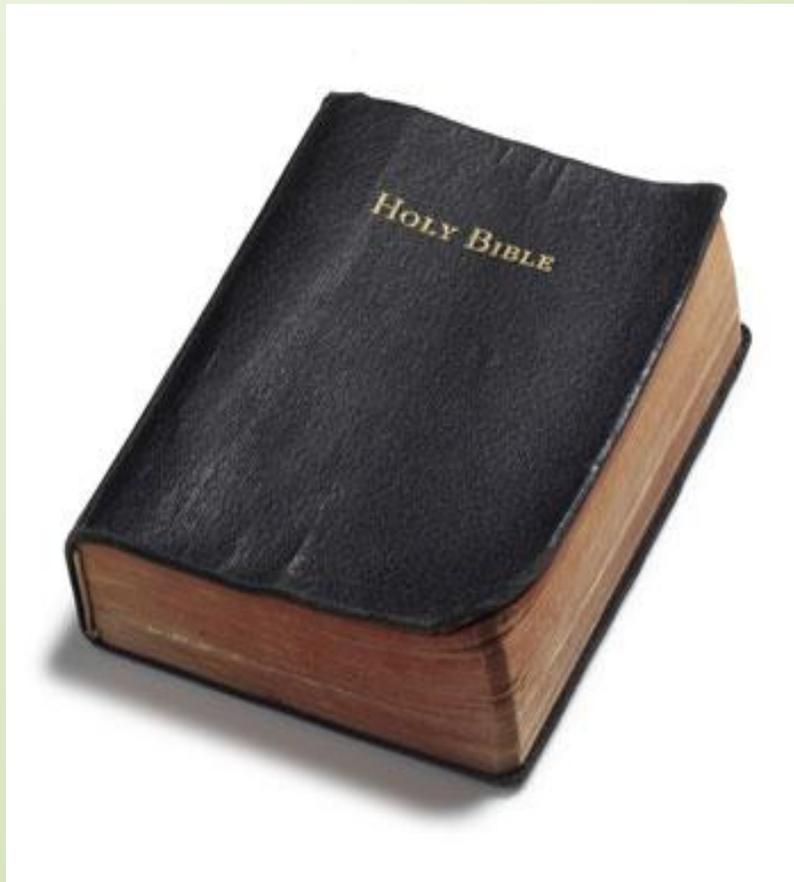


A glance at

THE TORAH AND THE BIBLE



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*In the name of Allah, the
Merciful, the Compassionate*

PREFACE

Since many faithful brothers and sisters asked me to write a summary of discussions about the Torah (the Old Testament) and the Bible—about the superstitions and contradictions that exist in them—I present this epitome so Muslims can defend their righteous beliefs when facing Christian missionaries and Jehovah’s witnesses, and to be able to show them the weak points in their Holy Books; as well as, to guide them to Islam, the true religion and its sacred book (the Holy Qur’an) which has been preserved from the storms of falsifications and contradictions and sustained its purity and sacredness over the passage of time.

This epitome includes examples of the variable myths and contradictions that exist in both, the Old Testament and the new one. Needless to mention that these two testaments are the two main trusted sources for the Christian missionaries in general and Jehovah’s witnesses in particular.

However, I would like to remind the reader that we “Muslims” believe that the two mentioned testaments were originally two heavenly

books that Allah revealed to the two holy prophets Moses and Jesus “peace be upon them”.

In addition, the Torah and the Bible were originally free from the contradictions and myths; nevertheless, they were tampered with and distorted through the passage of time by opportunists who erased some verses and added new others, which are contradicting and mythical to suit their own personal and sectarian interests.

I started this epitome by mentioning some examples of the myths and contradictions that exist in their book. Upon reading this critically and carefully, the reader will discover the reality of these facts.

Praise be to Allah, the cherisher, and sustainer of worlds.

Chapter One

MYTHS

Whoever reads both testaments and carefully examines them will find ludicrous and foolish phrases that are rejected by a healthy, sound mind. I am going to tackle only a few examples for the sake of being brief.

1) God wrestles with Jacob!

