

HADIA TAJIKs GUD

Dag Jørgen Høgetveit; mars 2015

Justiskomiteéns leder, Hadia Tajik, taler (i debatt med justisstatsråden 26. februar<sup>1</sup>,) om mennesker som tror at "Gud" tillater halshugging m.v. Hun registreres annetsteds promotere lesning av Koranen.

Det er knapt noen som tror at Gud foreskriver de troende halshugge m.v. anderledes-troende.<sup>2</sup>

Hadia Tajiks gud gjør. "The unbelievers are your sworn enemies", skriver Tajiks anbefalte i N.J. Dawoods oversettelse<sup>3</sup> (4,101).

"Why are you thus divided concerning the hypocrites..." "Do not befriend them until they have fled their homes for the cause of Allah. If they desert you, seize them and put them to death wherever you find them." (4,88-89)

"Tell the unbelievers that if they mend their ways their past shall be forgiven; but if ..." "Make war on them until idolatry is no more and Allah's religion reigns supreme." (8,38-39)<sup>4</sup> (Utførelsen av Herren Jesu Kristi Guds Sønnis misjonsbefaling (Matt.28,18-20) er beskrevet i Det Nye Testaments 5. bok, Apostlenes Gjerninger.) "When the sacred months are over slay the idolaters wherever you find them. Arrest them, besiege them, and lie in ambush everywhere for them. If they repent and take to prayer and pay the alms-tax, let them go their way. Allah is forgiving and merciful." (9,5)

I "The Spoils", "Hærfanget", den ovenfor siterte sure 8 relatert til "the Battle of Badr, AD 624", opplyses også at "Allah revealed His will to the angels, saying: 'I shall be with you. Give courage to the believers. I shall cast terror into the hearts of the infidels. Strike off their heads, maim them in every limb!'

Thus We punished them because they defied Allah and His apostle. He that defies Allah and His apostle shall be sternly punished. We said unto them: 'Feel Our scourge. Hell-fire awaits the unbelievers.'" (8,12-13 (ca.)) ("Strike off their heads, maim them in every limb"; "Gi dem et slag over nakken, og slå dem over deres fingre", skriver tilrettelegger Einar Berg.)

"I shall cast terror into the hearts of the infidels"; forehavendet synes stadig aktuelt.

"Those that make war against Allah and His apostle and spread disorders in the land shall be put to death or crucified or have their hands and feet cut off on alternate sides, or be banished from the country." (5,33) (Og 5,38: "As for the man or woman who is guilty of theft, cut off their hands to punish them for their crimes. That is the punishment enjoined by Allah.")

"Så lenge profeten Muhammed opphold seg i Mekka, konsentrerte han seg om bønn og meditasjon. Derfor handler også Koranens åpenbaringer fra denne tiden om fred og samarbeid med andre. Men i Medina utviklet Muhammed seg til en militær leder og etter hvert en erobrere. Derfor dreier også åpenbaringene fra tiden i Medina seg om militærmakt, invasjon og erobring i islams navn (jihad).

Hele 60 prosent av versene i Koranen handler om jihad",<sup>5</sup> skriver fhv. imam og professor i muhammedansk historie, Al-Azhar-universitetet i Kairo, Mark A. Gabriel;<sup>6</sup> "Islams historie, som var mitt spesialfelt, kunne bare karakteriseres som en elv av blød."<sup>7</sup>

"Jeg visste at det jeg forkynte i moskeen og underviste ved Al-Azhar, ikke var i overensstemmelse med det jeg hadde lest i Koranen, en bok jeg hadde kunnet utenat i sin helhet fra jeg var 12 år gammel. Det som gjorde meg mest forvirret, var at jeg ble pålagt å forkynde og undervise en islamsk lære som la vekt på kjærlighet, godhet og tilgivelse. På samme tid sprenget islamister kirker og drepte kristne, og disse folkene hevdet at de praktiserte det sanne islam." "Mange ganger forsøkte jeg å rettferdiggjøre den utgaven av islam som jeg praktiserte, ved å si til meg selv: Du er ikke helt på villspor. Det er tross alt vers i Koranen som taler om kjærlighet, fred, tilgivelse og medlidenhet. Du trenger bare å overse de delene som handler om jihad og drap på ikke-muslimer."<sup>8</sup>

