sources — written in Arabic — and gave the world a more objective view of the Koran and the Tradition of the Prophet. The few writings which treated Islam and its prophet disdainfully are considered by thoughtful historians as unworthy, biased and often superfluous. Professor Arnold Toynbee, a world renowned historian and author of "World History", presented a comprehensive study of Islam. You may find copies of Toynbee's gigantic work, here in our city at the Birmingham Public Library.

The historical record must be searched for evidence, bearing in mind the importance of referring to primary sources. Brother Hutto says that the Prophet did not command the revelations to be written down. Allow me once again to recall to

your attention the facts of history about the original Mushaf. Mushaf means "The Book" which contains the compiled written leafs (suhuf) recording the Koranic revelations exactly as dictated and recited by the Prophet Mohammed. IT (the Mushaf=the Koran) is in existence today — in Mecca and everywhere else in the world — exactly as when it was first compiled. The companion (sahabi) who served the Prophet as a scribe and who compiled the first Mushaf was Zaid Ibn Thabit.

The Koran and the earliest historians' account of Islam — all written in Arabic — are the primary historical sources for any scientific biographical study of the Prophet. The "Sirah" (by Ibn Hisham), the *Tabaqat* (by Ibn Saad) and the "Maghazi" (by Wagidi) are examples of the many essential studies about the Prophet. These writings are available to us and some publishing houses reproduce them today. I thought that you (brother Hutto) had access to some of these or similar writings.

Again let me tell you why the Koran is authentic and is exactly as dictated by the Prophet Mohammed and as revealed to him by God. The Koran, revealed piecemeal, was completed over a period of 23 years. Two years before the Prophet's death, the angel Gabriel, who was the medium as he was to all other prophets before Mohammed, told him that the full revelation of God's message (The Holy Koran) contains all that was essential in previous pure scriptures and has been completed and finalized for all mankind. And, as I mentioned previously, God promised that He will preserve it intact without a single word changed forever for all mankind. Fourteen hundred years have passed since the Koran was revealed, and not a single word was changed. This is what I am referring to as authenticity. How was it done? Prominent among the Sahabah (companions of the Prophet), directly involved in the process of preservation of the Koran were: Zaid Ibn Thabit, Abu Bakr Al-Siddiq, Omar Ibn Al-Khattab and Othman Ibn Affan. I mentioned that the Prophet employed Zaid as his secretary (scribe). As Zaid recorded the revealed portions of the Koran, the Prophet used to indicate the sequence and arrangement of the verses and surahs according to Gabriel's instructions. Upon the completion of the Koranic Text, it was kept exactly as we have it today.

We heard from brother Hutto about some true historical facts and some other untrue stories. I do not think for one moment that my brother Hutto really would intend to say

anything untrue except for not knowing. And this is really excusable; but must be corrected.

The first calif Abu Bakr, responding to the incessant urging of Omar to safeguard the Koran — following the Prophet's death — called upon Zaid Ibn Thabit and asked him to put together the suhuf (leafs or written pages of the Koran) containing the full text of the Koran and to place them between two covers and bring it to him. This task was quickly accomplished by Zaid. From that time on, every single copy that is to be called authentic must be an exact identical copy to that first Mushaf. From the very beginning until the completion of the Koran, the Prophets made sure that God's revelations and His promise should reach mankind intact. Omar became the second calif after Abu Bakr's death, and the Islamic empire was expanding. He was busy responding to the call for help by those who embraced Islam and were being oppressed by the Roman rulers in Palestine. The event of his victorious entry into Jerusalem was marked by his unprecedented exhibition of humbleness and compassion. He was received in a very gracious manner by the Christian head of the Church. Meanwhile, Omar trusted Hafsa, his daughter and one of the Prophet's wives, with the safeguarding of the Mushaf. After Omar's death Othman became the third Calif. He called upon Zaid Ibn Thabit to borrow the Mushaf from Hafsa, and to obtain for each verse in the Koran at least two additional original documents written by companions who heard the Prophet recite them. At the end when all this was done, every single verse in the Koran except two, had more than two additional originals. Each of the two verses had only one additional document that was written by an eyewitness. All were identical to what was dictated by the Prophet to Zaid. Therefore the authenticity of the Koran is a historical fact, which has, for long, been established beyond a shadow of a doubt.

When I went to Cairo to visit my family, I was blessed to have seen some of the original pieces of parchments and pottery in the Cairo Islamic museum. I would like to invite you, brother Hiram, to make a trip to Cairo, and you shall see some of that evidence. I'll be glad to have you all as my family's guests; and I do have many relatives there. We are all brothers and sisters and we welcome you because you are "people of the Book". You attempt to know God's truth, but your access to the whole truth has not been made feasible for you, and this is

why we are having these discussions Before I get back to the subject of the advent of Mohammed as prophesied in the Bible, I would like to address myself to some of brother Hutto's questions.

Yes, the early Muslims used to face Jerusalem during their prayers before they were instructed by revelation to face the Kabah in Mecca. In order to relinquish the notion of worshipping idols or places, God directed Muslims to face the very first house erected for the sole purpose of worshipping Him, as a symbol of unity and continuity of faith and the Oneness of the Worshipped (God). Muslims regard the Kabah in Mecca, as the first house of worshipping, built by Abraham and his son Ishmael. The second house of God is the farthest mosque in Jerusalem. Since the Koran is the final revelation from God, continuing and completing His message from the time it was first revealed, He commanded the believers to face the original site, not because they should worship the place, but simply to emphasize the meaning of unity when praying to the One God. In Islam, the religion of Mohammed, Jesus, Moses and all other prophets, the Oneness of God, and the unity of faith are always stressed. This is the true unity of faith are always stressed. This is the true significance, simple and clear, not as my brother Hutto tried to explain

The Koran reveals to us that Jesus Christ did not die on the Cross; He (Jesus) was neither crucified nor killed, but that God saved him. In the Bible however, there is a whole story about Jesus' crucifixion, death and resurrection. So, there are contradictions. But because of the unauthenticity of the records upon which we may rely about the biblical story of death, crucifixion and resurrection, we are in doubt. Moreover, to compensate for the lack of reliable sources, Christians had to resort to developing doctrines which advocate the concepts of sacrifice and shedding of Jesus' blood as essential to the process of salvation. And if God is blood thirsty and needs "pure" blood to be satisfied. That is the lesson we are to derive from such "Christian Doctrines".

More logically and in harmony with God's glory is the obvious: God saves by His Will and He forgives, in His own way, miraculously. These are some of His signs for us to strengthen our faith in His glorious abilities. Who are we to tell God, don't forgive this or that sin? God is knowledgeable and merciful, and it is His domain to do as He pleases. Should a

man repent, and truly follows the righteous path; can anyone, Christian or otherwise, tell God, "Oh no, this man sinned in the past and has not accepted Christ as his savior, and therefore deserves punishment?" Such a concept would be characteristically inconsistent with the true justice of God and His mercy. God is not capricious.

"Brother Hutto also referred to the Muslim belief that the worst calamity is to associate anyone beside God in worshipping. How very consistent with the Oneness of God and how very true. When we look at this teaching in the Koran, we find that, right from the very beginning, the first instruction given to Adam by God was: Worship none other than God and obey His Commands. Are Christians going to ask God to allow disregarding His Command "Worship none other than God"?

God's commands are a mercy from Him to us; and a way of life. Worshipping Him alone frees man from submitting his will to fellow men. That is why we find in the Koran, a detailed prescription: how to live; how to perform and who should marry whom. I challenge brother Hutto to indicate where the Koran teaches that a Muslim is allowed to marry as many wives as he pleases. On the contrary, in the Koran, Surah Nisaa (IV), verse 3 "Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly with them, then only one, or a captive that your right hands possess. That will be more suitable to prevent you from doing injustice." In the same Surah, verse 129, the conclusive verdict which prohibits taking more than one wife is given: "Ye are never able to be fair and just, as between women." Without reading the qualifying statements about the number of wives, a misrepresentation is being derived by brother Hutto. God knows our inequities and weaknesses and therefore gives us guidelines. Islam discourages polygamy and protects society from infidelity. In a society of pagan people, or in an advanced society that frowns upon allowing polygamy only under severe conditions which are very restrictive; how often do we learn about married men having mistresses on the side? Is it more palatable to do it behind closed doors in hideouts or in rented second apartments?

God's justice and mercy allows for a healthier society in Islam. God knew human nature when He created him. For men with lust for women, the choice is: adultery or conditioned and

restricted polygamy. In Islam, God clearly instructs us that one wife is the choice we should abide by.

HUTTO'S SECOND SPEECH — THIRD NIGHT

Dr. El Dareer, Ladies and Gentlemen, I'm delighted to be back in this second speech for this discussion.

One of the first things that I would like to observe has to do with the matter of promises that God made to Abraham. I believe we could say without fear of contradiction that Dr. El Dareer proved very conclusively that God made some promises to Abraham that involved Ishmael. But it is not just a question of did God make some promises that involved Ishmael. Rather the question has to do with the matter of the prophet Mohammed. I do read, of course, in Gen. 21 where there are a number of things said about Ishmael. I read also in chapter 17 where God makes a promise in verse 20 "as for Ishmael I have heard thee" God says to Abram, "Behold, I will bless him and multiply him and make him fruitful exceedingly. Twelve princes shall he beget and I will make of him a great nation." My question is this: What does it mean when it says; "As for Ishmael, I have heard thee?" I believe if you will turn back to Gen. 15 you will find that God says to Abraham, I am thy shield, and thy exceeding great reward. And Abraham said, What wilt thou give me seeing I go childless. And he that shall be possessor of my house is Eliezer of Damascus? And then Abram says, Behold to me thou hast given no seed, and so then the promise is made to Abraham that out of his own body there will be one. And then it is that we have the discussion about Abraham being the father of Ishmael. And then in chapter 17 which we were reading here in verse 20, it is said in verse 2, I will make my covenant between me and thee and will multiply thee exceedingly, and then in verse 4 as for me and behold my covenant is with thee and thou shalt be a father of a multitude of nationS (plural). So here he is promised to be the father of a multitude of nations and so his name is changed to Abraham because he's going to be a multitude of nations, and then it is that he says in verse 8, "I will give unto thee, and thy seed after thee, the land of thy sojournings, all the land of Canaan". That does not necessarily say whether it will be Ishmael or Isaac. He is going to be the father of a multitude of nations, and here (vs.) he simply says "seed".

We not only know that he promised Ishmael that he would beget 12 princes, but if you will turn to Gen. 25: 13-16 you can read their names. So I maintain that God promised this to Abraham through Ishmael and God fulfilled it through Ishmael. We have a record of it in the Bible and it does not necessarily have to wait to the time of Mohammed. But even if it did, even if it were implied, all that would involve would be that Abraham would be blessed through Ishmael, but that would not of itself necessarily make it be Mohammed. And so the question still is, Where is Mohammed prophesied? And the only verse that I can remember that he gave is Is. 42:1-11. When you turn over to Is. 42:1-11 a very interesting thing happens. It says: "Behold, my servant, whom I uphold; my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the streets". The next verse was an interesting verse to me because, I'm sure it was unintentional, but Dr. El Dareer stumbled as he read this, and if it were not—if it were not intentional, he couldn't have stumbled at a worse place. Of the one that he says is to be Mohammed he says, A bruised reed will he not break, and he stumbled when he read that. When you read the kind of activities that Mohammed engaged in—and we hope to present this before it's over—the number of wars that he personally led—you read about his own armor, you read about how many people there were that he killed and "a bruised reed shall he not break??? A man that is killing people, or having them killed, and leading that kind of life—a bruised reed will he not break? Yet when we read about Jesus Christ, where this very verse is quoted in the book of Matthew and is applied to Christ, how opposite the two are! When you read, for example where Mohammed said, Kill the pagans wherever you find them. Jesus says, "Love your enemies". When you read that Mohammed said, If you ever receive a wound, you be sure that you give him just as good in return." Jesus said, "Turn the other cheek". You can see how this verse when it says "a bruised reed will he not break, a dimly burning wick will he not quench" has a perfect complete fulfillment in Jesus Christ. And then when we got down to verse 11, it does not say that whoever this is is going to come out of Kedar. Rather it says that Kedar is going to rejoice because they are going to receive tidings from this one here described as the

servant. Therefore I conclude that it has nothing to do with Mohammed. His name does not appear, and when he says, "My chosen", that is simply the one that God has chosen. That does not mean that his name is "chosen". It just says "my chosen in whom my soul delights; I put my Spirit upon him." And as far as I could tell that is the only verse he quoted that really had much to do with the matter of whether or not it was Mohammed. Therefore we do not yet have any OT prophecies that clearly foretell the coming of Mohammed.

He read a number of passages like Is. 21:13-17 that mentions Arabia. Well Arabia was known during the Bible, but that says nothing about Mohammed. If it does I didn't see it. He mentions Ezek. 27 which also mentions Arabia and 21:2 as being identified with Kedar. All that says is that they will hear the sound, the report, the preaching that kind of thing; the rejoicing that comes about as a result of Jesus having come. It says nothing about Mohammed.

He then talked about whether or not we can believe the OT. Its authorship, he said, until recently, was worked out as a work of Moses but now the idea is that it is something that has been put together from a lot of different sources. Well, the latest scholarship on that particular thing is rejecting that. Up until just the last 3 or 4 years the greatest living authority in archaeology had believed that, William F. Albright, and he rejected it as being completely out of harmony with the facts. Therefore I'm suggesting to you that it really doesn't say anything of the kind. There may be men that believe that. But we are not here to talk about whether men believe. But what we want to do, as we said the other night, is to consider the original documents.

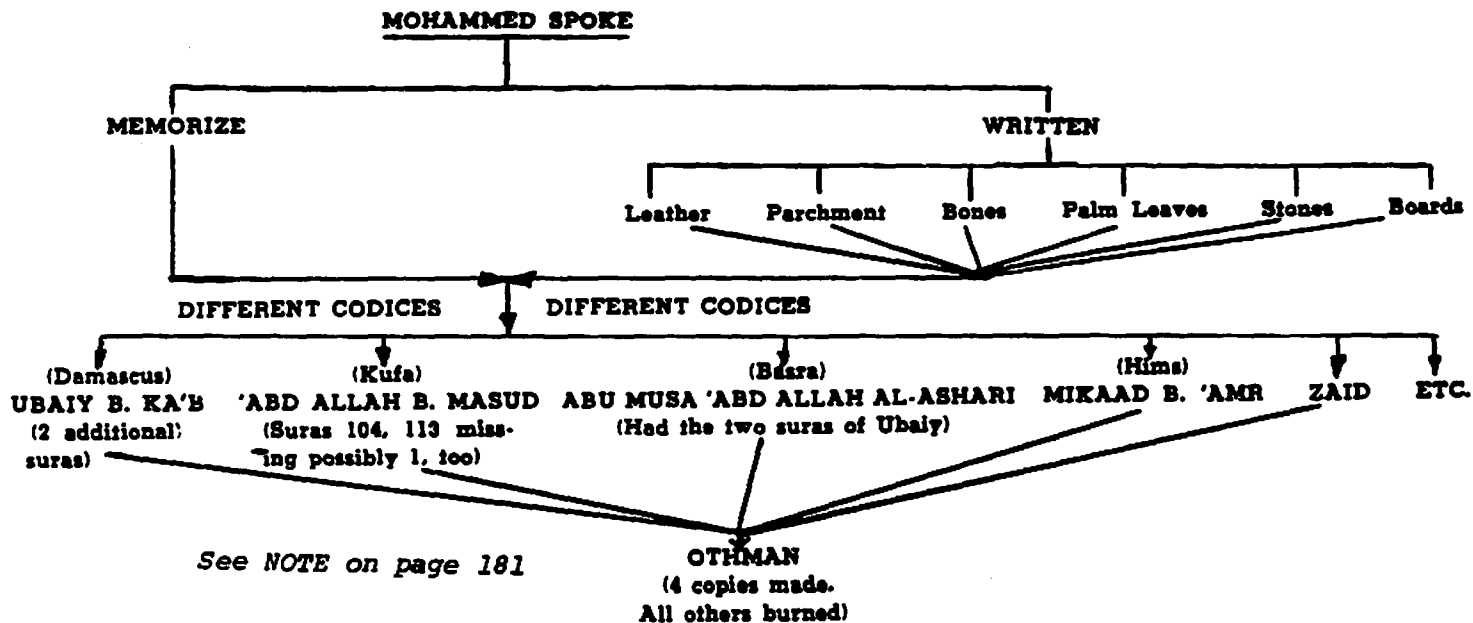
He said the oldest part of the Hebrew Bible that we have is 916 AD. Did he not ever hear of the Dead Sea Scrolls? The Dead Sea scrolls have—one of the marvelous thing about it—the Dead Sea Scrolls are dated 100 years before Christ, and the text that he mentioned here in 916 AD, they have compared those two. One of the places they compared it was in Isaiah 53. Guess how many words now—I'll bring the information tomorrow night—guess how many words there are that are different between our text in 916 and the one in the Dead Sea Scrolls? It boils down to something like 3 words and most of that is just a matter of spelling. Just three words out of I forget how many hundreds of words. The difference after

over a thousand years is that little bit. So what I'm suggesting to you is, that a few years ago it was true that the oldest part that we had of the Hebrew Bible might have been 916 AD, but that's not true anymore. Not after the finding of the Dead Sea Scrolls. So we are suggesting to you that there is no scripture that I know of, and he's not produced any as yet, that says that the prophet Mohammed is clearly foretold in the OT.

We might make this observation about some of the things that he just said about the documents of the Koran. Let me have this chart. We tried to say the other night: **HOW WE GOT THE KORAN**. Mohammed spoke. Some of them memorized it. and some of them wrote it down. Now Dr. El Dareer said that I said the prophet did not give a commandment to write it down as soon as it was said. Now if I said that I didn't mean to. That would have been a slip of the tongue. What I said was, the prophet did not give a command to collect it all into one book—what will we say—one book or into one codex. And the very fact that it all had to be gathered, by the very man that he talked about—this man right here (pointing to his name on the chart). That's exactly what I have right here. It was all gathered from different writings. There had to be two witnesses, but an interesting thing about this is: If this was so well known, why is it that at the death of Mohammed a man was up—I believe his name, at any rate a fellow quoted a verse from the Koran to say something, and I believe it was Abu Bakr who said when he said that, I did not even know it was in the Koran. Didn't know it had even been revealed to the prophet. And my point is, if it were known, how did this man who was so closely associated with him, not know it? And I could document that.