We read in the Torah that God descended from heaven, disguised as a man, and he started to wrestle with his creature and servant Jacob “the prophet”. The wrestling lasted from the beginning of the night until dawn; and God could not Jacob. Therefore, God finally rewarded him by giving Jacob the title “Israel”. Following is the exact wording in the Torah:

“Finally Jacob was left by himself. Then a an began to grapple with him until the dawn ascended. When he got to see that he had not prevailed over him, then he touched the socket of his thigh joint; And the socket of Jacob’s thigh joint got out of place during his grappling with

him. After that he said: Let me go. For the dawn has ascended. To this he said: I am not going to let you go until you first bless me, so he said to him: What is your name? to which he said: Jacob. Then he said: Your name will not longer be called Jacob but Israel, for you have contended with God and with men so that you at last prevailed. In turn Jacob inquired and said: Tell me please, your name. However he said: Why is it that you inquire for my name? With that he blessed him there. Hence Jacob called the name of the place Peni'el because to quote him, I have seen God face to face and yet my soul was delivered.

And the sun began to flash upon him as soon as he passed by Peni'el, but he was limping upon his thigh.”

(Holy Scriptures, Genesis, 32:24-31)

Based on these verses in the Torah, we conclude that God is weak, for he could not defeat Jacob his servant; Yet, Jacob prevailed upon him. This is apparent when he said in the mentioned phrase “For you have contended with God and with man so that you at last prevailed”.

Can we then believe—with the existence of these obvious myths that this is indeed the book of God and our only way to safety and

salvation?!! Would it be possible for the advanced human society to be guided to true religion with these futile, invalid myths?!!

2) Adam and Eve hide from God's face!

We read in the two testaments that God was strolling in the garden and humming under the trees. Adam and Eve hid between the trees so God could not find them and he started calling them and saying: "Where are you". To quote the wording from the Torah:

"Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day. And the man and his wife went into hiding from the face of Jehovah God between the trees of the Garden. And Jehovah God kept calling to the man and saying to him where you are?"

(Holy Scriptures, Genesis, 3:8-9)

We would like to ask Jews, Christians, and Jehovah's witnesses who believe in this book. Could it be possible for a God whom Adam and Eve "his creatures" were easily able to hide from between the trees so he can't see them, be a God for all people, well informed and acquainted

with their hidden works and secret thoughts to reward or punish them on judgment day all according to their deeds?!

3) God avenges from the serpent because it deceived Eve!

Any discerning person knows that the serpent, like all animals, have no intellect; Therefore, it does not have legitimate obligation which results in punishment and reward. Yet, the mentioned Holy book declares that God punished the snake “serpent” because it deceived Eve; Therefore, committing a sin. The punishments inflicted on it are:

- a) The serpent became the most cursed animals.
- b) The serpent must creep on her belly for ever.
- c) The serpent must eat dirt till the end of her life.
- d) God put enmity between serpents and women, and between their descendents. Women’s posterity would crush serpents’ heads while serpents’ seeds would bruise humans’ heels.

The followings are the stated verses in the Torah:

“And Jehovah God proceeded to say to the serpent: Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel.”

(Holy Scriptures, Genesis, 3:14-15)

Based on these ridiculous statements, not only did God punish that particular serpent, but imposed the punishment upon each serpent on Earth for that one serpent’s sin. Not only did God do that, but he also punished all women in the world by putting enmity between them and the serpents!

Now, is it possible for a wise person to believe that this book is the path to eternal happiness and deliverance?!

4) God punishes the woman for Eve’s sin!

There is no doubt that each person is responsible for his/her own deeds, and no sin will carry the burden of another sin. Still, we read in the Torah

that Eve's sin (eating from the forbidden tree) has caused punishment and agony to every woman. That as a result of Eve's sin God tortured the woman by inflicting pain upon her during deliver and through man's domination and control over her. This punishment (i.e. pain during delivery) is suffered by none but all women equally.

We read in the Genesis:

"To the woman he said: I shall greatly increase the pain of your pregnancy, in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you."

(Holy Scriptures, Genesis, 3:16)

5) God creates the woman from the man's rib!

One of the myths in both testaments is that God cut open Adam's chest, while he was sleeping, took out one of his ribs and made it into a woman.

"Hence Jehovah God had a deep sleep fall upon the man, and while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man."

(Holy Scriptures, Genesis, 2:21-22)

6) God lies!!!

One of the most hideous fabrications that exist in both testaments is to falsely accuse God of lying. (Glory, perfection and majesty to God! He is free from the things they ascribe to him.)

Certainly, we Muslims believe that God is wise, most knowledgeable, truthful, just and the comprehensive of all perfect qualities, far above any defects or imperfections and God would never commit the sin of lying or deceit, that are the key to all evil.

Yet, the book, which is called the Holy book to Jews and Christians, ascribed lying to God!! "Glory be to him." It is written:

"Now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So, it began to say to the woman: Is it really so that God said you must not eat from every tree of the garden?"