"If We abrogate any verse or cause it to be forgotten We will replace it by a better one or one similar. Do you not know that Allah has power over all things?" (2,106)

"Dette verset sier at Allah kan avskaffe deler av Koranen. Det engelske ordet "abrogate" som er benyttet i "The Noble Quran" betyr "å oppheve, avskaffe ved en myndighetshandling", "å betrakte som ikke-eksisterende" eller "å gjøre ugyldig". Disse vers som er "avskaffet" erstattes av vers som er "bedre" eller "som er tilsvarende".

Den praktiske anvendelse av dette prinsippet er at når to vers i Koranen motsier hverandre, overstyrer den nyere åpenbaringen den foregående. Den nye opphever rett og slett den gamle.

I Koranen kan du fremdeles lese at "det er ingen tvang i religion", men de ordene har ingen autoritet lenger."

"Dette prinsippet kalles på arabisk nasikh. Det betyr at Allah ledet Muhammed med en gradvis åpenbaring. Nasikh er stort sett godtatt innen islam." "Problemet blir selvsagt at hvis du ikke godtar prinsippet om nasikh, hvordan skal du da tolke Koranen? Skal du bare plukke ut de versene du liker best? Og hva skal du gjøre med Muhammeds eksempel? Han gjorde mye mer enn bare å forkynne i Mekka. Han dro til Medina og erklærte krig mot de vantro. Skal du bare følge halve eksemplet hans?

Hvis noen forneker Allahs gradvise og vedvarende åpenbaring til Muhammed, forneker de selve islam. Noen muslimer som ikke har så mye greie på troen sin, forstår nok ikke nasikh helt ut, men det er like fullt et grunnleggende prinsipp i islam."<sup>9,10</sup>

"Elsk eders fiender", sier Herren Jesus Kristus Guds Sønn (Matt.5,44). Hadia Tajiks gud har ingen sønn.

"'I am the servant of Allah. He has given me the Gospel and ordained me a prophet... He has exhorted me to honour my mother and has purged me of vanity and wickedness...'"

"Such was Jesus, the son of Mary. That is the whole truth, which they are unwilling to accept. Allah forbid that He Himslef should beget a son!" (19,29-36 (ca.)) "Those who say: 'The Lord of Mercy has begotten a son,' preach a monstrous falsehood, at which the very heavens might crack, the earth break asunder, and the mountains crumble to dust. That they should ascribe a son to the Merciful, when it does not become Him to beget one!" (19,88) "The Messiah, the son of Mary, was no more than an apostle: other apostles passed away before him." (5,75)

"Fight against such of those to whom the Scriptures were given as believe neither in Allah nor ... do not embrace the true faith, until they pay tribute out of hand and are utterly subdued." (9,29)<sup>11</sup>

"... the Gospel", Evangeliet. Evangeliet er også "ordet om korset"; "Kristus har ... utsendt mig ... for å forkynne evangeliet ... ordet

om korset er vel en dårskap for dem som går fortaapt, men for oss som blir frelst, er det en Guds kraft... vi forkynner Kristus korsfestet, for jøder et anstøt og for hedninger en dårskap". (1.Kor.1;17-18.23)

Hadia Tajiks gud har intet evangelium; "They declared: 'We have put to death the Messiah Jesus the son of Mary, the apostle of Allah.' They did not kill him, nor did they crucify him". (4,156)

"Frem til dommedag kan en muslim aldri være sikker på om Allah vil finne behag i ham",<sup>12</sup> men Muhammed lot "vite at hvis de døde i kamp, ville de gå rett til paradiset."<sup>13</sup> "Those that have embraced the faith and fled their homes and fought for Allah's cause with their wealth and their persons are held in higher regard by Allah. It is they who shall triumph. Their Lord has promised them joy and mercy, and gardens of eternal bliss where they shall dwell for ever." (9,21 (ca.))