As a matter of fact, he mentioned one of the scholars that I should have consulted was a man named H.A.R. Gibbs. Well, it just so happened that H.A.R. Gibbs wrote, was a co-author of a book called *The Shorter Encyclopedia of Islam*, and every bit of information that I have right up here can be documented by that very book. As a matter of fact, I thought I might have misunderstood it, so I wrote Dr. Gibb a letter, and I raised the question concerning the version of the Koran done under Othman: *Is there an original of this version extant, or is there one in existence?* Unfortunately, Dr. Gibb is dead, but I got a letter back from the school where he taught—Oxford University—and it says "in reply to your letter, the answer to that

HOW WE GOT THE KORAN



See NOTE on page 181

Based upon information in Shorter Encyclopedia of Islam and a book
THE QUR'AN AS SCRIPTURE by A. Jeffrey.

question is "NO. Just one word, that's all NO. Concerning the version of the Koran done under Uthman, is there an original of this version extant? NO. "If not, what is the approximate date of the earliest copy of it which now exists? What is the approximate date of any version of the Koran?" He says, "*We have no copy of anything other than the Uthmanic version and the earliest copies often fragmentary date back to the early part of the 8th century AD.*" By that he means that it's a hundred years removed from Mohammed and he said all that we've got are *fragments*. Now we could go on and show you some other questions that we raised, and the answers that were given. And we could show the same thing from some other men that Dr. El Dareer gave; namely, I believe his name was Rodwell. He makes pretty well the same claim about a lot of it. I'm suggesting to you that scholars tell us *there is not any original in existence*. Now if he has seen one then it would be a good idea for him to let some of these other scholars see them and let them do some investigation of it. But when they try—I believe that I've got some more information what some of them said when they tried to do that. So I'm suggesting that these men claim that the original is not in existence. That we do not have it. That the closest thing that we have is a fragment or some fragments and they get back to about a hundred years of when Mohammed lived. You know that's exactly what he claimed is wrong with the NT. The closest you can get, he said, is within a hundred years of when Jesus lived. But when we get there we've got exactly what he's got. That's why I say, If he will not have the NT, he *cannot* take the Koran on the same basis. My reason for objecting to it is not because—I believe that what we have today is a pure—or maybe I should say a pure copy of the one made under Othman. I'm not going to argue about that. That's not my reason for objecting. I could not believe it, as we already noted, if I had a tape recorder here playing Mohammed's voice in English, because of what it contains, and not because I do not have the original of it.

Let's have the chart, Jackie, that says REVELATION POST FACTUM. Now the point that we made here was not that this was a contradiction. The point that we made on this was that here is a revelation given from God that justified the Moslems turning, or in their position of prayer, no longer turning toward Jerusalem and now turning toward Mecca. This is found in 2:144. Let me turn over and read this, and show you just

REVELATION POST FACTUM

Transgression of God's command becomes the occasion of a "revelation" justifying the transgression.

1. War in the Sacred Month. 2:217
2. Mohammed's marriage to Zeinab. 66: 1-5; 33: 37.
3. Transfer of the Kibla. 2: 144
4. Consorting with wives during the Fast 2:187
5. Bani Nadhir 59: 5
6. Mary the Copt 66: 1-5

CAN THIS BE A REVELATION FROM GOD?

what I had in mind. He says, "We see the turning of the face (for guidance) to the heavens: now shall we turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the sacred Mosque: Wherever, you are, turn your faces in that direction". The point that we're making is: He was already-Mohammed already had information about where to face. Now it says in this that *he wants something else*. And my point is: here he was already desiring it, and he got a revelation justifying it. I say that makes God capricious. If God tells a man: This is what I want you to do, and the man says I'd rather do something else, and God gives him a revelation justifying it; it makes it look odd. So my point was not that it was contradictory, but that it was a revelation post factum, that is it was a revelation after the fact. He wanted to do it, so he got a revelation that justified him in doing it.

But here's an interesting thing. Dr. El Dareer said the other night that you could take any of these suras, any of these chapters, and you could find out when it had been revealed. It says in the Introduction to this one—the second chapter, it says that this is, in the main, an early Medina sura. Now if it's an early Median sura then what you have him doing; you have Mohammed and other Moslems turning to pray to an idolatrous place! Because they did not have Mecca yet. Now later about the 10th year, I believe they went over there and captured it. I mean they captured the town, and when they captured it the people submitted and became Moslems, and we will have more to say about that later, but right now we are simply making the point that here they are praying toward an idolatrous place, praying toward an idolatrous temple. What would the people of God be doing praying toward something that was full of idols, used by idolators, owned by people that hated the God they were trying to serve? That seems odd.

Let me have my last chart there, Jackie, called **WHAT IS THE KORAN?** We made the point the Koran cannot be a revelation from God, and if it is not a revelation from God, what is it? (5 minutes) I maintain that the Koran is a conglomeration, and I don't mean to be discourteous when I say that, I mean to say it is a mixture. It is a mixture of Paganism, Judaism, apostate Catholicism, and Sensualism. A mixture of paganism: you look

THE KORAN — A CONGLOMERATION

- 1. Of Paganism: The Ka'ba with its rites and ceremonies.**
2: 142, 158, 198, 3: 97; 8: 34; 22: 28ff; 108: 3
- 2. Of Judaism: Confused Old Testament narratives of Joseph, Moses, etc.**
- 3. Of Apostate Catholicism: Perversion of Jesus' Sonship 8: 101; "Trinity" 5: 118**
- 4. Of Sensualism: Polygamy 4: 3; Easy Divorce 2: 228-232; Paradise with its "lovely maidens" 44:54, all you want to drink with no hangover 88: 18-19.**

at the rites and ceremonies in connection with the Ka'ba, and you'll find that there are indeed all kinds of things that came right out of paganism. We have a question asked us here the other night: How do you justify Easter; how do you justify Christmas? Didn't you get all that from the pagans and the Catholics? What about all the rites and ceremonies in connection with the Ka'ba that we heard about? Where did that come from? Admittedly, pagan.

Furthermore, it is a mixture of Judaism. You just read the Koran and the confused record that we saw a while ago that it has about the OT narratives of Joseph and Moses.

It is a confusion of apostate Catholicism. You look at how it perverts the Sonship of Jesus. I mean in this regard: it talks about God does not have any wives; how could he have a Son? Well, that certainly is not what is pictured in the Bible. That certainly is not what is pictured in the NT, that God has a Son as a result of God having a wife; but the Koran's objection to it is that God doesn't have a Son because God doesn't have a wife. And the so-called Trinity. In chapter 5 of the Koran, we have an indication of what Mohammed thought the Trinity was. I'm not saying I believe in the "Trinity". I'm just saying I use that word. Verse 119 it is. "Behold God will say: Oh Jesus the son of Mary! Didst thou say unto men, Worship me and my mother as gods?" I believe the translation by Pickthall says "as two gods". Why, that's certainly not anything

that is taught in the Bible. But you might get that idea from apostate Catholicism. What I'm suggesting is: the thing that Mohammed is opposed to is not the Godhood in the Bible, but he is opposing apostate Catholicism. And so even when it opposes this sort of thing, it is not what is in the Bible at least on that point and on this point, but is opposing the apostasy.

I maintain also that it has in it a great deal of sensualism. You take the idea not only of polygamy, but "as many wives as your right hand possesses," and that has to do with slave-girls. There's not any limit to the slave-girls you can have. Now if you want to talk to somebody about the polygamy that is practiced, you talk to some of these people that have come from Nigeria. I've talked to some of them here in Birmingham and that used to be Moslems, and they'll tell you that over there they insist that you've GOT to have 4 wives. It's not just that you may have. Even tells you how they are going to go to heaven—how are the wives going to go to heaven, if they don't have some husband? That's what they preached over there. What I'm suggesting to you—I'm not saying that's what Dr. El Dareer says. I'm saying that is what is preached and based on the Koran, they claim. Sensualism—easy divorce. Paradise with its lovely maidens: 44:54 tells about the lovely maidens they are going to be married to in paradise, and if you want to get something really sensual, you read a translation made by somebody other than a Moslem. Not only that, in paradise you get to drink all you want to without a hangover. Let me read to you chapter 56 in case you think I'm teasing about that, (2 minutes). 56:18-19 it talks about "with goblets, (shining beakers, and cups (filled) out of clear-flowing fountains; no after-ache will they receive therefrom, nor will they suffer any intoxication". Drink all you want to; won't get drunk; won't have a headache. I say it appeals to sensualism. It is a mixture; maybe I should say; of Paganism, of Judaism; of Apostate Catholicism, and sensualism. It's not the word of God, and it's not a revelation from God, and the *contents* shows that it is not. Not that we don't have a manuscript that goes all that far back. That's not my objection to it. My objection to it is because of what it teaches. And it teaches very plainly all of these points that I have outlined and all of the ones that I had earlier.

Therefore I say that it cannot be the word of God because he admits it contradicts the Old and NT as they now exist

which is the word of God. You take the Bible and it'll be just like a unit—a part of it goes with the other part. But the Koran contradicts itself, and then it ascribes to God qualities that are unworthy of Deity. I meant to ask Dr. El Dareer some questions and I don't have them with me. I'll just ask one of them right now. Do you today when you find a thief, who is a Moslem, do you cut off his hand? If you don't cut off his hand, do you get somebody else to cut 'em off, and if you don't, why not?—because the Koran requires that to be done. And I'm raising the question: is that what is done. Okay. Listen courteously to Dr. El Dareer.

EL DAREER'S THIRD SPEECH — THIRD NIGHT

Before it slips my mind, let me quickly answer bro. Hutto and tell him; this is the beauty of God's instructions to mankind. To be very severe to stop an act of sin like that, and to be very forgiving if the sinner repents.

Now bro. Hutto, of course, has preconceived ideas that the Bible is the whole truth and anything else is not. Therefore, as he claimed in the previous two discussions, "we don't need the Koran; we don't need Mohammed." Well, the fact is that even Jesus himself was never alluding to a notion like this. As a matter of fact, if it were not for the Christian claim that those who wrote the Bible were inspired by the Holy Ghost, we wouldn't even have a New Testament or an Old Testament.

Bro. Hutto says that he would not believe Mohammed even if his voice was recorded. Apparently, he has to rely on a non-Muslim Western Christian to give him evidence that there is an authentic copy which exists in Mecca. Hundreds of thousands, literally millions of Muslims have seen it. And if you wish to convert to Islam, you will be permitted to enter the very sacred place and see it. However, you have an identical copy of it in your hands. I am telling you that this (holding up the copy of the Koran) Arabic text is an identical copy. We find nothing in the Koran that contradicts itself, and yes, we find a lot that contradicts that which is in the New Testament and Old Testament.

[Going to the chart.]

In the Koran, God who warns us, guides us and gives us the best methods, in detail. This is something that was not the main mission of Jesus. The mission of Jesus was primarily to

bring back those arrogant Jews to the teachings of their forefathers as in the scripture; which they have adulterated themselves by their own hands as he admits. That is one of his missions. The second mission was to announce the coming of the prophet Mohammed. I wonder if the true Jesus comes back and tells that Christians do not follow his teachings, the "gospel" in their hands is not his gospel, and the Koran is God's truth; would they (Christians) really believe it? Of course not. They would probably say that he is a false Christ. Having preconceived ideas without opening our minds to the meaning of true revelation, and its authenticity, is going always to be at the basis of conflict. We cannot justify anything that is unauthentic on the basis of whimsical "inspiration".

Now we come to Barnabas and Paul, presumably two inspired disciples, although one of them only actually was an associate of Jesus, namely Barnabas. When these two parted, the one who was teaching, according to what he knew from his association with Jesus, namely Barnabas, was completely rejected, and the one who has never seen Jesus, and has never listened to a single sermon by Jesus, is the one that has the greatest influence on the church today.

Let us go back to the prophecies, because they are at the center of our whole discussion — foretelling the coming of the prophet Mohammed. Now the measure of revelation made to Abraham is the criterion of a true religion. Abraham is recognized as the father of religion. In conformity with the promises, Abraham became a very great patriarch and a prophet of God, and through whom God's will and the proper mode of worshipping Him were made known to mankind. It is for this reason that Abraham has been rightly accepted as father of religion; and consequently the system of religion followed by him must be the criterion by which the correctness of any religious system has to be judged. What then was the religion of Abraham?

A glance at Gen. 22: 2-18, and I will just compress them, and I hope that bro. Hutto will correct me if I ever deviate from what their true meaning is because I do not intend to as I give them to you: 1) Without a doubt, belief and absolute trust in the one true and only God; 2) Entire submission to His Will, however bitter and detrimental the consequences might seem to be in his own high interest. When he (Abraham) was ordered to sacrifice his only son, he was willing to obey. No father would want to do that, but he was willing. God commanded

him and he showed total submission to the will of God; 3) Non-association of any Being or thing with Him and 4) Righteousness, goodness to fellow beings.

Now looking at Abraham's religion with its four elements, one finds it identical with the one given in the Holy Koran in chapter 3 verse 66, and 4:125. "Abraham was not a Jew nor a Christian but he was an upright man, a Muslim; or one who submits to the will of God, and he was not one of the Mushrikeen (polytheists)". "And who has a better religion than he who submits himself entirely to Allah (God), while doing good to others, and follows the faith of Abraham, the upright one, and Allah took Abraham for a friend."

Now the first prophecy of the coming of the prophet Mohammed. and where the Israelites had become accursed of God and have ceased to be a nation before him; appears in Deut. 18:18, and I shall read it to you LOUD! "I will raise them (the Israelites) a prophet from among their brethren (the Ishmaelites) like unto thee (Moses) and will put my words in his mouth, and he shall speak unto them all that I shall command him." Let's not forget this specific verse. It is clear and all you must have read it.

Now let's come to God's final warning to the Israelites. Abraham's seed, Isaac, and his descendants which became known as the children of Israel, forfeited their right of being favored by God because of their repeated lapses into idolatry and polytheism and disobedience to God's law. They rejected and ill-treated the prophets raised from among them, who were raised for their guidance; they ill-treated them, they persecuted them. And God's final warning and irrevocable decision to take away from the Israelites his kingdom (which means the royalty and the priesthood) and to give it to another nation that shall bring forth the fruits thereof, were made in Matt. 21:19-43. Let me read them to you: Matt. 21:19, "And he (pertaining to Jesus) saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only: and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." Matt. 21:43, "Therefore I say unto you, The kingdom of God shall be taken from you and given to a nation that bringeth forth the fruits thereof". Now before this last and irrevocable sentence was passed on this line of the seed of Abraham, namely, the Israelites; they had previously been given several warnings. Just to give you a few examples

without reading them: Gen. 49:10; Deut. 18:18; Jer. 31:36. Nothing could be clearer from these passages. It was the whole of the children who were addressed and who ultimately fell under the curse and punishment of God.

Now in spite of this gross exhibition of stubbornness on the part of the Israelites, God gave them another chance, by raising the last Israelite prophet from among them, namely Jesus. But what did they do to him? They meted out a treatment unto him worse than they had ever meted out to any of the predecessors. Jesus not only announced to the Israelites the irrevocable decision by God that His favor was to be transferred to the other line of Abraham's seed, the Ishmaelites (the Arabs), but also predicted that mankind will not be left without being provided by God with divine guidance. We read this in John chapters 14:1, 18. **WILL NOT BE LEFT WITHOUT BEING PROVIDED BY GOD WITH DIVINE GUIDANCE THROUGH "another comforter"**, namely another prophet who shall abide with them forever — — not as a person himself, but as the book, the revelation, the teaching, the message. He shall abide with them forever by reason of the fact that his own teaching and God's revelation will be recorded in a permanent form in his lifetime, and be more exalted than those of himself (Jesus, "the comforter" about to go away). This is recorded, as I said, in John chapters 14, 15, and 16.

Whose advent did Jesus predict in these chapters (John 14, 15, and 16)? Does the true prophecy of these chapters relate to the coming of some being after Jesus for the express purpose of providing divine guidance, is not denied. I don't think brother Hutto would deny that at all. The only point in dispute is as to the identity of the promised being. And to establish his identity, two things must be looked at; namely, 1. The meaning of the words used by the writer of the passages in question, in the light of how they came to be written and by whom. And 2. The performance of the function stated to be the object of the coming of the promised being as borne out by consequent events; which means, the verdict of history both temporal and spiritual [5 minutes]

One thing is clear. The Jewish system of religion had become unspiritual and therefore had been condemned by God, and the last Jewish prophet, Jesus, who came, not to establish another system, but only to put life in the old one, was rejected by the Jews themselves, and consequently, Jesus had to go

away, fully presenting his mission as admitted by him in John 16:7-13. and I read them in chronological order; 7: 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. 8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: 9: Of sin because they believe not on me; 10. Of righteousness because I go to the Father, and ye see me no more; 11. Of judgement, because the prince of this world is judged. 12. I have yet many things to say unto you, but ye cannot bear them now. 13. Howbeit when he, the Spirit of truth" but remember, "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".

Now the infallible rule of interpretation of scripture is the scripture itself. And therefore when there is a question about the true meaning and content of any scripture which is not manifold but one — the true meaning is one — it must be searched and known by other places that speak more clearly. There is among the biblical scholars a consensus of opinion that the Gospel of John is not only a history but an allegory and as such extremely difficult to interpret. But the relevant passages that we want to concentrate on are John 14: 15, "If you love me, keep my commandments". Verse 16 of the same chapter, "And I will pray the Father, and he shall give you another comforter" Remember these two words, "Another comforter", "That he may abide with you forever", 17: "even the Spirit of truth: whom the world cannot receive; because it sees him not, neither knoweth him; but you know him, for he dwelleth with you, and shall be in you", 18; "I will not leave you comfortless: I will come to you." Now in John 15:26 and I read, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father; he shall testify of me". John 16:6, "But because I have said these things unto you, sorrow hath filled your heart". Verses 7-13 of John 16, I have just completed reading prior to this. And now we come to verse 14 of chapter 16, and it says: "He shall glorify me: for he shall receive of mine and shall show it unto you".

It is important to keep in mind that the writers of the Gospels report in Greek, although they may have had access to

some Aramaic sources. And they report, in Greek, the sayings of Jesus Christ, who for the most actually spoke Aramaic. Now these writers, or their copyists, had no idea that their records would go beyond the early churches with which they themselves were familiar. Those, for example, who first copied St. Paul's letters would not have regarded them at all as sacred in our sense of the word. Paul's letters, now so highly valued, were no more than messages intended only for the churches to which they were addressed. But the copyists would sometimes put in, not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would even make the text accord with the views of the school to which he belonged himself. In addition to the versions and quotations preserved from the early Christians, nearly 4000 Greek manuscripts of the New Testament are known to exist. Now this is attested to by the Rev. J. R. Dummelow who made a commentary on the Bible, with 43 other scholars. As a result, the variety of readings is very considerable, and the work of the scholar who seeks to know the mind of the New Testament writers is really very much more difficult than similar work of the Old Testament.