At this the woman said to the serpent: Of the fruit of the trees of the garden we may eat. But as for [eating] of the fruit of the tree that is in the middle of the garden, God has said: You must not eat from it, no. You

must not touch it that you do not die. At this the serpent said to the woman: You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad.

Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterwards she gave some also to her husband when with her and he began eating it. Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.”

(Holy Scriptures, Genesis, 3:1-7)

Based on these absurd and foolish phrases, God used to say to Adam and Eve you will die the day you eat from the forbidden tree; As declared in the Holy Scripture, Genesis, 2:16-17 where it states that: *“God the Lord ordered Adam saying: You can eat from all the trees in the garden except from the tree of knowing Good and Bad. Do not eat from it, because you will die the day you eat from it.”*

This phrase could be nothing but lies, for Adam and Eve did eat from the tree and did not die, rather their perception increased and they realized they were naked.

This is the book that Jews, Christians, and Jehovah's witnesses believe will guide the people to the truth and certainty and that there is no deliverance except by following it and believing in it!

We ask them—Jews, Christians, and Jehovah's witnesses, with the actuality of all these ugly fabrications in the mentioned book, Is it possible that this book is a book of God? Might the book that accuses God of lying be the way to truth and everlasting happiness?!

No, never. Far be it from the truth, that this book which was manufactured by people who believed that God is a liar, while the serpent was telling the truth, be a guide to all people.

Evidently, we conceive what we mentioned before, that the Torah and the Bible were originally safe from myths and falsity, but subsequently were falsified by opportunists. As a result, some original verses were erased and several lies and fabrications were added to satisfy their own interests, or for sectarian purposes.

At any rate, we can not accept any phrase from both testaments as God's words in our time. For when proven that chance and transformation did occur in both of them—we can clearly deduce that from this epitome—, then all the phrases carry the same possibility of being altered or omitted leaving us with no choice but to disregard them as unreliable.

Equally this book is not worthy of being a guide to deliverance or a doctrine for life and eternal happiness.

Chapter Two

Contradictions in the Bible and the Torah

There are many sources of contradictions in both testaments; However, I am going to mention only a few of them.

1)

One of the obvious contradictions in the Bible and the Torah is the disagreement on whether God is one or more than one.

Some statements declare that God is only one and has no partners; however, other statements point out that the God of the universe is more than one but rather three, the Father, the Son (Jesus), and the Holy Spirit. The followings are illustrations of the two kinds of the statements:

- i. *“Listen O Israel: Jehovah our God is one Jehovah”* (Holy Scriptures, Deuteronomy, 6:4).

“To the end that all the peoples of the earth may know that Jehovah is the (true) God. There is no other.” (Holy Scriptures, 1-King, 8:60).

“I am Jehovah, and there is no one else with the exception of me there is no God.” (Holy Scriptures, Isaiah, 45:5-18)

All the above statements point out there is but one God, and have no partners.

- ii. On the other had, there are plenty of other verses in both scriptures that completely contradict with the previous verses; Stating that God is more than one and that Jesus is also God and Lord. For example:

- a. In the Bible of John, Thomas speaks to Jesus and addresses him as : *“My Lord and My God”* without Jesus objection.

“In answer Thomas said to him (Jesus): My Lord and My God.”
(Holy Scriptures, John, 20:28)

So, we see that Thomas—in the above verse— calls Jesus by “God and Lord” .

- b. Kareem Khashow the Christian missionary, in his book “Beware of Jehovah’s witnesses, page 6” used as evidence to proof the

Lordship of Christ: The apostle Paul declared the Lordship of Christ and its relation with his second appearance when he said: *“As we wait for the blessed day we hope for, when the glory of our great God and saviors Jesus Christ will appear”* (Good News, presented by Canadian Bible Society, Titus, 2:13).

- c. Again, in the same book, Kareem Khashow used chapter one verse eight as evidence when he stated that: God the father witnessed and stated the holiness and Lordship of Christ in the letter to the Hebrews.

“About the son, however, God said: Your kingdom, O God, will last forever and ever!” (Good News, presented by Canadian Bible Society, the letter to the Hebrews, 1:8)

There is no doubt that these phrases declared the holiness of Christ and his Lordship. They clearly indicate—according to the writers of the Bible—that God is more than one. Whereas, the phrases mentioned earlier explain that God is one and no more than one. These contradictions are obvious in both testaments; Hence, resulting in many problems and various

conflicts in Christian beliefs and in their faith. One of the problems to Christians is the movement of Jehovah's witnesses.