"There shall flow in it rivers of unpolluted water, and rivers of milk for ever fresh; rivers of delectable wine and rivers of clearest honey." (47,15)

"They shall dwell with bashful virgins whom neither man nor jinnee will have touched before. Which of your Lord's blessings would you deny?

Virgins as fair as corals and rubies. Which of your Lord's blessings would you deny?

Shall the reward of goodness be anything but good? Which of your Lord's blessings would you deny?

And beside these there shall be two other gardens..."

"In each there shall be virgins chaste and fair. Which ...

Dark-eyed virgins sheltered in their tents (which of ...) whom neither man nor jinnee will have touched before. Which of your Lord's blessings would you deny?...

Blessed be the name of your Lord, the Lord of majesty and glory!" (55)

"Let those who would exchange the life of this world for the hereafter, fight for the cause of Allah; whether they die or conquer, We shall richly reward them." (4,74)

"Vestlige media har fleipet med muslimsk forståelse av paradiset (himelen) - menn som kan nyte jomfruer, drikke og andre ting - men det er langt viktigere å være klar over at å dø i jihad er den eneste måten muslimer er sikret adgang til paradiset. Det er derfor vi ser at

muslimer forlater sitt land for å slåss i hellig krig langt borte. Motivet er religiøst, noe som er langt farligere enn politisk motivering."<sup>14</sup>

"Jeg er veien og sannheten og livet; ingen kommer til Faderen uten ved mig", sier Herren Jesus Kristus (Joh.14,6). Den korsfestede og opstandne Herre og frelser sier ved samme apostel "Hvem er løgneren uten den som nekter at Jesus er Kristus? ...Hver den som nekter Sønnen, har heller ikke Faderen; den som bekjenner Sønnen, har og Faderen." (1.Joh.2,22-23) "Den som har Sønnen, han har livet; den som ikke har Guds Sønn, han har ikke livet." (5,12) "Og det er ikke frelse i nogen annen; for det er heller ikke noget annet navn under himmelen, gitt blandt mennesker, ved hvilket vi skal bli frelst." (Ap. gj.4,12)

"Be courteous when you argue with the People of the Book... Say: 'We believe in that which is revealed to us and which was revealed to you. Our God and your God is one.'"(29,46) (Egtl. "Vår Ilah og deres Ilah".) Og Hadia Tajik velger tilsvarende å benevne muhammedanismens guddom "Gud".

Men Bokens Gud, Bibelens Gud, "Herre, vår Gud, vårt Noregs Gud", er ikke kompatibel med Koranens, med Hadia Tajiks gud.

Det finnes betydelig problematisk at lederen for Norges stortings justis-komit  har sin grunnreferanse i Koranen samt promoterer den stadig aktuelle terrorismens grunnbok.

Om du lite kjenner Guds Ord, Bibelen, og gjerne enda mindre Koranen, s  tenk deg dog om; hvor i verden  nsket du bo?

Det henvises til D.J. H getveit, "Hvis du m tte pakke og reise ... - Hvilket annetland ville du helst oppfostre dine barn i?", kommentar-avisa.no , februar 2015. Men for herv rende, se NOTE 15.

"La dette sinn v re i eder, som og var i Kristus Jesus, han som, da han var i Guds skikkelse, ikke aktet det for et rov   v re Gud lik, men av sig selv gav avkall p  det og tok en tjeners skikkelse p  sig, idet han kom i menneskers lignelse, og da han i sin ferd var funnet

som et menneske, fornødret han sig selv, så han blev lydlig inntil døden, ja korsets død. Derfor har og Gud høit ophøiet ham og gitt ham det navn som er over alt navn, så at i Jesu navn skal hvert kne bøie sig, deres som er i himmelen og på jorden og under jorden, og hver tunge bekjenne at Jesus Kristus er Herre, til Gud Faders ære." (Fil.2.5-11)