Now if we apply the rules of interpretation to the passages which form the subject matter of our concern here, the following conclusions are naturally, and logically, and beyond doubt, established: 1. In John 14: 15, "*If ye love me, keep my commandments*", when read along with what is in chapter 14:1-4 and from 19-30. When we read all of these together, it would mean *the keeping of, and making others keep, God commandments; which becomes the main object of my mission in the world.* The same must be the main object of your mission; and this we find confirmed by Matt. 5: 16-20. Now in John 14:16 the expression, "another comforter" implies that *the speaker was himself a comforter*, who was about to go away from the world. And it is only natural to conclude that *the predicted Comforter would not be much different from the speaker*, but like the speaker he would be born, a human being, would be a teacher, a prophet, and a member of a particular nation. He would be subject to all the incidents of human nature such as sleeping, needing food, having organs of speech, hearing, and feeling, and above all, *would not be immortal.* Therefore as regards the speaker, as well as the predicted comforter in human form, there should be no doubt or dispute. The

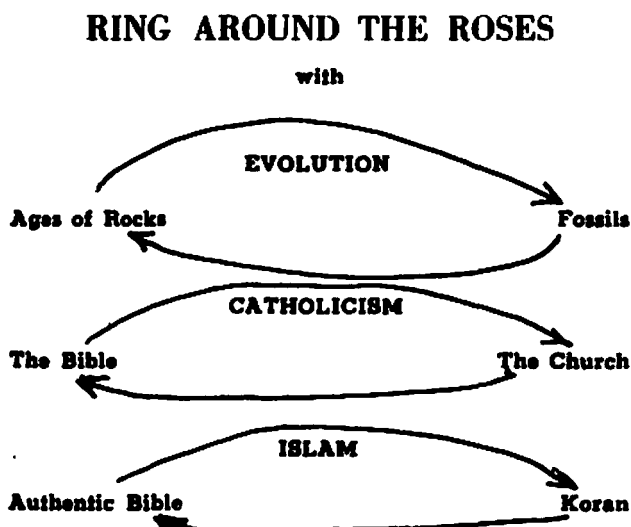
predictor here, Jesus, was fully a human being. He had a human body, a human soul, human intellect, and he had a will. He shared the life of ordinary men, ate, drank, and knew hunger, weariness, sorrow and temptation. That was Jesus on this earth. Now the doctrine of the Holy Spirit actually received far more development. When something is very difficult to understand, it needs far more development and discussion than what we find in the synoptics. The spirit personality is clearly implied by the masculine pronoun. Again, I'm referring to what is in John 14:16. The Personality is clearly implied by the masculine pronoun, and by the personal title "Comforter", and by his function. So attractive and suitable to the context the rendering "Comforter" is, there can be very little doubt that the true meaning of the original Greek word that is being translated here is *presumed to have been parakeletos*. The true meaning of this translation, as many scholars today, and most Christian teachers know is *not "Comforter" but "Advocate"*. Now the expression, "which is the Holy Ghost" was put in juxtaposition to the word Comforter, and is a manifest interpolation put in by the unknown author of this gospel or by a later copyist. If you will study it and go back to how it came to be, you will find that it was put in parenthesis, then later on the parenthesis were removed. This conclusion is supported by the fact that it is the only expression that jars with the natural meaning of the rest of the passages containing the prediction. If we did not have this "Holy Ghost" it would have been very clear for us. Furthermore, it makes nonsense, not only of the passages specifying the functions of the promised one but also of the categorical statement made by Jesus that his own going away from the world was a condition precedent to the coming of THE, ANOTHER Comforter, THE Promised one. Now this is especially so, when read in the light of the many plain references made to the Holy Ghost contained in Matt. 12:28; Luke 1:15, 41, 67; Lk. 2: 25-26; Lk. 3:16, 22; Ezek. 36:27; John 6:61; 20:22 and in many other passages in the Old Testament and in the New Testament. So apart from the possibility of interpolation, the expression "Holy Spirit" or "holy Ghost", if it were in fact used by Jesus with reference to the *promised "Another Comforter", Divine Advocate or Counsellor* would be only a figure of speech, and the expression in reality referred to the medium of communication, the angel which God would employ to convey to the promised "Another prophet", who would

speak to mankind as stated in John 14:26, and in John 16:13.

HUTTO'S THIRD SPEECH — THIRD NIGHT

Dr. El Dareer, Ladies and gentlemen: I'm happy to be back before you to discuss the question that has been read earlier in your hearing. I had raised the question just as my speech was out, concerning the statement that is in the Koran that if a man is a thief, you are supposed to cut off his hand, and I raised the question if Dr. El Dareer did that personally or if he saw to it that somebody else did it, or if it was not done, why not? And all that I can recall that he said was, that we were to be severe, but we are to forgive if he repents. Well, I understand that, but what if he doesn't repent? Do you cut off the hand? Do you have somebody else to do it? Or, if not, why not?

He said the reason that I was rejecting the Koran was because of preconceived ideas. Jackie, let me have the chart that says **RING AROUND THE ROSES**. Notice, now,



this is what is called reasoning in a circle. The evolutionists, for example, when he decides that the world has been here billions of years, the way he goes about proving this is he investigates the rocks, but there is no really reliable way he can date the rocks just looking at rocks; so the way he dates the rocks is by the kind of fossils that they have in them, and he looks at the

fossils that are in there and he says, These rocks are x number of years old. Somebody says, How do you know? He replies, because of the fossils. Well, how do you know just how old the particular fossils are? He replies: Why, because of the kind of rocks they are in. In other words, they date the rocks by the fossils and they tell the fossils by the rocks. Well, now Catholicism has the same kind of reasoning when it comes to the matter of the authority of the church. You ask them, Can a man understand the Bible? and they say NO, you've got to have the living voice of the living church. Well, you say, how do you know that? Well, the Bible tells you that. The idea is that you cannot understand the Bible without the church, but the way you know you can understand the church is because the Bible says it. And so it goes round and around. I asked Dr. El Dareer how could he know what passages are authentic in the Bible. He said those that are in harmony with the Koran. I asked him how he could know the Koran is right. He said the Bible foretells it. How do you know what's authentic in the Bible? That's that in harmony with the Koran. How do you know the Koran is authentic? Why the authentic Bible tells about it. What I'm saying is, we've got a reasoning in a circle, and just kind of a ring around the roses. No, it's not because of prejudice. Here's your prejudice.

I say examine the scriptures. Look into the scriptures and the marvelous unity of the scriptures; the harmony that you'll find there; the lack of contradictions there, bear out very clearly that it is the word of God. But when you look into the Koran you find just the opposite. You'll not find that kind of unity; you'll not find that kind of harmony; you'll find contradictions, as well as a number of qualities that are unworthy of Deity. That's the reason we raised the question the other night? On what basis can you reject the Bible because we do not have anything that Jesus wrote, but you accept the Koran but you don't have anything Mohammed wrote. And what it all boiled to was that some men sat down and wrote it, and I said how do you know that what they wrote was what Mohammed said. He said we just believe they were honest men. Now, I just wonder, now I'm going to raise this question with him, if he will tell me that the Calif Othman was really all that honest? Now, he may have been, but is he held in Moslem history to have been all that upright a person? I'm not saying that he was one of the ananueses that did this for Mohammed, but I'm

just raising this question and I'll let him answer it for me tomorrow night.

That reminds me, though, of a discussion that bro. Sutton had up in Cullman. He raised the question with D. L. Welch: How can I know that your experience is true, and others like Mormons is false when both you and the Mormons give the same kind of testimony, yet you claim the other is false? To this, he replied, You will just have to take my word for it. Well, that's what this is—just taking their word for it. I'm suggesting to you, let's look at the evidence. I do not say, Let's accept the Bible because we always have. No, that's not the reason we ought to accept it. We ought to investigate it. We ought to look into it, and if it will not bear the investigation, let's reject it. But so far we've had no evidence, other than it is not authorized by the Koran. But when you look into the Koran, how do you know this is authentic? Why the OT prophesied about it, and I say that's just being arbitrary. No, it's not because I've already made MY mind, but rather it looks like it's the other way around.

Now then, we have the idea of the religion of Abraham and he said, through him came the proper mode of worship. Well, you know Abraham used animal sacrifices in worship. I wonder if that is the kind of thing that we are to do. Are we to use animal sacrifices in worship. I can turn over to Gen. 15, and I can read where Abraham took a heifer 3 years old, a she goat 3 years old, and a ram 3 years old, and a turtle dove, and a young pigeon and this he used in his worship. Is that what we are to do? Are we to use animal sacrifices? I don't believe the Moslems use animal sacrifices. I know Christians don't. So, if he provides the proper mode of worship, why do we not use animal sacrifices?

But he picks out Gen. 22 and he says, Here we have it. Belief in the one true God, entire submission to His will, regardless; you know whether it looks reasonable or not; even if it requires the offering of our son; do not associate Him with other gods; and live righteously. Now the question is: *What is entire submission to the will of God? What is the will of God, and how are we going to learn the will of God?* I maintain that the way that we can learn the will of God is by the revelation that is given by God, and we have a copy of it—the NT. We raised a question the other night, I want to raise it tonight: Were the Christians in the first century, the original Christians,

were they pleasing to God without the revelations given through Mohammed? And if they were pleasing to God, may not we be pleasing to God today without those same revelations?

The first real prophecy we have of Mohammed, I believe is what he was saying, is in Deut. 18:18. Let's turn in our Bibles to that and see if we really have a prophecy of Mohammed. In this particular passage, God says, I will raise up unto them. I will raise them up a prophet from among their brethren. Dr. El Dareer says now, when this says their brethren, it doesn't mean the Jews, it means the Ishmaelites; that it is not going to be among the Israelites, but rather it is going to be among their brethren, the Ishmaelites. But this very kind of word is used to talk about Israelites. The brethren *are* the Israelites. For example, in this same passage in verse 15. The Lord will raise up, thy God will raise up unto thee a prophet *from the midst of thee* OF THY BRETHREN. Where's he going to get him? Right in the middle of you, right in the middle of you Israelites, of your brethren. Which shows that when He says "of your brethren" he is talking about the Israelites. Furthermore, in Deut. 15:7, we read this statement, "If there be with thee a poor man, one of thy brethren within any of thy gates, in thy land, which Jehovah thy God giveth thee". What's he saying? If there is a poor man among you, *one of your brethren*, he's talking about Israelites. Again, look at Deut. 17:15. God says to the Israelites, "When thou art come into the land which the Lord thy God giveth thee and shall possess it, and shall dwell therein and shall say, I will set a king over me like all the nations that are round about me, thou shalt surely set him king over thee, whom the Lord thy God shall choose, *one from among thy brethren*, shalt thou set king". Did that mean that when they wanted to get a king they went over and got some of the ISHMAELITES? Not on your life. They had to pick out, and they did, Saul an Israelite; David an Israelite; Solomon an Israelite. Here he said, You pick out one of your brethren. The expression one of your brethren means an Israelite. Therefore when he said in Deut. 18, a prophet will be from among your brethren, he's talking about an Israelite. In Deut 24:14 "Thou shalt not oppress a hired servant that is poor and needy (listen) whether he be of thy brethren OR OF THY SOJOURNERS." Now a sojourner would be someone that was not an Israelite, but he lived in the land—that would be an Ishmaelite, wouldn't

it? I'm not saying it would exhaust that, but that would include that. So he said, if you've got a poor man that is of thy brethren or of the strangers; why he said here's what you are to do to them. The expression "of thy brethren" in these passages shows clearly that it is not talking about Ishmaelites, but talking about Israelites. That's what the expression "of thy brethren" means.

He said, Israel forfeited the right to the promise of God, so they are promised another prophet, Mohammed. The final rejection, he says, of the Jews is found in Matt. 21. Absolutely! The final rejection is of the Jews. As a matter of fact, when Jesus does this the chief priests and the Pharisees hear this parable, and they understood that he spoke of THEM. I believe it would be a good idea if we could get Dr. El Dareer to debate a premillennialist. I think he would use that scripture on them. But the point is here in Matt. 21 before he says that God is going to take away the kingdom from you and give it to another nation, why did he do that? Well, here's why. He said: There was a man that was an householder, he planted a vineyard, he put a hedge about it, he built a tower, let it out to husbandmen, went to another country. When the season of fruit drew near, he sent a servant to them. And the husbandmen took the servant, they beat him, and killed him, and stoned another. He sent other servants more than the first, and they did unto them in like manner. Verse 37 says, "Afterward he sent unto them his SON". I wonder who that Son is, Dr. El Dareer? Now we heard you say, I don't know how many times the other night, that Jesus is NOT the Son of God. But in this very passage, Jesus is saying that God sent servant after servant after servant—prophet after prophet after prophet—and they rejected the prophets, they would not have the prophets. Therefore God said, "I will send MY SON". And what did they do? The husbandmen when they saw the son said, this is the heir come let us kill him. That's exactly what the Jews did. This is fulfilled in Jesus Christ, letter perfect. The Jews killed him, the Son of God, when they crucified him. That's not his verse, That's MY verse. I'm glad he brought that up. This says very plainly, I will send them MY SON, and that's what God did. He said, This is my beloved Son. Peter said, that voice we ourselves heard. I am an eyewitness. And while we are thinking about it—we mentioned the other night (9 minutes)—that same apostle endorsed the writings of the apostle Paul, and he called

them scripture. Peter said the unstable and the unsteadfast twist these as they do the OTHER SCRIPTURES. So this same Peter that was an eyewitness, that heard with his own ears that Jesus is the Son of God, endorsed what Paul said. But here in this passage, God sent servant after servant after servant, then the Son. That shows the Son is in a category different from the servants. The servants are the prophets. Here God sent his own Son, which is Jesus Christ, and they rejected him, and killed him, AND THAT'S WHY the kingdom was taken from the Jews and given to the Gentiles—and that's us. Maybe it would be more correct to say, We are those people that here he is talking about. So that we are the ones that the promise is made to, and it does not have reference to the Ishmaelites. It does not have reference to Mohammed. It has reference in verse number 17, verse number 37 rather, to GOD'S SON, who is the Son that was rejected which is exactly what this passage says, and what we had on the chart the other night. So it was taken from them and given to another.

In John 14, 15, and 16 we have a number of statements in which Jesus said, I will send you another Comforter. Now what Dr. El Dareer is saying is that this other Comforter is Mohammed; that he is the promised Comforter. But I maintain that it CANNOT be. If you will look in the prophecy that is made, the first one he gave in John 16 or rather John 14, I will pray the Father and he will give YOU—you who? He is talking to the *apostles*. He's talking to these men that he had chosen and he said I will give YOU another comforter that he may be with YOU forever. Mohammed was never with one of them, not for one minute. Therefore, if the Comforter is Mohammed, it was not fulfilled. He said I will give you another comforter and he will be with YOU forever. But Mohammed didn't come for 600 years! All the apostles were dead and had been dead for 500 years, at least, before Mohammed came, yet this said The Comforter will be with YOU. Imagine Jesus standing, now, just say three fellows (pointing) are apostles, and say that I was the Lord, and I do not mean anything other than an illustration, and I say: Now what I'm going to do, I'm going to give YOU another comforter, and he's going to be with you forever. You go along and what happens? Well, you die. 500 years later, after you are dead, along comes a person that says, I'm that comforter. What happened to all those men that I was talking to? Jesus said, I

will send you another—and he did. As a matter of fact it says very plainly here that the comforter is the Holy Ghost.

I have a copy over there, and I meant to bring it up here, and I don't have it—a commentary of the book of John. John 14, 15, and 16 written by B. F. Westcott who is one of the most qualified men, I would think, to comment on the Greek text, and in commenting on it he says, There are NO MARGINAL READINGS. The idea is there are no alternate readings. The idea that some of this text may be in parenthesis and not a reliable reading, just is not in harmony with the facts. *There are no marginal readings.* That means that when he said the Comforter is the Holy Ghost, he is the Holy Ghost; and when the word *parakletos* appears in the text, there are no readings that suggest it ought to be *periclyte*. But in all probability that will come up tomorrow night. The point that I am making is that here when he promises the Comforter, he promises the Comforter to the *apostles*, and the Comforter who, he says, is the Holy Ghost come on the *apostles*, and we have a record of it in the second chapter of the book of Acts. The Holy Ghost came on them, guided them into all the truth.

Let's have the chart I had up here, Jackie, on THE KORAN AND THE NT—A COMPARISON. We show you that even though Jesus said nothing; He promised to his apostles that he would send the Holy Spirit that would guide them into all the truth, and here's the passage that says that. And then in Acts 2 we have the coming of the Holy Spirit that enables them to do the very thing that God said he would do.

THE NEW TESTAMENT AND THE KORAN — A COMPARISON

NEW TESTAMENT	KORAN
1. Jesus Wrote Nothing	1. Mohammed Wrote Nothing (Illiterate)
2. He Promised The Holy Spirit to guide His Disciples' Teaching (oral and written)	2. No Such Promise (He gave no commandment to collect)
3. They Taught Publicly and Privately	3. He Taught Public and Privately
4. Different Copies Arose	4. Different Copies Arose.
5. Compare. Collate. Collect	5. Compare. Collate. Collect and burn all the rest!
6. Originals Not In Existence. Now	6. Original Koran Not In Existence. Now.
7. Our Copy Authentic? Yes!	7. Our Copy Authentic? Yes?

In John 15 he said the Holy Spirit will bear witness of me. How did he do that? Well, if you will look at Hebrews 2 and Acts 14 you will find that He did that by means of the miracles. Not only did the Holy Spirit guide the apostles into all the truth, but he enabled them to work miracles to prove that what they were preaching was the word of God. Mohammed not only did not do this, but when he was asked to do it, he didn't even try. He admitted he could work no miracles. But the apostles, because of the Holy Spirit, were enabled to work miracles. Therefore, we are saying that the Comforter is the Holy Ghost, because Jesus said the Comforter is the Holy Ghost. I take it, therefore, that the idea that here he is talking about someone 500 years later just really is not in harmony with the record. The record says that it was promised to these men, and the Bible shows further that they received the Holy Spirit. That He enabled them to have all the truth, and enabled them to preach that truth and perform miracles to prove it.

I say therefore that there are NO prophecies anywhere in the NT or OT that foretell the coming of the prophet Mohammed. There are no prophecies in the word of God that make any kind of prediction that Mohammed would be a prophet.