Jehovah's witnesses who chose the first group of phrases which states that God is only one; and ignored the second group of phrases they disagree with. That is why we see the big strife in their belief still proceeding between Jehovah's witnesses on one hand and the rest of the Christians on the other. (See Kareem Khashow's book "Beware of Jehovah's witnesses".)

The main reason for this on going war is the obvious contradictions in the two testaments—as we illustrated—and there is no reasonable solution for this. Undoubtedly, the human mind can never accept the fact of existence of two Gods, and the actuality of several Gods at the same time!

2)

One of the obvious contradictions in the Torah and the Bible is whether Jesus is the Son of God or the Son of Man.

There are several phrases and statements in the Bible—as known to Christians—declare that Jesus Christ is the Son of God; For example, in the book of John it is stated: "*But these have been written down that you*

may believe that Jesus is the Christ the Son of God". (Holy Scriptures, John, 20:31)

This verse shows that Jesus is the Son of God and not the Son of Man, but the following verses prove to the contrary and that Jesus is the Son of Man and not the Son of God.

- a. In the book of Luke and in discussing the resurrection of Christ it is stated: "*You also keep ready, because at an hour that you do not think likely the Son of Man is coming*". (Holy Scriptures, Luke, 12:40)

- b. In the book of Matthew it is stated: "*When the Son of man arrives in his glory, and all the angels with him*". (Holy Scriptures, Matthew, 25:31)

We have observed strange contrast between both groups in the two testaments; one indicates that Jesus Christ is the Son of Man, while the other declares that he is the Son of God!!!

3)

One of the obvious contradictions in both testaments is the difference on whether another one called the eternal father—other than God—exists or not?!

Some verses state that God is the only eternal father and it is forbidden to call another one with that name. In the book of Matthew it is stated: *“Moreover do not call anyone you father on earth, for one is you father, the heavenly one”*. (Holy Scriptures, Matthew, 23:9)

This verse clearly states that it is not allowed to call any person the eternal father, except God. Yet, the Holy book titles another person the “Eternal father”, hence, contradicting the previous verse. In the book of Isaiah it is written:

“For there has been a child born to us. There has been a son given to us and there princely rule will come to be upon his shoulder, and his name will be called Wonderful Peace.” (Holy Scripture, Isaiah, 9:6)

The obvious contradictions between the above two statements cannot be justified, nor can it be accepted by impartial thinking.

One of the obvious contradictions in the Torah and the Bible is the difference on whether God could be seen and witnessed or cannot be? Again, some verses state that God could not be seen and no one has ever seen him.

In the book of John it is stated: *“No one has ever seen God.”* (Good news, presented by Canadian Bible Society, John, 1:18)

This verse clearly states that no body has ever seen God, in contrast other verses claim that God has speared physically; and the angels saw him. Or, he was strolling in the garden and humming. Examine the following two statements from the Torah and the Bible:

- a. *“Indeed the sacred secret of this godly devotion is admittedly great: He was made manifest in flesh, was declared righteous in spirit, appeared to angels”.* (Holy Scriptures, 1-Timothy, 3:16)

- b. *“Later they heard the voice of Jehovah God walking in the garden.”* (Holy Scriptures, Genesis, 3:8)

The above two statements clearly declare that God manifested in flesh and the angels saw him, or He was strolling in the Garden at Adam and Eve.

Undoubtedly, these two statements are in obvious contrast with the book of John, verse 18, chapter 1, which declares that no one has ever seen God.

We have perceived that this contradiction—like all others—is absolutely strange, that no reasonable person can believe or accept these variances in the statements of both testaments.

Nonetheless, whoever examines both testaments will acknowledge the fact that these contradictions are not justified, and can not be solved reasonable.

Chapter Three

Verses against essence of religions

1)

“Later Lot went up from Zo’ar and began dwelling in the mountainous region, and his two daughters along with him, because he got afraid of dwelling in Zo’ar. So he began dwelling in a cave, he and his two daughters. And the firstborn proceeded to say to the younger woman: ‘Our father is old and there is not a man in the land to have relations with us according to the way of the whole earth. Come, let us give our father wine to drink and let us lie down with him and preserve offspring from our father’.