Furthermore, well, Jackie, let's have the chart I gave you tonight, the new one I gave you on THE FINALITY OF THE NT. We made the observation the other night that the NT is God's complete revelation. We can know that it is God's complete revelation for a number of reasons, (if you can find that. If you can't, I can just tell you what it says). We make the point in this chart that there is no ROOM for the Koran. The reason

THE NEW TESTAMENT IS FINAL

1. There is no ROOM for the Koran.
 - a. All truth promised (John 16:13)
 - b. All truth received (2 Pet. 1:3)
 - c. All truth preached (Acts 20:27)
 - d. Cursed if go beyond. (2 John 9; Gal. 1:7-9; Rev. 22: 18-19.)
2. There is no NEED for the Koran.
 - a. Gospel is for every creature (Mark 16:15); in every nation (Matt. 28:19); for all time (Matt. 28:20).
 - b. COMPLETE in Christ (Col. 2:10).
 - c. Scriptures once delivered (Jude 3) and furnishes completely (2 Tim. 3:16).
3. There is no USE for the Koran.
 - a. It denies the crucifixion of Christ, omits his resurrection, and perverts the very person of God and His son, thereby robbing man of his only hope.

THE NEW TESTAMENT IS GOD'S FINAL REVELATION.

there is no room for the Koran is because all the truth was promised (John 16:13). All truth was received (2 Pet. 1:3). All the truth was preached (Acts 20:7). And we are cursed by God if we go beyond that truth. There is no ROOM for it. There is no NEED for the Koran because the gospel of Christ is for every creature in every nation through all time. We are said to be complete in Christ, and the scriptures were once delivered furnish us completely unto every good work. There is no ROOM for the Koran; there is no NEED for it. And when you recognize that it denies the very saving gospel of Jesus Christ, omits his resurrection, perverts the nature of God and his Son, robbing man of his hope through Jesus Christ; There is NO USE that we can use it for. So we are suggesting there is no room for it; there is no need of it; there is no use for it. No sir, the NT is God's final revelation.

There is no prophecy in the OT or NT that says anything about the coming of Mohammed. We say therefore that the Koran cannot be the word of God, because it contradicts what is the word of God. It cannot be the word of God because it contradicts itself. It cannot be the word of God, because it ascribes to God qualities that are unworthy of Deity.

All right, let's see that chart. (one minute). All right, let's look at Deut. 18, since I've got it open. He says he will raise up a prophet—a lawgiver is the idea. Mohammed was not a lawgiver. He maintained that he did not come to bring anything new, but simply the old religion that there had been from the days of Abraham. He was not a lawgiver. The prophet of Deut. 18 would be raised from among the Israelite brethren. Mohammed was not from that, therefore he is not the fulfillment of it. God said of that prophet in Deut. 18, I will put my words in his mouth. Jesus said, The words that I spoke are from God. He would be a prophet. If you will look at 13:33, Jesus claimed to be a prophet; the words were in his mouth, and he spoke all that God commanded. Read John 12:49. Deut. 18 said, the words will be spoken in my name. You read John 5:43, you will find that's exactly what Jesus said. The prophet foretold in Deut. 18 is fulfilled *letter perfect and completely* in Jesus Christ. It was not Mohammed. There are no prophecies anywhere in the word of God of his coming. We thank you for listening.

EL DAREER'S FIRST SPEECH — FRIDAY NIGHT

Bro. Hutto, brothers and sisters. I have so far drawn your attention to the writings of many Western writhers, some who are and were opposed to Islam. Others, who attempted to attack Islam, its prophet Mohammed, and the Holy Koran wound up as converts to the true and only religion which God has ordained as the seal and complete universal faith, namely submission to the will of Allah, as preached by Mohammed, Jesus, Moses, Abraham, and all the prophets. Of course there are thousands of Arab scholars, Muslims and non-Muslims, who have written much about the glorious Koran and the prophet of Islam. Notably among these are Bukhari, Sahih Muslim, Ibn Rushd, al Tabari, Ibn Jarir, Ibn-Malik, Ibn-Hanbal, Al-Shafei, Abu Hanifah, Al-Ghazali, Haykal, Taha Hussein, Akkad, Shalaby and many others. Professor Phillip Hitti who happens to be a very prominent Arab Christian currently teaching at Harvard, has clearly shown the inherent continuity of God's revealed messages from the beginning of time finalized by the Holy Koran. All of these Arab scholars, as expected, have written in Arabic and several of their works were translated into English. Some have written in English, French, German, Urdu, Hebrew, Chinese, Russian, Italian, Spanish, and practically every other language in use. Sometimes studies by non-Muslims of a historically scientific accounting of Islam attract the author to its embrace. This may come as an encouragement to you because through it, I assure you, you would get to know the real Jesus — God's blessings be upon him. What we aim to achieve here is simply to deal with factual history in order that we may comprehend what really and authentically is God's revealed scriptures. While it is frequent to find contradictions in the Bible, we should not be dismayed at that. After all, we are attempting very sincerely and very honestly to find God's real truth. While there are contradictions in the Bible, as many of you know, none could be found in the Koran. Of course, there are attempts to misrepresent what the Koran might say. That is why we refer to the Holy Koran whenever it is in the Arabic text, as we put it side by side to the English translation. Even at that, it is very difficult, to try to misinterpret anything in the Koran, the meanings are there, very clear, without a shadow of a doubt. So these misrepresentations will not detract from its authenticity because we are

in possession of the text which is identical to the original. In fact, Muslims do not have versions or a variety of writings of the Koran. They have one book, written in the original language spoken by the recipient of the revelation. I am sure we are all in agreement that no Christian today is in possession of Jesus' original gospel in the original language spoken by him — God's peace and blessings be upon him. What we find today, derived from the Bible in our hands, are concepts of Deity or Trinity, atonement, and the pagan concept of salvation replacing the oneness of God, the continuity of His message, and the completeness of Divine revelation. But what is astounding is that the doors which are open to truth and inquiry are sometimes being shut for you. You have done a great deed to come forward and be willing to listen to these series of discussions. Many of you probably have never learned anything about Muslims and Islam, or what you have learned was totally from biased, unrealistic, if not ignorant, and untruthful sources. We are honored to have this opportunity because you are people of the Book. And your ancestors who believed in Jesus were great people. We admire you for it, and we hope that the future holds for us, closer ties. But when we come here with preconceived, unrealistic, unhistoric, and unjust ideas of christianity which heathenism and Hellenism infiltrated and conquered, we find that the Bible we have in our hands, is given to us, presumably to represent the teachings of Christ. God forgive me because we do know better.

Yesterday in our discussion, I was sort of amused in a sense, when my brother Hutto gave an illustration about Ring Around the Roses (laughter) because in it he gave an illustration whereby: How do I know, the Bible tells me so, and by going around Ring Around the Roses like this, he made the analogy between it and what the Koran is. The fact is: we don't have to go through Ring Around the Roses. We have signs that tells us. When Jesus was born of the virgin Mary that was a sign from God. When Jesus foretold the coming of the prophet Mohammed, that was another sign from God. The prophet Mohammed was born, and you can read that in your history, the history of the "pagan" Arabs. Long before his birth, Mohammed was selected as God's prophet. I have referred to Isaiah 42 "Mine elect" and I told you very clearly what is the meaning of "mine elect". One of the prophet's names, as I told you, is al-Mustafa Mohammed. I presented

other verses indicating very clearly who his ancestors were, going back to Kedar (Qaydar) son of Ishmael, and his own tribe Qureish. Here is what you call, hesitancy, by Christians, to believe what is all written in front of their eyes. You see, God has a fantastic way of preserving truth. Both the Old Testament and the N.T. that we now have in our hands contain some of that unerasable truth. This is the marvel of God's scriptures. In spite of man's intention, and his corruptibility, he cannot change that which slipped by him, to tell what was and what is coming. And as we study, we learn much more about what we believe in and how it came to us.

But what do we have today in Christianity. *Doctrines alien to Jesus, apostles who did not speak with one accord, discrepancies in interpretation, discrepancies in verses, and discrepancies in authorship.* We have denominations, division, and confusion leading to irreverence and sometimes atheism, agnosticism, and continuing idolatry.

Christianity as understood and believed by Christians of both Roman Catholic and Protestant persuasion mean the three creeds, namely, the Apostles', the Nicene, and the Athanasian.

The cardinal doctrines of Christianity are: the Trinity (or as my brother Hutto says, "we believe in the Deity not the Trinity", but the Catholics believe in the Trinity), *the Divinity of Jesus Christ* (the divine Sonship of Jesus), *the original sin*, and *the atonement*. As we have learned, the religion of Islam has no place in it for any of these Triune Gods of Christianity. It considers the Christian outlook of Jesus to be a reversion to paganism. *According to the Holy Koran, Jesus was not an incarnation of God but a prophet, or messenger of God.* And like all other prophets, including the prophet Mohammed, Jesus was every bit a human being, and he lived that way. The only difference is that he was born miraculously and died mysteriously. The Koran is very clear about this. But the fundamental doctrines of Islam are: 1. the Unity of God, 2. The Belief in the prophet raised by God among all nations of the world. 3. The belief in the revelation sent by God to the prophet to guide human beings to truth and righteousness, 4. The inherent sinlessness of human nature and man's capacity for unlimited moral and spiritual progress through belief in God and faithful adherence to the inspired teaching of the prophet. 5. Personal accountability for one's actions. 6. Life after death. 7. The equality and universal brotherhood of mankind.

I came across a very interesting comment in a book. In Page 122 of the book *Jesus or Paul*, the Reverend Doctor Arnold Meyer, Professor of Theology at Zurich University writes as follows: "If by Christianity we understand faith in Christ as the heavenly son of God who did not belong to earthly humanity but who lived in the divine likeness and glory, who came down from heaven to earth, who entered humanity and took upon himself a human form from a virgin that he might make propitiation for man's sins by his own blood upon the cross, who was then awakened from death and raised to the right hand of God, as the Lord of his own people who believe in him, who hears their prayers, guards and leads them, moreover dwells and works personally in each of them, who will come again with the clouds of Heaven to judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light, so that they may become like his glorified body—if this is Christianity, then such Christianity was founded by St. Paul and not by our Lord."

By the 5th century, Christianity had conquered paganism, and paganism had infected Christianity. The church was then victorious and corrupt. The rites of Pantheos had passed into her worship, the subtleties of their Academy into her creeds.

With this, we must put in mind when we talk about the prophecies about the coming of the prophet Mohammed, let us remember that the basis of what we have in our hands was written in Greek, and Greek was not the spoken language of Jesus Christ. There are two words that are very important when we talk about the identity of that which is to come. To bring closer to your minds, what we are referring to as translated and put into the Bible, Let us ask Who is the Comforter? There are two words: "parakletos" and "periklutos". And one should not confuse these two Greek words because parakletos which means, as we said last night, Advocate; and periklutos which means Mohammed or Ahmad (the praised one), the prophet's name. In Arabic, the word periklutos, which is Mohammed, is called "Faragleet" which was one of the descriptions of Mohammed. And so is periklutos, which means Mohammed, is the correct Greek rendering of the original Aramaic used by Jesus, then the prophecy contained in John 14, 15, and 16 relates directly to Mohammed's name, No doubt about it, No confusion, Straightforward reference. In Aramaic,

the language of Jesus, Mohammed is Mohamana, and the word Mohamana when translated into Greek is periklutos, not parakletos.

The doubt which has to be resolved then is whether parakletos or periklutos is the correct rendering of the original Aramaic word used by Jesus. In the absence of the original Aramaic word used by Jesus, the issue may be resolved by searching the records of those who lived during the times of Jesus and had the advantage of spreading his teaching among the people to whom they had to speak in Greek. Among such men, Paul and Barnabas are preeminently qualified apostles, and they were chosen by the Holy Ghost as recorded in Acts 13:1-2, and 4. They were chosen to spread Jesus' teaching among the Greek speaking people. It is worth noting that St. Barnabas wrote a gospel known as the Gospel According to St. Barnabas, and it is also a known fact confirmed by John 21:25, and by the recent discovery of the Gospel of St. Thomas, that the gospel of Matthew, Mark, Luke, and John, the Acts of the Apostles, and the Epistles do not give the complete account of all the sayings and doings of Jesus. (2 minutes). Even if parakletos were the correct rendering of the original Aramaic word used by Jesus, the understanding that the prophecy relates to the coming of a human being and not to that of a spirit would be equally very conclusive in view of the fact that it is now agreed that Comforter is not the correct English rendering of parakletos, but the correct rendering is Counsellor, or Advocate, or Helper. Any one of which would fit in with the functions of a human being and of a prophet. Many early Christians understood the prophecy as relating to a human being and at that time Mohammed's advent was expected by the Jews. They even offered him to be a king and he told them, God forbid. They even called him the Messiah, and he told them God forbid. The Messiah has already come in the person of Jesus. We shall complete that in the next speech.

HUTTO'S FIRST SPEECH — FOURTH NIGHT

Dr. El Dareer, Ladies and gentlemen: We are delighted that we have again the privilege of being back with you to discuss what we believe is the truth, the word of God. I am happy that we have had this opportunity for the last week, and I say very sincerely that I appreciate not only of having the privilege of

having the discussion with Dr. El Dareer but getting to know him. He has my sympathy in at least one way. You may not know this but he has had to work every day during the week as well as to have the discussion at night. I've tried doing some of that before, and I know that that makes a very full day. So in that way, I can certainly sympathize with him. But even more than that I could wish and do wish with all my heart that some way I could impress upon him and upon every one here that is not a Christian, the claims of the Lord Jesus Christ. I wouldn't know how to begin to say how much I would like to see that done in every case.

In thinking over some of the things that were said in the last session we had, there are a couple of things that I want to say, some of which I want to correct. I made the statement last night concerning a man named Albright and his relationship to the documentary hypothesis. I had made the statement that he had rejected that, and that was wrong. What had happened was, earlier there were people who doubted the historical facticity, I guess you would say, of the OT, but Mr. Albright because of his investigation, archaeologically, of the sites and of the events come to defend in a very effective way the substantial historicity of the OT, rather than what had been formerly put forth as simply myths, and that sort of thing. So I want to make that particular statement at this time, as well.

Another thing that I would like to say in this connection is a thing that has come up a number of times concerning Paul and others. I noted Dr. El Dareer said just a minute or two ago, at least I thought this was what he said, that if we want to really find about the teaching about Christ, we needed to go to Paul and Barnabas. Some way or another I was under the impression the first two or three nights that if there was anybody that we ought not to go to it would be Paul because certainly he imported into the simple religion of Jesus, according to Dr. El Dareer, that which was Hellenistic, that which was derived somewhat from the Hellenistic world and certainly was not to be relied on. As a matter of fact he made the observation the other night that Paul had no idea that what he was writing was going to be scripture, but rather that it was simply letters to churches. And yet that same apostle says very emphatically, in 1 Cor. 14:37 "if any man among you thinketh himself to be a prophet or spiritual, let him take knowledge that the things that I write unto you that they are the

commandment of the Lord." So there's no doubt in my mind but what Paul knew that what he was writing was the commandment of the Lord. And as we noted, the apostle Peter, one of the eyewitnesses that we called attention to, referred to the writings of Paul as scripture in 2 Pet. 3.

When we come to the presentation that we have tonight, we'd like to notice a number of things that we've been trying to say. One of them is that we have eyewitness testimony that Jesus Christ is the Son of God. Jesus claimed to be the Son of God. We have the very words from his lips. Not only do we

JESUS IS THE SON OF GOD!

EYEWITNESS TESTIMONY": 2 Pet. 1:16-19; Rev. 2:18; 1:10-12.

I. HE CLAIMED TO BE THE SON OF GOD

Matt. 11:27; 18:13-17; 28:63-65;

Jn. 5:19-43; 9:35-37; 10:36; Rev. 2:18

II. HE PROVED HIS CLAIM:

PROOF

POWER OVER

1. Nature:

Tempest Mt. 8:26-27

Walk on water Mk. 6:46-51

2. Material Things

Fed 5000 men Lk. 9:10-17

Water to wine Jn. 2:1-10

3. Disease Matt. 8:16

4. Spirit world Matt. 8:16

5. Death Jn. 11:14-44

Prophecy

Virgin Birth

Teaching

Sinless Life

Forgave Sins

Resurrection

JOHN 20:30-31

III. GOD ENDORSED HIS CLAIM

2 Pet. 1:16-19; Mat. 17:15; Mat. 3:16-17; Rom. 1:4

IV. THE JEWS CONDEMNED HIM TO DEATH BECAUSE HE MADE THE CLAIM.

Matthew 26:63-64

Please Tell Us: Do These Scriptures Teach That Jesus Is The Son of God?

have the words from his lips, but we have the acts that proceeded, we could say, from his hands as he performed miracles; not just performed miracles, but performed miracles in proof of his claim to Deity. He said when he healed the man sick of the palsy, that you may know that the Son of Man hath power on earth to forgive sins. They said who can forgive sins but one,

even God.⁷ The Koran says nobody can forgive sins but God. Therefore, when Jesus claimed to forgive sins, he was claiming to be Divine, claiming Deity. And, he said, so that you can KNOW that that's the way it is, he performed a miracle; gave an objective, verifiable, historical, visible evidence to demonstrate this very claim.

We noted how God endorsed that claim, when he said, "This is my beloved son". We noted how the Jews condemned him to death because he made the claim. Therefore we observed that this shows very positively that this Jesus is not just a man—he is a man, but he is not just a man. He is a prophet, but he is not just a prophet. He is a servant but he is not just a servant. He is the Son of God, which we have observed and Jesus claimed by this, to mean Deity.

In order to try to overthrow that, Dr. El Dareer could not deny that that's in our NT, and therefore he questioned the documents. We showed that he could not question the documents on the basis he was questioning the documents and at the same time believe the Koran because the same objections that he brought against the historical accuracy of our documents could be brought against the Koran. We do not, and I say again, we do not, as far as those that are competent to comment on it, we do not have the original copy of the Koran, either as it came from the hand of Mohammed or by Zaid, or as it was later collected under the directorship of Othman. We do not have it, and I read to you one of the very authors that Dr. El Dareer suggested the other night that we read H.A.R. Gibb; he said of Harvard, he then was over at Oxford. And I read a book that he was the co-author of entitled *A Shorter Encyclopedia of Islam*, and I thought maybe I'd misunderstood it, and so I wrote him a letter to find out exactly, and asked that question: Do we have any of the original? Unfortunately, Dr. Gibb died but the man who is still the teacher in Oxford University wrote back and said, NO, in just those words NO. I also noted a number of other men make the same identical statement. So that the claim is made by people that have examined the evidence, that we do not have the original Koran as it came from the lips of Mohammed. We say from the lips. Mohammed could neither read nor write. And when he told people something, they might have written it down, but he had no way to check up to find out whether or not they had. They could read it back, or claim they did, but they may not have

read back what they had written down. So what I'm suggesting to you is that we have no way of knowing. And Dr. El Dareer admitted the only way he could know of, he believed they were honest men. They may have been, and I'm not saying they were not. All I'm saying is that we do not know because we do not have a copy of the original Koran nor of the original NT as it came from the hand of Paul and Matthew and the others.

But we said last night, even if we did, or even if we had Mohammed's voice on a tape recorder, I could not believe it. Not because I would doubt the accuracy of it, but because of its contents. And we made this suggestion and used this chart, as to why we do not accept the Koran. We suggested that the reason that we do not: No. 1 is because it contradicts true revelation. We showed, Jackie, let me have the first chart. We showed how the Koran contradicts the OT. (That's the wrong one, the next one). Yes. We showed how it contradicts the OT;

THE KORAN CONTRADICTS THE OLD TESTAMENT — NO. 1

KORAN		OLD TESTAMENT
1. Son Drowned 11:42-43 (And Wife? 56:10)	Noah	1. All Saved Gen. 7:1-5
2. Left His Father 6:75; 18:47 ff	Abraham	2. Did Not Leave Him Gen. 11:32; 12:4; Acts 7:4
3. Stayed Behind 26:171	Lot's Wife	3. Did Not Stay Behind Gen. 19:16
4. Potiphar near door 12:25-29	Potiphar's Wife	4. Potiphar Not Home Gen. 39:16
5. Urged Joseph Forgive Her 12:29	Potiphar	5. Put Joseph In Prison Gen. 39:20
6. Imprisoned For Resisting A Group Of Women 12:30-34	Joseph	6. Imprisoned For Resist- ing Potiphar's Wife Gen. 39:20
7. Cupbearer Tells Interpretation 12:43-49	Pharaoh's Dream	7. Joseph Tells Interpre- tation Gen. 41:4-13

in the matter of Noah, Abraham, Lot's wife, Potiphar's wife, Potiphar, Joseph, Pharaoh's dream, (the next one; we'll just run right through these). We showed how it further it contradicts the OT in the matter of Joseph, and Moses, and Moses, and Moses (reading down the chart), and by the way, these are not the only ones; there are just some of the outstanding ones.

THE KORAN CONTRADICTS THE OLD TESTAMENT --- NO. 2

KORAN		OLD TESTAMENT
8. Reveals Self at 3rd Visit 12:70-82	Joseph	8. Reveals Self at 2nd Visit Acts 7:13
9. Pharaoh's People pick up Moses and P. Wife urges P. Not to Kill Him. 28:7-13	Moses	9. Pharaoh's Daughter Ex. 2:2-8
10. Met In Midian By 2 Of Jethro's Daughters 28:23	Moses	10. 7 Daughters Ex. 2:16-19
11. God Appears After 10 Years 28:25-29 (Moses' Family With Him & In Valley 28:10; 27:71)	Moses	11. God Appears After 40 Years Acts 7:30
12. Pharaoh became a believer at Red Sea. Body only saved. 10:90		

Let's have the ones on the NT. We showed how the Koran contradicts the NT. How, for example, it says that the father of John the Baptist was silent for 3 days or nights, but the NT shows it's 9 months. We showed how polygamy is encouraged, and he did not deny it. He simply said that polygamy was permitted if a person could treat all four of his wives equally. But then he went on to say that he really didn't believe anybody could. I raise the question then: Did Mohammed sin against God when he had 9 wives and I don't know *how many* slave girls? No sir, he would say, because God gave him a divine revelation that said he could have that many, and he didn't have to treat them equally. We are going to make some more points about that. But it encourages divorce because it says divorce is easy, and the footnote written by *his* commentator says Divorce in Islam is easy. He tried to make the observation that; Well, it's better to have it like that than it is folks slipping around doing it. To me me that 's about like saying, Had you rather go to Hell for lying or stealing? Well, I don't want to go; I hope there is another choice. And while it may be true that it is better in some ways to legalize polygamy than to practice it illegally, that's not the only choice open. There is another choice and that is purity and chastity. And I'm not for a moment accusing or even thinking of saying that I believe that Dr. El Dareer is a polygamist or anything of the kind. All I'm saying is, This is the teaching of the Koran. And he did not deny it.

THE KORAN CONTRADICTS THE NEW TESTAMENT — NO. 1

THE KORAN		THE NEW TESTAMENT
1. Father Silent 3 Days 3:41	John Baptist	1. Silent 9 months Lk. 13:20,24,57ff.
2. Polygamy Encouraged 4:3	Marriage	2. One Wife-One Husband 1 Cor. 7:2
3. In Paradise 52:20; 44:54	Marriage	3. No Marriage There Luke 20:35
4. Easy—For Many Reasons 2:229-232	Divorce	4. One Reason Only Matt. 19:9
5. Exchange Wife 4:20	Divorce	5. Married For Life Rom. 7:2
6. Kill Them 8:38-41; 9:29; 61:4	Opponents	6. Love Enemies Matt. 5:44
7. Permitted 66:2; 2:224-225 (Even Break Some)	Oaths	7. Swear Not At All Matt. 5:34; Ja. 5:12

We suggested further that it teaches that there will be marriages in paradise. The Bible says there will not be any. You may exchange one wife for another; you may kill your opponents, and it says very plainly; Fight the unbeliever; fight the pagans; kill the pagans wherever you find them. But the NT says, Love your enemies.

Let's have the next chart. We also showed how it contradicts the NT and here is primarily what we want to talk about,

THE KORAN CONTRADICTS THE NEW TESTAMENT — NO. 2

THE KORAN		THE NEW TESTAMENT
8. Observe 9:36; 5:2	Sacred Months	8. Condemned Gal. 4:10; Col. 2:16
9. Not God's Son 9:130; 18:135	Jesus	9. Is Son of God Mt. 16:16; 2 Pet. 1:17
10. Not Crucified 4:157-159	Jesus	10. Was Crucified Lk. 23:33
11. Commanded 3:140; 9:130	Retaliation	11. Turn Other Cheek Matt. 5:39

The Koran claims positively that Jesus is not the Son of God, and yet NT just as positively claims that he is. They claim that Jesus was not crucified, but the NT says plainly "They crucified him". Therefore it cannot be the word of God because it contradicts the OT, and it contradicts the NT. So far we have no difference with him. He readily says that it does contradict what we NOW have as the OT and the NT, but I

maintain that it contradicts itself. Let's have the next chart.

Another reason that I cannot accept it is that it contradicts itself. We made the observation that one place in the Koran it says Let there be no compulsion in religion. But in another place it says in 9:5 it says, Fight and slay the pagans wherever you find them. Fight those who believe not in God nor the last day. (8 minutes). And I believe that we could show conclusively that when Mohammed died, the entire Arabian peninsula apostatized except for Medina and Mecca, and then under Abu Bakr or however you pronounce his name, they were able by means of **COMPULSION** to get people back into the fold. I believe we could show that.

CONTRADICTIONS IN THE KORAN

- | | |
|--|---|
| 1. Fight and slay the pagans wherever ye find them . . . Fight those who believe not in God nor the last day. 9: 5, 29 | 1. "Let there be no compulsion in religion" 2:256 |
| 2. "Any who believes in God whether Jews, Christians or Sabians shall have their reward with the Lord" 2:62 | 2. "If anyone desires a religion other than Islam . . . never will it be accepted of him" 3: 85 |
| 3. Christ did not die 4: 157 | 3. Christ did die 19: 33 |

WHAT IS WORST SIN???

Lie against God. 7:37
 Falsely claim inspiration 6: 93
 Reject Him and His signs 8: 22; 6: 21
 Polytheism 4:48

Not only that, it says "any who believes in God" and we want to read this in chapter 2 and verse 62, because this that is up there (on the chart) is not really a direct quotation. "Those who believe in the Koran AND those who believe the Jewish scriptures, and the Christians and the Sabians any who believe in God and the last day and work righteousness shall have their reward". I believe in God; I believe in the last Day; I do my best to work righteousness; I claim to be a Christian; therefore, I believe that this says, I will have my reward with the Lord. However over here in 3:85 (and we could give other places) "anybody that does not submit to Mohammed will be cast into Hell" or does not accept him as a true prophet, I guess I should say. I want to stop here to ask this question. We've asked it several times. Could a Christian in the first century, right after

Jesus had gone back and one of those that was from Nazareth we'll say; could he be pleasing in the sight of God without the teaching or without believing in Mohammed? if he could please God and do that, can I please God today and do it?

We made the observation in 4:157 that Jesus did not die; then we had a good bit of controversy last night over whether the Koran teaches that Christ did die. Well, he had suggested we ought to check a number of scholars on the authenticity of the Koran, so that's what I did. Today, I went to the library as well as a few other places and I looked up some different translations and all together I have 8 of them. Let me read to you these various translations of the Koran chapter 3:55. E. H. Palmer's translation, "When God said, Oh Jesus, I will make thee die, and take thee up again to me". Rodwell's translation says, "Oh Jesus, verily I will cause thee to die and will take thee up to myself". Sale's translation says "When God said, Oh Jesus, verily I will cause thee to die, and I will take thee up to me". N. J. Daywood said, "I am about to cause thee to die, and lift you up to me". In the translation of the Ahmadiya, it makes it very—and this man is a Muslim, by the way—he says "The Jews plotted and God plotted, but of those who plot, God is the best. Remember when God said, Oh Jesus, verily I will cause thee to die *a natural death*" (Of course, they have the natural death in italics, because that's some peculiar idea the Ahmadiya have) and will take thee up to myself". As a matter of fact, Dr. El Dareer even admitted that his commentary suggests that that is a possibility. So we might say that out of 9 translations, all but 2 (or 3 counting A. J. Arberry's; for he says "take thee to me" where the others have "I will make thee to die" or "I will cause thee to die") all but these few render this passage with words that surely mean He died. Therefore, I suggest to you that, just as far as the weight of numbers is concerned their translation says that God said, *I will cause thee to die* and I will lift thee up to myself. I maintain therefore that I have very good evidence, based on what these translate 3:55. So there are contradictions in the Koran.

Not only that, let's have the next chart. (4 minutes). We have suggested that the Koran while it ascribes many admirable qualities—and if you read it you will find that—even Divine qualities to Deity, it also ascribes to him a number of qualities that are unworthy of Deity. For example, it teaches very em-

THE GOD OF THE KORAN

While the Koran ascribes to God many admirable and even divine qualities, it also ascribes to Him a number of qualities that are unworthy of Deity.

1. He causeth to err and/or go astray. 35: 8; 45: 23
2. He endorses dissembling or denial of faith. 16: 106
3. He forgives sins even before they are committed. 48: 2
4. By its theory of "cancellation and abrogation", the Koran makes God capricious. 2: 106; 16: 101.
5. The Koran makes God a respecter of persons.

phatically that God causes people to go astray, or he leads people astray that are already astray. It endorses dissembling or a denial of faith. It will allow a man under severe circumstances even to deny that he is a Muslim, or that he believes in God. He forgives sins before they are committed. By its theory of cancellation and abrogation, the Koran makes God capricious. They say that God said to Mohammed, If I cause thee to forget a scripture or if I cancel a scripture, I will replace it with another one just as good or better. I say, If the Koran is uncreated and ETERNAL, as they claim, how could God CANCEL a scripture? How could God make him forget one? How could God, then replace it with another? If it is uncreated and eternal? Furthermore, it makes God a respecter of persons. Let's get the next chart and take up God a respecter of persons in the case of Mohammed.

THE KORAN MAKES GOD A RESPECTOR OF PERSONS

1. Mohammed granted special favor in the number of wives 33:50-51
2. Mohammed granted special favor in the treatment of his wives 33: 50-51
3. Mohammed granted special favor in the matter of divorce 66: 1-5
4. Mohammed granted special favor as to whom he could marry 33:37
5. Mohammed granted special favor in that he was forgiven of sin before he sinned 48: 2

We made the observation that in this connection, Mohammed was granted special favor in the number of wives. While his followers could only have 4; He had at least 9, not counting those that his right hand possessed. He was granted special favor in the *treatment* of his wives. They were required to treat them all just alike—take turns with them, but he was exempted from that. He got special treatment. He was granted special

favor in the matter of divorce. He was granted special favor as to whom he could marry. You were not allowed to marry the wife of an adopted son, but he got permission from God to do that. Not only that, he was granted special favor in that he was forgiven of sins before he ever committed them.

Now then I say, as Dr. El Dareer did, we ought not to get upset, and I'm not upset, when he claims that there are contradictions in the Bible. Here is the difference though: He has claimed it, but hasn't produced it. He has asserted it, but has not shown one. He says that there are many contradictions.

As a matter of fact, he goes on to talk more about Jesus and Paul and quotes from a man named Arnold Meyer or Myer. I said the other night, and quite frankly, I'd rather believe Dr. El Dareer as these men. I don't know who they are. I don't know anything about them. I do not know whether they are honest or dishonest, and I have no reason to doubt but what he is a fine gentleman. I have no reason to doubt but what he is an honest person. So as far as I'm concerned I'd a whole lot rather take his word than theirs. But when we have it, all we have is simply **THEIR WORD**. They do not substantiate it; they just *claim* that that's the way it is.

He even made the observation as he did the other night, that the division and the denominations that we have in the world results from the idea that people think we have a common Bible but they are divided over it. And I showed you that they are divided the same way over the Koran. It is a tragedy that there is division. It's a sad thing. Jesus prayed that all his followers might be **ONE**. He does not want them divided up into different groups, some teaching one thing and some teaching another; therefore, he said, If any man speak let him speak as the oracles of God. That says, If we have anything to say or anything to do, let's say and do only that that we can read about in the word of God. I (Time?) I want to make one more statement. The question was raised the other night, Why are you a Catholic? or rather Why are you not a Catholic, why are you a member of the church of Christ? There's a reason. Not because I like one above another, but because I can read one authorized in the Bible, and in the final analysis, that's what it goes by. That's what we are to go by. Thank you very much.

EL DAREER'S SECOND SPEECH — FRIDAY NIGHT

Brother Hutto was quite unexpectedly embarrassed yesterday when I proved to him the fallacy of an unauthorized translation of the Arabic text of the Koran. I showed him clearly that the original text, in Arabic says so and so, and across from it the authorized translation. But Mr. Hutto had to hurry to the library and find someone who would say some nasty things about the Muslims and the Koran. This is not going to change the facts. The truth is truth regardless; and this is the beauty of pure scripture — unadulterated scripture. These are the meanings I have been trying to convey to you. The Muslim scripture is original and unchanged. But Brother Hutto refuses to believe those who are better qualified to inform us — the historians who lived and wrote close to or during the life time of the Prophet Mohammed. Instead, he would rather take someone else's opinion that suits his own views, without referring to original source material; then he calls it proof of his claim. What a proof my friends, what a proof. This is not the important thing nevertheless. More important is what he (Hutto) tried to point out as contradictions in the Koran, but he couldn't find a single verse versus another to quote. He claims that the Koran says in one place, "They crucified him (Jesus) not, neither did he die", and in another place, "He (Jesus) died". I showed him beyond doubt that the Koran does not say so. It says, "neither did they kill him", not "neither did he die". Therefore the Koran simply informs us that Jesus was not killed by crucifixion and that God saved him from such a violent death. The Koran further affirms that Jesus' death was peaceful and non-violent, totally unrelated to the alleged incident of crucifixion. The Koran says in very clear terms, about Jesus, "Peace be upon me the day I was born, the day I *die* (not *died* as presented by Mr. Hutto), and the day I shall be resurrected." Jesus' birth and death took place, in peace, but his resurrection will be effected only on the day of Judgement, like all other human beings. Obviously statements like these, in the Koran, are not contradictory. The Koran is pure scripture. Muslims are tranquil people for the simple reason the Koran is not supposed to contradict the Gospel or the Torah. On the contrary it confirms what is really pure in them. That is the difference.

I was surprised at brother Hutto, when I told him about Barnabas and Paul. He was very quick to tell you so much

about Paul, who brought in so much heathenism and Hellenism into Christianity, but he didn't even mention anything about Barnabas. So it is left up to me to tell you something about St. Barnabas. First, you know St. Barnabas is mentioned in the Epistles and in the Acts. If you wish, let me give you a quick resume about what is recorded in the Acts so that you may learn something about Barnabas. The reason is that Barnabas wrote a gospel, and in that gospel there is a clear prediction of the coming of the prophet Mohammed by name, written almost six centuries before the prophet Mohammed — Peace be upon him — was born. As recorded in Acts, Barnabas represented those who had become personal disciples of Jesus. Remember, Paul was not one of the apostles. He never saw Jesus, and was never associated with him. Five years after Jesus ended his ministry, suddenly he (Paul) saw a vision and he started telling us much more about Jesus than Jesus told about himself. It was Jesus, not Paul, who was God's chosen messenger and prophet, endowed with that beautiful gift of prophethood because God selects the best. But Paul claims much more than this for Jesus. I am not surprised that he (Hutto) didn't tell you anything about Barnabas. I have to tell you about Barnabas. Barnabas represented those who had become personal disciples of Jesus and Paul operated with them for some time. But finally they fell out. Paul wanted to give up the commandments given through Moses about things to eat, and he wanted to give up the commandments given through Abraham regarding circumcision. Barnabas and the other personal disciples disagreed. The following in the Acts give you a hint of that rift: "And certain men which came down from Judea taught the brethren and said, "Except ye be circumcised after the manner of Moses you cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas should go up to Jerusalem unto the apostles and elders about this question. After this rift, there was a parting of the ways. In the Acts, Barnabas disappears after the rift because the recording of the Acts was done by the followers of Paul. Because of Paul's compromise with Roman beliefs and legends, "Pauline Christians" grew in number and grew in strength. The stage was later reached when Kings were used as pawns to further the ends of the church. But the followers of Barnabas never developed a central organization, yet due to the devotion of their leaders, their number increased

very fast. These Christians incurred, of course, the wrath of the church, and a systematic effort was made to destroy them and to obliterate all traces of their existence, including books and churches. But the lesson of history, however, is that it is very difficult to destroy faith by force. Now the latter organization became a sort of strength, because it was not easy to pick them up one by one. They were believers (nothing special and Jesus was a prophet to them). Modern research has brought to light odd facts about these Christians. They are like the crests of waves and looking at them, one can visualize a whole body of ocean not yet visible.

We notice that up to the fourth century A.D., there existed a sect known as "Hippisistarians" who refused to worship God as Father. They revered him as an Almighty Ruler of the world. He was the highest of all and no one was equal to him.

You know, among the present day Christians, a large number of men and women, still believe in one God? They are not always vocal. Due to the crushing power of the churches, they cannot always express themselves, and there is not much communication between them. It would be of interest to quote Athanasius, the champion of Trinity. He says that whenever he forced his understanding to mediate on the divinity of Jesus his toilsome and unavailing efforts recoiled on themselves, that the more that he wrote the less capable he was able of expressing his thoughts. At another place he pronounces his creed as follows "There is not three but one God."