So they kept giving their father wine to drink during that night; then the firstborn went there, but he did not know when she lay down and when she got up. And it came about on the next day that the firstborn then said to the younger: ‘Here I lay down with my father last night. Let us give him wine to drink tonight also. Then you go in, lie down with him, and let us preserve offspring from our father’. So they repeatedly gave their father wine to drink during that night also; then the younger got up and lay down with him, but he did not know when she lay down and

when she got up. And both the daughters of Lot became pregnant from their father. In time the firstborn became mother to a son and called his name Moab, to this day. As for the younger, she too gave birth to a son and then called his name Ben-an'ni, He is the father of the sons of Am'mon, to this day."

(Holy Scriptures, Genesis, 19:30-38)

2)

"Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them, then the sons of the [true] God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose. After that Jehovah said: 'My spirit shall not act to ward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years.'

The Neph'i-lim proved to be in the dearth in those days, and also after that, when the sons of the [true] God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame.

(Holy Scriptures, Genesis, 6:1-4)

3)

“And it came about at the time of evening that David proceeded to rise from his bed and walk about on the rooftop of the king’s house: and from the rooftop he caught sight of a woman bathing herself, and the woman was very good in appearance. Then David sent and inquired about the woman and someone said: ‘Is this not Bath-she’ba the daughter of E-li’am the wife of Uri’ah the Hit’tite?’ After that David sent messengers that he might take her. So she came in to him and he lay down with her, while she was sanctifying herself from her uncleanness. Later she returned to her house.

And the woman became pregnant. Consequently she sent and told David and said: ‘I am pregnant.’ At this David sent to Jo’ab, saying: ‘Send to me U-ri’ah the Hit’tite.’ So Jo’ab sent U-ri’ah to David. When U-ri’ah came to him, David began to ask how Jo’ab was getting along and how the people were getting along and how the war was getting along. Finally David said to U-ri’ah: ‘Go down to your house and bathe your feet.’ Accordingly u-ri’ah went out from the king’s house, and the king’s courtesy gift went out following him. However, U-ri’ah lay down at the entrance of the king’s house with all the other servants of his lord, and

he did not go down to his own house. So they told David, saying: 'U-ri'ah did not go down to his own house.' Upon that David said to U-ri'ah: 'It is from a journey that you have come in, is it not? Why have you not gone down to your own house?' at this U-ri'ah said to David: 'The Ark and Israel and Judah are dwelling in booths, and my lord Jo'ab and the servants of my lord are camping on the face of the field, and I—shall I go into my own house to eat and drink and to lie down with my wife? As you are living and as your soul is living, I shall not do this thing!'

Then David said to U-ri'ah: 'Dwell here also today and tomorrow I shall send you away.' Therefore U-ri'ah kept dwelling in Jerusalem on that day and the day following. Further, David called him that he might eat before him and drink. So he got him drunk. Nevertheless, he went out in the evening to lie down on his bed with the servants of his lord, and to his own house he did not go down. And it came about in the morning that David proceeded to write a letter to Jo'ab and send it by the hand of U-ri'ah. So he wrote in the letter, saying: 'Put U-ri'ah in front of the heaviest battle charges, and You men must retreat from behind him and he must be struck down and die.'

And it came about that while Jo'ab was keeping guard over the city he kept U-ri'ah put in the place where he knew that there were valiant men. When the men of the city came on out and went fighting against Jo'ab, then some of the people the servants of David, fell and U-ri'ah,

the Hit'tite also died. Jo'ab now sent that he might report to David all the matters of the war. And he went on the command the messenger, saying: 'As soon as you finish speaking to the king about all the matters of the war, then it must occur that if the rage of the king comes up and he does say to you, 'Why did You have to go so near to the city to fight? Did You men not know that they would shoot from on top of the wall? Who was it that struck down A-bim'e-lech the son of Je-rub'be-sheth? Was it not a woman that pitched an upper millstone upon him from on top of the wall so that he died at The'bez? Why did You men have to go so close to the wall?' you must also say, 'Your servant U-ri'ah the Hit'tite died too.'"

So the messenger went and came and told David all about which Jo'ab had sent him. And the messenger went on to say to David: 'The men proved superior to us, so that they came out against us into the field; but we kept pressing them right up to the entrance of the gate. And the shooters kept shooting at your servants from on top of the wall, so that some of the servants of the king died; and your servant U-ri'ah the Hit'tite also did.' And the wife of U-ri'ah got to hear that U-ri'ah her husband had died, and she began to wail over her owner. When the mourning period was past, David immediately sent and took her home to his house, and she came to be his wife. In time she bore to him a son, but the thing that David had done appeared bad in the eyes of Jehovah.