It is very interesting for us now to learn and — I do not know really why the church keeps this information from you. Let's find out how the Gospel of St. Barnabas survived. First, we know this to be a fact; this is history. I don't have to go into detail because the time will not permit. The Gospel of St. Barnabas was accepted as a canonical gospel in the churches of Alexandria till the year 325 AD. Between the years 130 and 200 Iranaeus wrote in support of pure monotheism and opposed Paul for injecting into Christianity doctrines of the pagan Roman religion and Platonic philosophy. He had quoted extensively from the Gospel of Barnabas in support of his views. This shows that the Gospel of Barnabas was in circulation in the first and second centuries of Christianity. In the year 325 AD the Nicene council was held where it was ordered that all original gospels in Hebrew script should be destroyed. An edict was

issued that anyone in possession of these gospels would be put to death. In the year 383 AD, the Pope secured a copy of the Gospel of Barnabas and kept it in his private library. In the fourth year of the Emperor Zeno's rule (478 AD), the remains of Barnabas were discovered, and there was found on his breast, a copy of the Gospel of Barnabas written by his own hand. I try to read you the title of the reference *Acta Sanctorum Boland Junii Tom II* page 422 and 450 of Antwerp, 1698) as a record evidencing this.

Historians tell us that the famous Vulgate Bible appears to be based on this gospel. Now Pope Sixtus (1585-1590) had a friend by the name of Fra Mareno. He found a Gospel of Barnabas in the private library of the Pope. Fra Marino was interested because he had read the writings of Iranaeus where Barnabas had been profusely quoted. The manuscript passed through different hands till it reached a person of great name and authority in Amsterdam, who during his lifetime was often heard to put a high value on this piece. After his death, that document came in the possession of J. E. Cramer, counsellor of the King of Prussia. In the year 1713, Cramer presented this manuscript to the famous connoisseur of books, Prince Eugene of Savoy. In the year 1738, along with the library of the Prince, it found its way into Hofbibliothek in Vienna and there it now rests! It is in existence.

The Latin text was translated into English by Mr. and Mrs. Ragg and was printed at the Clarendon Press in Oxford. It was published by the Oxford University Press in 1907. This English translation mysteriously disappeared from the market, but two copies of this translation are known to exist. One in the British Museum and the other is in the Library of Congress in Washington. The first edition was from a microfilm copy of the book in the library of Congress in Washington. From this, recently more copies have been made. And Ladies and Gentlemen, I happen to have in my hand a copy of one.

Let me read you from St. Barnabas something written in the very first century predicting the coming of the prophet Mohammed. Under the heading of Predestination chapter 163, and I quote, *"Jesus went into the wilderness beyond Jordan with his disciples, and when the mid-day prayer was done, he sat down near to a palm tree, and under the shadow of the palm tree his disciples sat down. Then said Jesus, So secret is predestination, Oh brethren, that I say unto you, Verily only to*

one man shall it be clearly known. He is to whom the nations look forward, to whom the secrets for God are so clear that when he cometh into the world blessed shall they be that shall listen to his words because God shall overshadow them with his mercy even as this palm tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect from Satan them that believe in that man". I continue. "The disciples answered, Oh Master, who shall that man be of whom thou speakest, who shall come into the world? And Jesus answered, with joy of heart: He is Mohammed, Messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it had not rained, even so shall he be occasion of good works among men through the abundant mercy which he shall bring; for he is a white cloud full of mercy of God, which mercy God shall sprinkle upon the faithful like rain".

Let me for a moment remind you that when somebody comes and tells us, "Even if I heard it from this or that source with all the signs that historically are documented, no doubt about them, I guarantee you some still will reject. Today if Jesus came back and said What I have taught (Jesus' Gospel) is not that which is in your hands, what I told my disciples was adulterated and you failed to rectify it at every opportunity. You know what many would tell him? They probably would still disbelieve him. But facts are facts, and if we have a Gospel of St. Barnabas today in our hands, we must examine its truth very closely and very scrutinizingly. If we don't, we are missing the boat. We have preconceptions. We have teachings that do not belong to Jesus. Are we going to continue doing this, just simply because someone says, the verses in the Bible do not contradict each other? I mentioned quite a few. I shall give you two more right now before I leave. Rom. 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the Law". Here's the other one; listen to what it says, James 2:24: "Ye see then how that by works a man is justified, and not by faith only". I thank you.

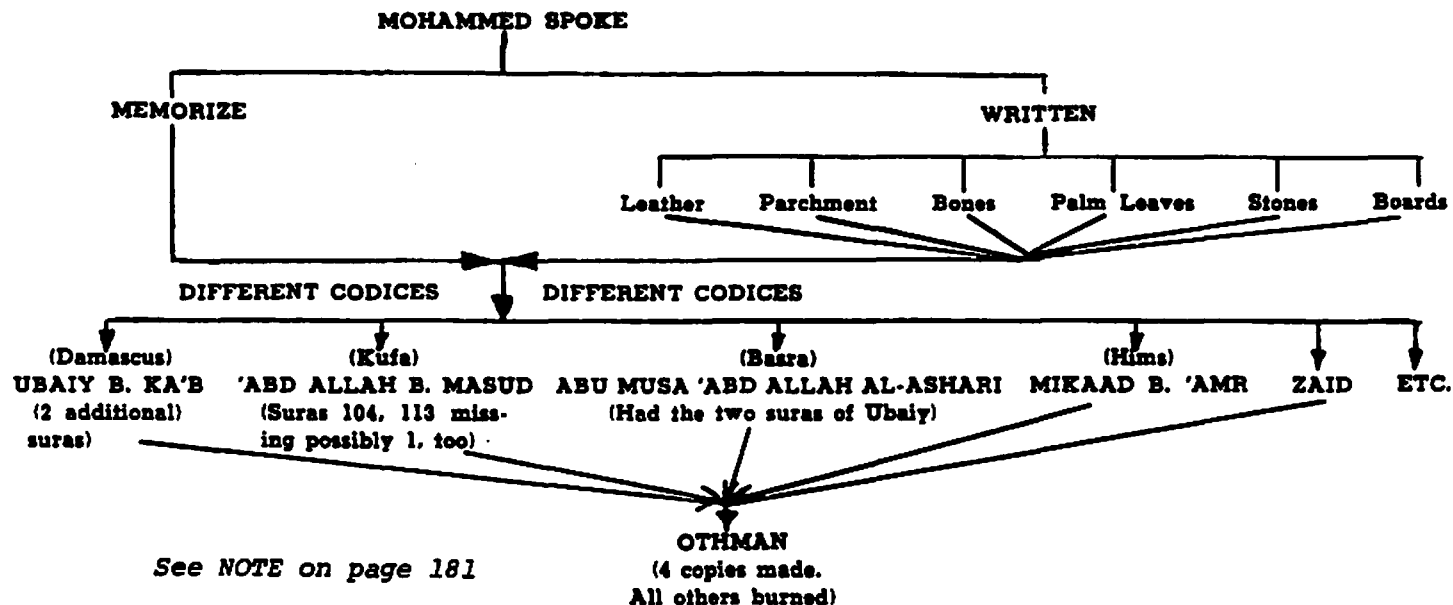
HUTTO'S SECOND SPEECH — FOURTH NIGHT

Dr. El Dareer, Ladies and Gentlemen: We are happy that we again have the privilege of being back to talk about the things that concern us. In my earlier speech I made some refer-

ence to the fact that there are some translations of the Koran that do say that Jesus was to die, and Dr. El Dareer said what I wanted to do was read from people who had nasty things to say about the Koran. Yet, really the people that I read from, at least some of them, were people that *he* recommended. For example, he recommended a gentleman whose name was Rodwell and I read what he said. Now I didn't read the WORST part that he said. I'll read the footnote of this, and he recommended the man, by the way—and on the passage where it says, "Remember when God said, Oh Jesus, verily, I will cause thee to die" Rodwell has this footnote: "Mohammed probably believed that God took the dead body of Jesus to heaven for three hours, according to some, while the Jews crucified a man who resembled him". Now, here is a man that *he* recommended that says that that is what Mohammed probably believed. In fact, Rodwell goes on to say, "Mohammed supposed Jesus to have died a natural death, though it is nowhere said how long he continued in that state". He goes on to say, "Mohammedans believe that Jesus on his return to earth at the end of the world will slay the antichrist, die, and be raised again, and a vacant place is reserved for his body in the Prophet's tomb in Medina". Now, Rodwell made that statement, and Dr. El Dareer recommended him!

He said I made some mention of Dr. H.A.R. Gibb of Oxford. I wrote to him, and I'm sorry the man was dead, but I said earlier that he did indeed put out a book; he was the co-author of it; and Jackie, if you have the chart called "Mohammed Spoke", I'd like to say again that everything on this chart, I believe, everything on the chart can be substantiated from what is said in this Encyclopedia that Gibb was the editor of. In fact, even the fact that some of the manuscripts had missing chapters and some of them had more chapters than others—all of that can be documented, and I've got the Xerox copy, if anybody wants to read it. Maybe I ought to read just part of what he says about it. For example, he makes this comment: "The whole business" he's talking about the first one that I have up here (pointing to the chart) under Zaid, I'll call it, he said, "The whole business was handled with great freedom, as we hear of several variant versions of the Koran from the pre-Uthmanic period", and then he comes on down and talks about what some of these are, and how some of them had more suras and some of them less. So everything that I have in there I

HOW WE GOT THE KORAN



See NOTE on page 181

Based upon information in Shorter Encyclopedia of Islam and a book
THE QUR'AN AS SCRIPTURE by A. Jeffrey.

took from a book that Mr. Gibb edited, *The Shorter Encyclopedia of Islam* pages 278, Column 1.

He said I was eager to talk about Paul but not too eager to talk about Barnabas. Barnabas, he said, was a personal disciple of the Lord. Well, now, he may have been, but I do not recall reading anywhere in the Bible that he was. As a matter of fact, when I read the record that's in the Bible, it says that Barnabas was a man of Cyprus, and if he were a personal disciple of the Lord, I did not read it. If he is, I do not recall where he is said to be that. But quite a bit was said about the Gospel of Barnabas, and I have never seen the whole copy, and I wonder if you would let me have your copy. [(goes over and takes El Dareer's copy)—El Dareer says, humorously, "Guard it with your life, and Hutto says, "Guard it with your life", and everybody laughs. Hutto says, "I surely wouldn't want to lose it] Here's an interesting chapter in the Gospel of Barnabas, I've never seen all of it, but I've seen part of it. We have Jesus being tried by the high priest in chapter 96 and the priest says in this particular chapter, "The priest answered, By thy words and signs, at any rate, we believe thee to be a prophet and an holy one of God, wherefore I pray thee in the name of all Judea and Israel, that thou, for the love of God, shouldst tell us in what wise the Messiah will come. Jesus answered, As God liveth in whose presence my soul standeth, I am not the Messiah"—the Koran says he is—"I am not the Messiah even as God promised to our father Abraham saying, In thy seed I will bless all the tribes of the earth". A little bit later in the same chapter, we find the same—not in the same chapter, but I believe in the next chapter. He raises the question, this says "Then said the priest, How shall the Messiah be called and what sign shall reveal his coming? Jesus answered, The name of the Messiah is Admirable" and he goes on to talk a little bit, the name of the Messiah is Admirable. God said "Wake Mohammed for for thy sake I will create paradise, the world, a great multitude of creatures" and he goes on to say "Mohammed is his blessed name". WHO IS THE MESSIAH ACCORDING TO THE GOSPEL OF BARNABAS? *Not Jesus Christ, but Mohammed!* I've got a tape here that I'll play if Dr. El Dareer wants me to, in which Dr. El Dareer says "Anybody that says that Mohammed is the Messiah is a blasphemer". You mean to tell me you are going to take the word of an admitted *blasphemer* and use him as one to substantiate the fact that

Mohammed is foretold? Right in his own book that he uses, that he says, Mohammed is foretold, Mohammed is said to be the Messiah, and Dr. El Dareer says, That's blasphemy for anybody to say that Mohammed is the Messiah. He said that last evening, we've got on tape, and we'll be glad to play it. The point I'm making is this: It's odd to me that he will reject every—EVERY gospel that we have that's recognized as canonical, and he'll get one that is not recognized, and he'll quote from it. It just may be, and I'm not sure about this, It just may be that Irenaeus quoted from the Gospel of Barnabas, profusely, but I doubt it. I imagine that what he does is that he quotes from the *Epistle* of Barnabas profusely, and there is a vast difference. I have a copy, not with me, but I have one at home, a copy of the *Epistle* of Barnabas in which Barnabas quotes, of all things, 2 Peter, as early as 100 maybe before 100 AD.—2nd Peter was already in existence, and Barnabas quotes from him. Which says that when Peter says, I was an eyewitness of the voice, or rather I heard the voice that said This is my Son, the epistle of Barnabas authenticates that scripture. What I'm suggesting to you is: Barnabas, really, is on our side. About the Gospel of Barnabas: I think there are allusions or references in the early centuries to an apocryphal Gospel of Barnabas, but we do not know that the one we are now reading from and discussing is the same one. In fact, the earliest manuscripts that we possess of *any* Gospel of Barnabas date around the 15th century. But even if we had others, here is Barnabas, who said that Jesus said—and I don't know how you could get any language any plainer than that—the High priest asked him point blank about the Messiah, Jesus says, "As God lives in whose presence my soul stands, I am NOT the Messiah".

Now I would have thought that Dr. El Dareer would have known that, because I have a book called *Biblical Studies from a Muslim Perspective* in which it makes this observation. "One of the interesting Christian scriptures which has earned popularity among Muslims in recent years is the Gospel of Barnabas...This Gospel contains a passage with the Greek word *periclyte*, meaning 'illustrious one' or 'admirable one', which is nearly equal to Ahmad or Muhammad in Arabic. It is thus supposed that this reference in the Gospel of Barnabas is superior to, or clearer than, the references in the Gospel of John about a paraclete (counsellor or advisor) who would come after Jesus

(John 14, 16, etc.) etc." But then the booklet goes on to add this: "However before Muslims put too much emphasis on the Gospel of Barnabas"—this is put out by the Islamic Center in Washington, D.C.— he says, "(1) Remember the authenticity of the Italian manuscript on which the English translation is based has yet to be proven. (2) Even if it is genuine, Barnabas was not an eyewitness to the ministry of Jesus. (3) The Gospel of Barnabas applies the title *periclyte*—(which is what he was talking about, HOH)—to the Messiah, a term which is never given to the prophet, peace be on him", he says. The point I'm making is: that it looks like Dr. El Dareer would have known that. And the point that I'm making is I—I don't have the whole copy, but I already knew that was in there, I'd already looked into the Gospel of Barnabas because I was aware of the argument that they make. But it cannot be substantiated even by Barnabas other than the fact that he is charged by Dr. El Dareer as being a blasphemer because he refers to Mohammed as the Messiah. Yes, I thought you'd NEVER bring up Barnabas, Dr. El Dareer. You had said I wouldn't. I was waiting on you, and I was afraid I was going to have to, Because (El Dareer says something humorous that is not legible from the tape) I knew that it could not be substantiated.

He made the observation the other night, and I want to get to this because I cannot introduce any new material in my last speech. I want to get to the statements we made the other night, and I'd like the last chart in there, Jackie. We have said repeatedly that it is amazing—and I wasn't aware of this till I started studying for it—but it is amazing the similarity, (and that chart is not the last one), between the Mormon claim and the Muslim claim. They are almost identical. (Number 24, we gave it to you loose. It's a list of things that are parallel.)

All right while he's doing that, we want to look at Rom. 3:28 and James 1:24. One of the things that I'd like to say about the discussion is, I'm delighted he is not debating a Baptist. I am happy that he is not debating or discussing rather with a Methodist, because they have an unusual amount of difficulty with these verses. For example, in the Methodist discipline it says "The doctrine that we are justified by faith only is a most wholesome doctrine and very full of comfort." but the Bible says in James 2:24 that it is "not by faith only". Therefore, that would give them some problems. But when you look at Rom. 3:28 you will notice that it does not say, "by works

shall no flesh be justified". No, it says, "by the works of THE LAW shall no flesh be justified". But James is not talking about the works of the law when he says a man is justified by works. James says, Was not our father Abraham justified by works IN THAT HE OFFERED UP ISAAC his son on the altar". This was not according to the law of Moses. As a matter of fact, it was out of harmony with the law of Moses, for the law of Moses forbade the offering of human sacrifice. This was not the law of Moses. But in Rom. 3:20 and again in verse 28, it is talking about the law of Moses and its work. That's right. Nobody will be saved by keeping the law of Moses, 10 commandments or anything else. And right away, somebody will say, You don't teach the 10 commandments? Let me clarify that. The Bible shows that the O.T. has ended. It has been nailed to the cross, Col. 2. also Hebrews chapter 7, and we today are not under the OT. We're under the law of Christ, the gospel of Christ, the NT. And the reason that it is wrong today to lie, and it is wrong to lie, is not because the 10 commandments says so but because Jesus Christ and the NT says so. So we're not under the law of Moses, rather we are under the NT of Jesus Christ. And it says very clearly here that a man is not going to be justified by the law of Moses. Furthermore in Gal. 5 it says that anybody that would be justified by the law is fallen from grace. But when we look at other passages in the Bible, it points out as in Jas. 2:24 that a man is justified by works. James said a man is justified by works and not by faith only. That's right. He is not justified by a dead faith, but a faith that leads him to do what Abraham did, and what was that? Do the will of God. We agreed last night when he said that what we ought to have is the religion of Abraham. Well, in some ways that's right. That is, faith in God and willingness to obey whatever it is God says. If he says, Offer up your only son: do that. How glad I am, and I'm sure you are, that that's not what God says. But God does say that we are to believe; that we are to obey. Hebrews 5, a passage he gave last night, points out that Jesus with strong crying to him that was able to save him from death, that is, save him out of death—and he did, when he raised him from the dead, out of death. It says, Though Christ were a son yet learned he obedience by the things that he suffered and being made perfect he became the author of eternal salvation to all them that obey him", and that why I would plead with Dr. El Dareer and every person in the

sound of my voice "OBEY HIM". There is no contradiction between James and Paul.

In Acts 3, Peter uses the prophecy of Deut. 18 in which he says very clearly of Jesus Christ that God had said, "a prophet will the Lord God raise up unto thee like unto me, from among thy brethren, to him shall ye hearken in all things *whatsoever* he'll say to you" and that's talking about Jesus. "And every soul that will not hearken to that prophet shall be utterly destroyed from among the people". That's why I plead with people to submit to Jesus, because he showed us in his life what it is to submit to the will of God by being willing to give himself on the cross. What a wonderful display of the love of God. Rather than God just simply telling us what to do, He by sending his son, chose rather to share with us the struggle, and show us the way of redemption, the way of salvation, in that he gave his only begotten son to die for us. What a glorious display of the love of God! You'll not find that in the Koran, and if I had a piece of chalk or something, I'd write another reason the Koran cannot be the word of God is, it has an inadequate concept of sin, and inadequate concept of the justice of God, an inadequate concept of the love of God, and a whole host of things that says, It does not answer man's basic spiritual needs. It appeals to the sensual.

Notice up here we have a **DEADLY PARALLEL BETWEEN THE BOOK OF MORMON AND THE KORAN**. Both of these

A DEADLY PARALLEL IN CLAIMS

Book of Mormon
Joseph Smith

Koran
Mohammed

1. Uneducated
2. Angel spoke to him
3. Inspiration
4. Messenger and apostle of God
5. Text of Bible corrupt
6. Their revelation to correct this
7. Received fullness of the gospel
8. Prophesied in Old and New Testaments
9. Bible is word of God if . . .
10. Contradictions in the Bible
11. Purpose . . . unity (but)
12. Polygamy

men, both Joseph Smith and Mohammed were uneducated. Both claimed that an angel spoke to them. Both claimed to be inspired. Both claimed to be a messenger and an apostle of

God. Both claimed the text of the Bible was corrupt. Both claim that their revelation was to correct this corruption. Both claimed to have received the fullness of the gospel. Both claimed to be prophesied in both Old and New Testaments. Both claim to be the word of God *IF* — The Mormons say the Bible is the word of God *IF* it is translated correctly. Dr. El Dareer and the Muslims will say the Bible is the word of God *IF* it is authenticated by the Koran. They claim there are contradictions in the Bible. They claim the reason God gave their revelations was to produce **UNITY**.—but it didn't. They are divided. The Mormons are divided. Not only that, but both of them endorse polygamy. A **DEADLY** parallel between the Koran and the book of Mormon. Joseph Smith—I say again, I'd like to hear a discussion between a Mohammedan and—I mean, excuse me, Dr. El Dareer, between a Moslem and a Mormon. I think it would be unusually interesting, and I for one would certainly like to hear it. (5 minutes)

JESUS IS THE SON OF GOD!

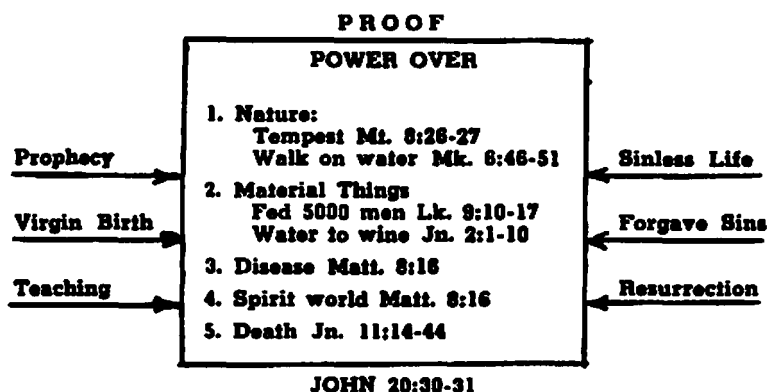
EYEWITNESS TESTIMONY": 2 Pet. 1:16-19; Rev. 2:18; 1:10-12.

I. HE CLAIMED TO BE THE SON OF GOD

Matt. 11:27; 16:13-17; 26:63-65;

Jn. 5:19-43; 9:35-37; 10:36; Rev. 2:18

II. HE PROVED HIS CLAIM:



III. GOD ENDORSED HIS CLAIM

2 Pet. 1:16-19; Mat. 17:15; Mat. 3:16-17; Rom. 1:4

IV. THE JEWS CONDEMNED HIM TO DEATH BECAUSE HE MADE THE CLAIM.

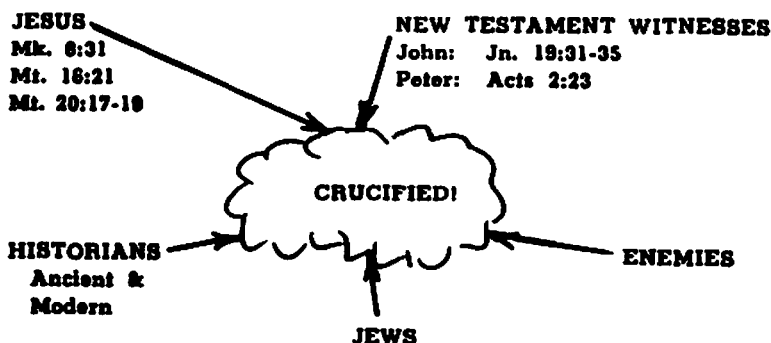
Matthew 26:63-64

Please Tell Us: Do These Scriptures Teach That Jesus Is The Son of God?

I say again, the Bible shows and shows very conclusively that Jesus Christ is the Only begotten Son of God. We have eyewitness testimony to that very fact. Jesus claimed to be the Son of God. They asked him when he stood before the high priest, Art thou the Son of God? he said Thou hast said. Not only did he claim it, but he proved it. There are more than 300 prophecies, not just one in an apocryphal gospel who is guilty of blaspheming. No, there are 300 OT prophecies that just fit together right into the life of Jesus Christ. 330 something: By his virgin birth, his wonderful teaching, his sinless life, the power to forgive sins, and the glorious resurrection from the dead—numerous eyewitness to that event. Demonstrating conclusively his claim that he is the Son of God. God raised Jesus from the dead to prove that He was his Son. God endorsed Jesus' claim. Peter said, This voice we ourselves heard, and that same St. Peter is quoted over in the book of the EPISTLE OF Barnabas. Not only that, but we also read in Romans 1:4 that Jesus is declared to be the Son of God with power by the resurrection from the dead, and Paul said I have seen him after he was raised from the dead. It wasn't just a vision. He SAW him. And he said, furthermore, there are more than 500 that saw him. No, he said 500 brethren saw him and more than 250 of them are still alive. Indisputable testimony. And that's exactly why the Jews condemned him to death. Because he said he was the Son of God, they said, You have blasphemed. You claim to make God your own father. You claim to be God; you claim to be equal with God, and he made that claim. We said the other night, he not only was the Son of God but he was the son of man. Equal in Deity with God but subordinate in function. That's why he could say, My Father is greater than I, but he did not say my Father is BETTER than I. Better involves quality. They were equal as to Deity, but subordinate as to function, Jesus was. Therefore the Jews condemned him to death. So we made the observation that what we have just cannot be disputed.

How did Christ die? We showed that he said he would die. The apostles saw him die. Historians admit he died. The Jews admit he died. Why did he die? Jesus said He came to give his blood for the remission of sins. We have that claim. That's what he claimed to do. That's why he died. As a matter of fact, without the shedding of blood there is no remission. That's why we plead with people and urge people, Put your

HOW DID CHRIST DIE?



confidence in the death of Jesus for your sins. That's why he came. You can put confidence in this record. There are not any contradictions. I will readily admit there are some things that look like them, but that does not mean they are. I believe a fair examination of them will show that they are not. So, you can put your confidence in them.

WHY DID CHRIST DIE?

JESUS { "To give his life a ransom for many" Matt. 20:28
 "My blood . . . shed for the remission of sins" Matt. 26:28

JOHN THE BAPTIST — "Lamb of God . . . taketh away the sin of the world" Jn. 1:29

APOSTLES { Paul — "Christ died for our sins" I Cor. 15:3
 Peter — "redeemed . . . by the precious blood of Christ" I Pet. 1:18-19
 John — "washed us from our sins in his blood" Rev. 1:5

Not only that, you can put your confidence in the manuscripts, or in the Bible that we have. He talked about the different versions that we have. Well, I've got different versions of the Koran. He said, There are not recognized as official. I may be mis—well, I won't go into that. They are not recognized as official, but that does not mean that they are not accurate. That does not mean that they are in error. As a matter of fact, how is it that a man cannot know the Arabic language without being a member of the Islamic movement? That's just like a fellow saying, You cannot find out about the Masons unless you join the Masons. That's not so. You can

find out about Masons without joining the Masons. You can find out about Arabic without being a Muslim. You can read it and translate it because numbers of people have done it. And we've given some of their translations here tonight.

Now, listen to Dr. El Dareer.

EL DAREER'S THIRD SPEECH — FRIDAY NIGHT

I hope you don't mind if I retrieve the Gospel of St. Barnabas. My friends, brother Hutto has unknowingly proved precisely what I have been trying to demonstrate to you—what is authentic and what is not authentic. And yes, I am aware of the publication of the Islamic Center in Washington. But the reason I brought the St. Barnabas Gospel with me is not that Muslims are looking for any means to prove the authenticity of the Koran. The fact is: we are all interested in finding out how authentic the Christian scriptures are, including this one. Presumably and as the historians tell us, this is a translation of Barnabas' Gospel based on a manuscript which has been discovered and is now kept in a specific place where anyone interested can go and find it. A copy of the translation is at the Library of Congress in Washington.

Brother Hutto correctly indicated that the Gospel of St. Barnabas contains something "blasphemous" because it says "Mohammed is the Messiah", not Jesus. Indeed this is contrary to Muslim belief. *The Koran states that Jesus was the Messiah.* But the significant point here is the interpolations that were inserted by some unknown copyist(s), even in very early manuscripts written by those who were very close to Jesus. Barnabas' Gospel probably was not subjected to the extensive editing and re-editing that took place in the four Gospels of the New Testament. In the same Gospel, however, Barnabas tells us that Jesus was not captured and crucified, but that he was taken away by an angel and saved. Later, Jesus returned after having prayed to God for having saved him. He reassured and comforted his mother, Mary, who was weeping because she and the other disciples believed what seemed to them. Barnabas also states that Judas Iscariot, miraculously made to look and sound exactly like Jesus, was the one captured by the Roman soldiers.

What do we learn from Barnabas? What are we finding? Well, this gentleman Barnabas was an associate of Jesus. Therefore what he tells us, as far as we can learn from this

translation of his Gospel, is something he has known first hand, and something he tried, conceptually, to relate to us. And this is where my brother Hutto has proved my point. Now I would like to bring to your attention a very significant word mentioned in Barnabas' Gospel in connection with the prediction reported in the New Testament as "Parakletos" (Comforter). Scholars who have studied the Gospel of St Barnabas, agree that the word "periklutos" is accepted to be the correct Greek rendering of the original Aramaic word used by Jesus. *IT was because it contained this definitive word, "Periklutos" which means "The praised one=Muhammad or Mohammed", that the Gospel of St. Barnabas was condemned as "Aprocryphal" by the Decree of Gelasius in 496 A.D.* This is important; and I do not think that brother Hutto will claim that Barnabas conspired with Jesus or anyone else to proclaim something said by Jesus about Mohammed. *It (the prediction) has got to have been an inspiration revealed to Jesus and Barnabas himself must have been informed about it.* This is the importance of documents as we examine one like Barnabas'. Similarly, when we examine the New Testament we find many alterations. Why? Because, as we said, the original words of Jesus were spoken in Aramaic, and some of the alterations were written down in Greek. For example in John 8:11, pertaining to the woman taken in adultery, the passage has no place in the oldest manuscripts and is considered by most scholars to be a definite interpolation from some other source.

Let us now examine the expression "which is the Holy Ghost". as it is written in the New Testament, "the Comforter which is the Holy Ghost". We said, It is an interpolation, and this is further supported by the fact that no Greek scholar has suggested that either parakletos or periklutos, means Ghost or spirit, and also by its parenthetical nature. This strongly suggests that the writer or the copyist, put in parenthesis what he or his school of thought believed about the promised one. Hence it does not rhyme with the rest of the passages. And also this idea of the Holy Ghost really contradicts what is in John 16 verse 7 which reads, "Nevertheless I tell you the truth, it is expedient" i.e., it is for your advantage, "that I go away, for if I go not away the Comforter will not come to you; But if I depart I will send him unto you". Now the statements made in this verse are plain and unequivocal and form one fo the basis on which the prophecy contained in the three chapters (14, 15,

and 16) must be interpreted. They say what they mean, and the unequivocal statements are as follows: The one to come is neither with me now, nor has he ever come into the world, and as long as I am still in the world he shall not come. My departure is a condition precedent to his coming into the world.

Now the idea of the Holy Ghost also contradicts the Christian doctrine that the persons of the Trinity are inseparable and leads to manifest absurdity. As a matter of fact, this absurdity is attested to by the views of 43 Christian theologians and by the experts. You can read that in the *Commentary of the Holy Bible* edited by the Rev. J. R. Dummelow. Besides what is stated in Matt. 3:16-17 and Mk. 1:9-13 and in Lk. 3:21-23 and in John 1:32-33 and 5:30; 14:16, and Matt. 27:46; according to this doctrine the prophecies as interpreted by the Christians means that God the Son (which contains the Father and God the Holy Ghost and is inseparable from both) was promising the apostles that when he, (God the Son), went back to God (the Father already contained in him), he would pray him (God the Father) to send them God the Holy Ghost (already contained in him), and that as long as God the Son (containing God the Father and God the Holy Ghost) remained in the world it would be impossible for God the Holy Ghost (already contained in him) to come to the world. How absurd!

The indwelling Spirit of God is not really the Holy Ghost. Because this spirit or spark of the Divine is in every man and it is what is miscalled by the Christians the indwelling Spirit of Christ. Remember in John 14:16 where it says 'That he may abide with you forever'. This expression refers to the permanent nature of his teaching, and not to the duration of promised one's natural life. And this interpretation which I'm telling you now is confirmed by what the Rev. Jamieson, Faucett, and Brown who state on page 14 of their *Commentary of the Whole Bible* under the heading "Preface to the Prophets of the Restoration", and they write: "That God now reveals His will, not by direct theophany as in the first dispensation, not by inspired men as in the second, buy by the written word which liveth and abideth forever as opposed to the desultory manifestations of God and the non-continuance in life of the prophets." Accordingly and in view of the two former presentations that I gave you, the Koran is the everlasting abiding truth. This is what it means. It is not a duration of the individual. It's not the duration of the life of Mohammed on this

earth. No. It's the inspired word that God promised. He shall guard it and keep it forever for all mankind to see.

You know, according to Jesus, the advent of John the Baptist fulfilled the prophecy relating to the second coming of Elijah as in Matt. 17:10-13, *"Jesus' own advent fulfilled the prophecy relating to the coming of the Messiah. It is now pertinent to ask, Who has come in fulfillment of the prophecy relating to the advent of 'that prophet'?"* Which means who is that prophet mentioned in Deut. 18:15 who was to be raised from among the brethren of the Israelites, namely, the Ishmaelites in spite of what my brother thinks and as plainly said in verse 18 of the same chapter number 18. Of course, the identification of the prophet referred to as "that prophet" in John 1:19-21 with the prophecy of Deut. 18:15 is admitted by many Christian commentators. When Deut. 18:18 and John 16:13 are compared together and read in the light of their context, it is easy to see that the two passages relate to the same prophet who, like Moses would be a lawgiver, and one who would not say anything of his own accord, but would merely convey to the world the revelation received by him from God.

Let's read the two verses together so that we may obtain the meaning: Deut. 18:18, "I will raise them (the Israelites) up a prophet from among their brethren (the Ishmaelites) like unto thee (Moses), and I will put my words in his mouth, and he shall speak unto them all that I shall command him". Now John 16:13, "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". Of course, he would be doing violence to language who would deny that this last sentence, "He will show you things to come" points to the fact that "he, the spirit of truth" would be a prophet, especially when read in the light of the statement "for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come." **THINGS TO COME.** Here the prediction of events is regarded as one of the functions of the prophesied one upon his advent, not the "Holy Ghost". The "Holy Ghost" indeed has plainly failed to guide the disciples in producing *One* document that all Christians can follow. Look around you today: Catholics, Episcopalians, Methodists, Baptists, etc., just keep counting the innumerable denominations, sects and cults, all claiming to follow the same Bible. It is clear from what we

have said according to well-documented evidence, and the admitted discrepancies existing between the "accepted canonical gospels", the Acts of the Apostles and the Epistles; beside the fact that there are in existence nearly 4000 Greek manuscripts of the New Testament leading to a considerable variety of readings, there has been among the various sects of Christianity sharp differences in beliefs, doctrines, and practices. Therefore it cannot be denied that the "Holy Ghost" or "the indwelling Spirit of Christ", since the day of the Pentecost, has not enabled Christendom to speak with one accord on such vital matters as the production of *A BOOK* of unquestionable authority about the real teachings of Christ to serve as a guide to the whole truth. In this connection, it is interesting to read once again John 16:12-16. Instead, there were many so-called heretical schools which have flourished in the Churches and have lead to the shedding of oceans of blood.

Against the interpretations put on the prediction by the Christians, stands the one put by the Muslims to the effect that it is the Holy Prophet Mohammed that the prediction relates to. The Bible itself, in spite of the many impurities in it, presents a very specific and graphic portrait of the predicted Prophet whose prominent characteristics are: (1) He would have a universal mission, (2) he would be the seal of the prophets, and (3) he would be an Arab, and of the twelve sons of Ishmael from the line of Qaydar. According to the information given in the Old and New Testaments, this prophet would:

- i. be firm but merciful; establish a community based on justice; be a light for all nations; and be associated with Qaydar, (All based on Isaiah 42:1-11).
- ii. be a descendant of Ishmael, a "brother" to the Hebrews; fulfill the promises made to Abraham and Ishmael; serve as a blessing to all nations; establish the Arabs as a great nation; and inherit the double portion of honor and receive revelation from God. (All based on Genesis 17:20; 22:16-18 and Deuteronomy 21:15-17; 18:18)
- iii. come after Jesus' mission was ended; comfort and counsel mankind; be outstanding for his truthfulness; receive words from God; deliver "all the truth"; have a ministry of lasting effect; and glorify Jesus.

(All based on John 14:16, 17 and 16: 13, 14)

Only God Almighty could have caused all these diverse

elements necessary to come to fruition in one specific human being, Mohammed.

I thank you.

HUTTO'S THIRD SPEECH — FOURTH NIGHT

Dr. El Dareer, Ladies and Gentlemen: I'm delighted to be back before you to discuss these matters that are indeed vital to our souls and to the salvation of them.—of our souls. I'm trying to turn back to the speech that Dr. El Dareer just made and maybe a matter right before that. Earlier he had said that among many Christians there are some that still believe in one God. Well, I'm one of those. I do not believe in but one God; I do not believe in three gods. I believe that there is one God. The Bible shows very plainly that there is one God. God says emphatically some 70 times, I believe, in the Old Testament, something like the Holy ONE of Israel. So I believe in the one God, but I do not believe that there is just one person in God, nor do I believe that there are 3 gods.