And Jehovah proceeded to send Nathan to David. So he came in to him and said to him: 'There were two men that happened to be in one city, the one rich and the other of little means. The rich man happened to have very many sheep and cattle; but the man of little means had nothing but one female lamb, a small one, that he had bought. And he was preserving it alive, and it was growing up with him and with his sons, all together. From his morsel it would eat, and from his cup it would drink, and in his bosom it would lie, and it came to be as a daughter to him. After a while a visitor came to the rich man, but he spared taking some from his own sheep and his own cattle to get such ready for the traveler that had come in to him. So he took the female lamb of the man of little means and got it read for the man that had come in to him.'

At this David's anger grew very hot against the man, so that he said to Nathan: 'As Jehovah is living, the man doing this deserves to die! And for the female lamb he should make compensation with four as a consequence of the fact that he has done this thing and because he did not have compassion.'

Then Nathan said to David: 'You yourself are the man! This is what Jehovah the God of Israel has said, 'I myself anointed you as king over Israel, and I myself delivered you out of the hand of Saul. And I was willing to give you the house of your lord and the wives of your lord into your bosom, and to give you the house of Israel and of Judah. And if it

were not enough, I was willing to add to you things like these as well as other things. Why did you despise the word of Jehovah by doing what is bad in his eyes? U-ri'ah the Hit'tite you struck down with the sword, and his wife you took as your wife, and him you killed by the sword of the sons of Am'mon. and now a sword will not depart from your own house to time indefinite, as a consequence of the fact that you despised me, so that you took the wife of U-ri'ah the Hit'tite to become your wife.' This is what Jehovah has said, 'Here I am raising up against you calamity out of your own house; and I will take your wives under your own eyes and give them to your fellowman, and he will certainly lie down with your wives under the eyes of this sun. whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun.'"

David now said to Nathan: 'I have sinned against Jehovah.' At this Nathan said to David: 'Jehovah, in turn, does let your sin pass by. You will not die. Notwithstanding this, because you have unquestionably treated Jehovah with disrespect by this thing, also the son himself, just born to you, will positively die.'

Then Nathan went to his own house.

And Jehovah proceeded to deal a blow to the child that the wife of U-ri'ah had borne to David so that it took sick. And David began to seek the [true] God in behalf of the boy, and David went on a strict fast and

came in and spent the night and lay down on the earth. So the older men of his house stood up over him to raise him up from the earth, but he did not consent and did not take bread in company with them. And it came about on the seventh day that the child gradually died. And the servants of David were afraid to tell him that the child had died; for they said: 'Look! While the child continued alive we did speak to him, and he did not listen to our voice; so how can we say to him, 'The child has died?' Then he will certainly do something bad.'

When David got to see that his servants were whispering together, David began to discern that the child had died. So David said to his servants: 'Has the child died?' To this they said: 'He has died.' Then David got up from the earth and washed and rubbed himself with oil and changed his mantles and came to the house of Jehovah and prostrated himself; after which he came into his own house and asked, and they promptly set bread before him and he began to eat. Consequently his servants said to him: 'What does this thing mean that you have done? For the sake of the child while alive you fasted and kept weeping and just as soon as the child had died you got up and began to eat bread.' To this he said: 'While the child was yet alive I did fast and I kept weeping, because I said to myself, 'Who is there knowing whether Jehovah may show me favor, and the child will certainly live?' Now that

he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but, as for him, he will not return to me.'

And David began to comfort Bath-she'ba his wife. Further, he came in to her and lay down with her. In time she bore a son, and his name came to be called Sol'o-mon. and Jehovah himself did love him. So he sent by means of Nathan the prophet and called his name Jed-i-di'ah, for the sake of Jehovah."

(Holy Scriptures, 2Samuel, 11: 2 to 12: 25)

Conclusion

After thorough examination in both testaments, we conclude from the contradictory statements that exist in the Bible and the Torah—regardless they were originally revealed from God—but throughout the ages were falsified and altered by opportunists.

These alterations can be made certain after examining the contradictory verses and the ridiculous statements.

Indisputably, God is wise, most knowing and acquainted with all things, and it is certain that God can not speak with obvious lies and foolish words.

Since we have proved that alterations in both testaments has indeed occurred, this will lead us to question the authenticity of each verse, because every verse in both testaments carries the possibility of being falsified, or at least being tampered with.

Ultimately, a book like this can not be trusted to guide the human society, nor can it be relied upon to guide the people to eternal happiness and salvation.