Furthermore, well we will have more to say—well maybe we should just notice that right now. When he talked about—actually what he did—he talked about the absurdity of God the Son ascending to God the Father to send back God the Holy Spirit, and if my brethren had not been into it so many times with the United Pentecostals I might have been startled by that. and that's the reason that I said earlier that I'm glad that he wasn't debating a Baptist or a Methodist. I am glad that he is not debating a United Pentecostal because that would be an interesting kind of discussion. But he made the observation that when Jesus comes back and says, I have not said that which you have in your hands, that many people will still not believe it. Of course, that is ASSUMING that Jesus would do that — that he would come back and say that. But we recognize that the Bible shows very clearly and very plainly that what we have is INDEED the word of Jesus, and therefore, we have every confidence that Jesus will return and will *honor* his word and will not do away with it.

I hardly know how to deal with what I want to deal with now. After having used the booklet to say very positively and definitely that here is a booklet — the Gospel of Barnabas — that foretold very plainly 600 years, or six centuries, before

Mohammed ever came, that he would come, and even gave Mohammed's name. Yet, now Dr. El Dareer tells us that he knew all the time the author was guilty of blasphemy. I hardly know how to answer that. I hardly know — it looks like to me the best thing I could do would be to just say again, Dr. El Dareer said he knew his witness was a blasphemer. He knew the man was guilty of blasphemy. He knew that he had blasphemed the Messiah and blasphemed Mohammed. It looks like to me that Dr. El Dareer is so desperate to find some justification for Mohammed that he is even willing to take the testimony of a blasphemer instead of the testimony of an eyewitness of the resurrection of Jesus Christ. An eyewitness of Christ, a witness that to my knowledge nobody has ever even accused of being a blasphemer. And yet Dr. El Dareer said he knew it all the time.

Maybe it would be a good idea for you to read the Gospel of Barnabas and see just exactly what its fanciful idea is. It claims that the Lord was about to be crucified, but instead of doing that, the author of the Gospel of Barnabas whisks him out of a window, and puts Barnabas in his place, changed him to where he looked just like Jesus! So much so, that it fooled even Jesus' own mother, and his disciples, and all the high priests; and they carried him out, and tried him, and crucified him. All the time Judas was saying, You have the wrong man! But that is not all. Then God carried Jesus up to heaven, and a discussion took place on earth. What grief there was there! And Jesus asked God, Why have you caused such grief to my disciples? And to my mother? They really believe I am dead; they believe the Jews crucified me. Why? And then God replied, Because they had an earthly love and attachment to you, they need this punishment.

Furthermore he said because of the fact that there is going to come the report that you are the Son of God and when we get to the judgement I want it to be the Devil that's mocked and not you. But he did let the Lord come back, according to the gospel of Barnabas, he did let him come back and appear to his mother and his disciples and clear that matter up. Now does that sound like something that is a matter of fact?

What I want to say now is, he talked about the early part of it.—how early it was, and the word, and here's a matter that I want to get into—about the Greek word *periclyte*. DO WE HAVE A GREEK COPY OF THE GOSPEL OF BARNA-

BAS? I know there's an Italian copy, and I know there is a Spanish copy but if there is a Greek copy of all of that I'm not aware of it. There may be one but if there is one I'm not aware of it. But the Italian, it says "The original appears to have been written in Tuscany in thirteenth or early fourteenth century, but the existing MS is the work of a Lombardo-Venetian scribe perhaps a couple centuries later!" And Dr. El Dareer talked about how early it was! Do you know what this entitled? This is taken from the *Journal of Theological Studies* of 1905 Page 431, and it is entitled The MOHAMMEDAN Gospel of Barnabas. That's the title of the article. They say very readily that it was written by a man that was a Muslim, in order to justify what they already believe and they did it, some, what'll I say, 7 or 800 years AFTER Mohammed. And there is no proof at all that what this is has any connection at all with an apocryphal Gospel of Barnabas, nor is it in any way connected with the Epistle of Barnabas that forms a part of what some people refer to as one of the patristic writers.

We're simply saying that actually I — I hardly know how to deal with that sort of thing. Dr. El Dareer admits that his witness is a blasphemer. What would you think about a man that called a man into court and he said, I've got a fellow that I want to use as my witness to tell you that I'm not guilty of this crime. Now he's a liar, and he's a blasphemer and all of that but I want him as my witness. I believe the lawyer would say, I tell you what, you let me furnish the witnesses! No, I'm just funning about that. The point I'm making is, That's not credible testimony. That's not the kind of testimony we would bring forward when we want to prove something. The kind of testimony we want is that of dependable witnesses. I quite frankly had a lot more confidence when he said I believe the men that gave us the Koran; I believe they were honest men. Well, I'll go along with that. He believes they were honest, but here he admits this fellow is a blasphemer, and yet he used him.

Again, we have the assertion the NT is full of contradictions. It reminds me when I was going to school locally. A young man made that very statement. The Bible is full of contradictions. We said, Well, now you might be right. Name us one. Well, he said, I don't know any, but my teachers do. Well, the point I'm making is that was an assertion and that's all it was. We asked Dr. El Dareer to name us some, and he

named ONE and it's NOT one. It simply shows that faith goes along with works, if it's going to be effective with God. Faith without works is dead. It must be a faith that lives, that acts, that leads it to do what Jesus Christ said do. Therefore, Jesus is the author of eternal salvation to all them that obey him. That's why we urge you, put your faith and confidence in Jesus Christ and obey him.

He said — and here's another puzzle — he said that the word for Comforter, which is the Holy Ghose, is an interpolation. We gave you last night a quotation from as widely a recognized Greek scholar as ever lived, and he said there are no marginal readings. Hence, there is no evidence of an interpolation. This statement is from B. F. Westcott in his commentary on the book of John. Dr. El Dareer said that in some of the original manuscripts this is even in parenthesis. Now that is amazing, because the original manuscripts, didn't even have periods in it, didn't even have commas, didn't have semicolons. They didn't even have any lower case letters. It was just all run together. Of course, they could read it, and you can too once you get used to it. But the point I'm making is, the original manuscripts had NO punctuations, much less a thing like a parantheses, and if there was any that's a new one on me. I've never HEARD of such a thing. No, it wasn't in the original, as far as I've been able to learn anything about it.

Furthermore, he made some reference to the fact that this means the Koran is the everlasting, abiding truth. Let me have my chart, Jackie, in WHAT IS THE KORAN? But before we do, while you are looking for that, I want to go over this material one more time, because this is vital. By this, I believe the Bible shows, men shall live. (Chart) JESUS IS THE SON OF GOD. Jesus claimed to be. Eyewitnesses heard that claim. They watched him perform the miracles. They saw him when he died. They handled him after he was raised from the dead. They ate with him, they drank with him, and they were willing to seal that testimony with their blood. Not what they felt, not how they reasoned, but they said we have SEEN AND HEARD and on *that* basis they were willing to give their lives. That argues for their honesty to say the least of it. Yes, he claimed to be the Son of God, and God endorsed that claim.

And not only did he claim it, but he gave his life for our sins. What a wonderful display of love. Who would not want to bow in submission to one that would leave heaven with all

JESUS IS THE SON OF GOD!

EYEWITNESS TESTIMONY": 2 Pet. 1:16-19; Rev. 2:18; 1:10-12.

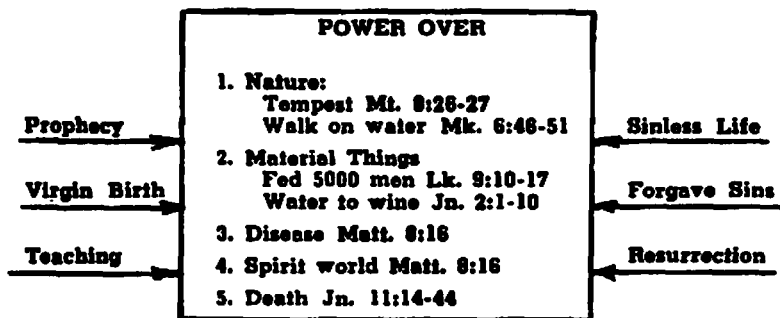
I. HE CLAIMED TO BE THE SON OF GOD

Matt. 11:27; 16:13-17; 26:63-65;

Jn. 5:19-43; 9:35-37; 10:36; Rev. 2:18

II. HE PROVED HIS CLAIM:

PROOF



JOHN 20:30-31

III. GOD ENDORSED HIS CLAIM

2 Pet. 1:16-19; Mat. 17:15; Mat. 3:16-17; Rom. 1:4

IV. THE JEWS CONDEMNED HIM TO DEATH BECAUSE HE MADE THE CLAIM.

Matthew 26:63-64

Please Tell Us: Do These Scriptures Teach That Jesus Is The Son of God?

its glory, come to the earth and suffer privation, and shame, yes, even hunger and cold, that we might have our sins forgiven (10 minutes.) That was a wonderful display of love. I wouldn't know how you would begin to think about matching it. Yet the Bible says, "God commends his own love toward us in that while we were yet weak, Christ died for the ungodly". He died for the sinner, that's you and me, if we are not Christians. And not only did he die for us, but the Bible says that he died for them that those that live — "he died for all that they that live should no longer live for themselves, but for him who for their sakes died and rose again." That's what I'd urge every man to do. Jesus died for you, therefore why don't you be, as the Bible shows, living for him. Be willing to bow in submission to his will, because we can read it authenticated by eyewitness testimony.

On the other hand, what do we have in the Koran? We (chart) we have a mixture of Paganism, Judaism, apostate—I

THE KORAN — A CONGLOMERATION

1. Of Paganism: The Ka'ba with its rites and ceremonies.
2: 142, 157; 186, 3: 97; 8: 34; 22: 26ff; 108: 3
2. Of Judaism: Confused Old Testament narratives of Joseph, Moses, etc.
3. Of Apostate Catholicism: Perversion of Jesus' Sonship 6: 101; "Trinity" 5: 119
4. Of Sensualism: Polygamy 4: 3; Easy Divorce 2: 229-232; Paradise with its "lovely maidens" 44:54, all you want to drink with no hangover 56: 18-19.

guess I should use some other word than Catholicism because really it wasn't completely in existence at the time, and of sensualism. Last night we talked about the various pagan rites, the kissing of the black stone, the circumambulation that we have around the different mountains and that sort of thing, all these *pagan* rites incorporated into the service of the true God!

Judaism—when you read the Koran just look at the confused OT narratives about Joseph, Moses, and Pharaoh, and that sort of thing. Look at the perversions in it of the Sonship of Jesus, of the so-called Trinity.

Look at the sensualism that's in it. You can have at least four wives and as many as your hand can possess of captives or slaves. Easy divorce. Exchange one wife for another. Paradise with its lovely maidens, that we talked about last night. And in paradise, I have it up here, all you want to drink with no hangovers—that's not in this world, that's in paradise, and we read it to you in 56:18-19. If I read the Koran correctly, Muslims NOW are forbidden to gamble, and they are forbidden to drink alcohol and that sort of thing, but THERE you can drink all you want and no hangovers. That's why we say that it is a mixture of paganism, Judaism, apostasy and sensualism.

But when you come to the NT of Christ you come to the PURE revelation. The pure revelation of the pure God. The pure revelation, not only of a life of holiness in this world, but a wonderful life of worship, and praise, and adoration to God throughout eternity in the world to come. It does not appeal to sensualism. It does not appeal to man's lower nature. It appeals to man's higher nature, and it urges him to crucify the sins of the flesh. And so, I say, the Koran an everlasting, abiding TRUTH? No sir. Here is what it is: a mixture of paganism, Judaism, and so on.

We also make this observation: he made the point that

Deut. 18 and John 1 go together. Now, that's a puzzle to me. I cannot figure that out. He made the argument in here the other night, that in Deut. 18 when it said in that passage, "I will raise up one FROM AMONG THY BRETHREN" that when it said "of thy brethren" that meant of the Ishmaelites and since it says "Of thy brethren" it could not be an Israelite. We showed, of course, how in a number of passages, right in the book of Deut. the words "of thy brethren" means of the Israelites. We showed, for example that when a man is a poor man of thy brethren, it is speaking of an Israelite. But when he made the argument in Deut. 18 he said I will raise them up a prophet from among their brethren like thee, he's talking about I'll raise up a prophet from the Ishmaelites. Well, over in John 1, they come to John the Baptist, and they say Art thou the Christ? and he said No. They said Art thou Elijah, and he said, No. Well, they said then, Art thou that prophet? Now you know it looks like to me that if Deut. 18 is talking about a descendant of the Ishmaelites, John would have said, Why ON EARTH are you asking ME that? I'm an Israelite! Why would they go to ISRAELITES and say, Are you that prophet when they knew all the time he was to come from the ISHMAELITES? Couldn't have. Deut. 18 could not possibly be talking about the Ishmaelites. It must be talking about the Israelites, therefore they went to John the Baptist, who WAS an Israelite, because they expected it to come from an Israelite. And so they said Are you that prophet? he said NO.

But before Christ's life on earth was over, there were those who came to recognize that he was that prophet—that Jesus the Messiah was that prophet. It may be, and I wouldn't argue the point, it may be that there were some Jews that expected that prophet to be somebody other than the Christ. I don't know. I wouldn't argue the point one way or the other, right now, but I would say in John 6, when Jesus fed 5000 men with a few loaves and fishes, when the people saw the sign which he did, they said, "This is of a truth THE prophet—and maybe the King James says That prophet—that cometh into the world", talking about the prophecies back over in Deut. 18. That's why it is that Jesus said earlier, "Do not think that I will accuse you to the Father. There is one that accuses you, even Moses on whom you set your hope, for if you believe Moses you would believe me FOR HE WROTE OF ME" Jn. 5:46. Where did Moses write of Christ? I maintain that he wrote of him in

Deut. 18:18. And so when Dr. El Dareer said that's talking about Mohammed as the other prophet, other than the Messiah, other than Elijah—not necessarily. As a matter of fact, no I want to rephrase that—not at all. It may be, when I thought of "not necessarily", it may be that some of the Jews thought that prophet would be somebody other than the Christ, but during the life of Christ they became convinced that it was talking about Him.

Again, he brings up division. Yes, there are divisions, but it is not because the Bible makes them. It's because people refuse to do what the Bible says. Just exactly like we mentioned the other night, There are numbers of divisions among Muslims. There is the Ahmadiya sect. He went so far as to say, They are not even Muslims. Well, they CLAIM to be. They claim to go by the Koran. They even put out their own translation. They claim it's an authorized version. They make the same identical claims, he does. How will I be able to decide, since I cannot read Arabic, how will I be able to decide which one of THEM is telling the truth about what it says? They have the same identical problem that we have observed already, that he tries to blame other people.

On the surface, Dr. El Dareer's closing points seem quite powerful, but when the light of truth is turned on them they vanish completely. (1) Jesus' work and teaching is for every creature in every nation (Matt. 28:18-20; Mk. 16:15-16), hence universal. (2) To HIM (not Mohammed) give all the prophets witness (Lk. 24:47; Acts 3:18). (3) There is no prophecy of an Arab prophet of the sons of Ishmael.

- i. Isaiah 42:1-11 was fulfilled in Jesus (Matt. 12:15-21) hundreds of years before Mohammed came. And as already pointed out, Mohammed was just the opposite of 42-2-3.
- ii. The promise of a prophet from among the Jews "brethren" (Deut. 18:18) was to an Israelite (so Deut. 18:17 et al show), not to an Ishmaelite; and the promise of Gen. 17:20 was fulfilled in Gen. 25:12-15 thousands of years before Mohammed. Jesus is the promised "seed" of Abraham (Gen. 22:18; Matt. 1:1; Gal. 3:16)
- iii. Jesus said to the apostles, I will send YOU the "Comforter", "Counsellor", "Advocate" (John 14,15,16). This Counsellor was to come to THEM, hence during their lifetime. Mohammed is 600 years too late to be this counsellor. All truth was given to the apostles (2. Pet. 1:3;

Gal. 1:8-9), and it is to last forever.

So I would suggest to you, that according to the Bible, there are many eyewitnesses presented us. He has not once, and I asked him point blank, or maybe it was his moderator the other night, I forget, but I asked them point blank, what about the statement that Peter was an eyewitness. Try to impugn that testimony. Try to overthrow it. Not once has it even been tried. How about the apostle Paul? He has said that Paul never saw Jesus. We gave proof positive that he did. Paul said, Have I not seen Jesus our Lord? I Cor 9:1-2. He saw him after he was raised from the dead. And just the change that took place, from this man that was a vile persecutor of the church to one that was willing to die for it, because of what he had SEEN! Not because of what he felt; not because of his opinions; not because of his Hellenistic influence, but because of what he had SEEN on the road to Damascus when the Lord appeared to him, and told him to go into the city where it would be told him what he must do to be saved. And he was willing to do it. So we are making the observation that we have EYEWITNESS testimony, and we can believe that testimony.

There has not been one effort to overthrow that testimony other than to assert without proof that there are men that do not believe it. Well, I knew that. But it will not do any good to quote them. As I say again, I'd just as soon believe Dr. El Dareer and take his testimony, because I have found him to be a very entertaining individual. I have found him very friendly, affable, just as cordial, and really I'd just as soon take his word as their word. But the fact of the business is I cannot take anybody's word except God's word, and God's word says very clearly that Jesus is the Christ the Son of God. Not only that he is the Christ the Son of God, but he died for our sins. He was raised for our justification. He reigns at God's right hand. God has exalted him to be both Lord and Christ, the Bible says. People who had seen that very crucifixion became convinced of it and they became children of God according to what is said in the 2nd chapter of the book of Acts. So we are making the observation that here is eyewitness testimony that you can believe. Not a blasphemer, not somebody even accused of it. But somebody that is credible, believable, who saw verifiable evidence and presents it without contradiction. More than 250 were alive when Paul was alive and he said, in effect, if you don't believe it, ask them. Jesus has been raised from the

dead demonstrating thereby he is not an imposter, but God's only Son and Savior of the world. Thank you very much.

NOTE

In the course of preparing the debate for printing, as I re-read some of the material by Dr. El Dareer concerning how the Koran originated, I was prompted to re-check the sources for my chart "How We Got The Koran". In view of this, I would like to make the following correction: The scholars consulted indicate that while the Othmanic Version was a compilation from what could be called "sources", they do not suggest that Othman's "committee" used the versions, etc. from Damascus, Kufa, Basra, and Hims as my chart shows. I am happy to make this correction, but do want to observe that the scholars consulted do make the other points made in the debate-text: These other versions did exist; there were variations; and there is no original of the version made under Othman's direction in existence,

-R. H.