"Herre! Du har vært oss en bolig fra slekt til slekt. Før fjellene blev til, og du skapte jorden og jorderike, ja fra evighet til evighet er du, Gud." (Salme 90,1-2)

#### REFERANSER OG NOTER

1. Politisk Kvarter, NRK P2.
2. "There are no Christians, as far as I know, blowing up buildings. I am not aware of any Christian suicide bombers. I am not aware of any major Christian denomination that believes the penalty for apostasy is death. I have mixed feelings about the decline of Christianity, in so far as Christianity might be a bulwark against something worse." (Richard Dawkins; i Gledhill,R.; Scandal and schism leave Christians praying for a 'new Reformation'; The Times (UK), 2. apr. 2010; i Wieland (note 15) p.318.)
3. The Koran, transl. by N.J. Dawood 1956; 4. rev.er. 1974; repr. 1978 (Penguin Books).
4. "Vi skal imidlertid være klar over at de engelske (og norske) oversettelsene noen ganger ikke gjengir nøyaktig den arabiske teksten, særlig der den virker provoserende eller støtende på Vestens mennesker.  
Jeg skal gi et eksempel på hva jeg snakker om. Teksten i sure 8:39 er svært sentral for dem som forkaster Koranen, men den følgende oversettelsen er forholdsvis vag. "Og bekjemp dem inntil det ikke lenger er opprør eller forfølgelse, og religionen bare er for Allah, og det hersker rettferdighet og tro på Allah overalt."" (Abdullah Yusef Ali's oversettelse, til norsk ved forlaget.) "The Noble Quran er mer direkte: "Bekjemp dem til det ikke lenger finnes noe Fitnah (vantro og polyteisme), det vil si tilbedelse av andre enn Allah) og all religion (tilbedelse) er rettet kun mot Allah ((i hele verden))."" ("((")"=hakeparentes.) (Gabriel,M.A.; Islam og terrorisme; Prokla-Media 2003; s.15-6.)
5. Ib. s.56.
6. Forlaget skriver "tidligere professor i islamsk historie ved Al-Azhar". Gabriel oppgir (isenerer bok) doktorgrad "i islams historie og kultur".
7. Gabriel (ref.4) s.25.
8. Ib. s.22-4.
9. Gabriel,M.A.; Islam og jødene - Kampen som ikke er over; Prokla-Media 2004; s.73-6.

10. "Vestlige journalister som ønsket å trenge inn i al-Qaidas tenkemåte, støttet med en gang på profetskikkelsen og hans stat i Medina slik beretningen om den var overlevert til seinere generasjoner. For meg ble det åpenbart at skulle man forstå dagens terrorister, måtte man vite hva de snakket om i sine ideologiske skrifter. Det ble nå like viktig å gjøre seg kjent med Muhammed-litteraturen og Koranen som det i kommunismens epoke hadde vært å sette seg inn i Karl Marx' skrifter hvis man ønsket å forstå henholdsvis islamisters og kommunisters tankegang.

Uvitenheten om islam i Vesten, inkludert i Norge, var påfallende stor... kunnskapen om islamismen og ikke minst om hvordan dens utøvere oppfattet sine historiske forbilder, forbausende lav. Da jeg selv publiserte artikler om temaet i Aftenposten i kjølvannet av 11. september og karikaturkrisen, fikk jeg klare vitensbyrd om dette. Mest overraskende var det at mange muslimer i Norge skrev til meg og fortalte at heller ikke de visste noe som helst om det Muhammed-bildet de tidligste arabiske historikerne hadde tegnet." (Tjønn,H.; Muhammed - slik samtiden så ham; Dreyer 2011; s.16-7.)

Og det kan tilføyes at før islam ... var ... Den arabiske ørken... ikke ... land med klare nasjonale grenser... Den eneste autoriteten var den som stammelederen hadde".

"Noe av det som sterkest kjennetegnet arabere på Muhammeds tid, var at de gikk til ytterligheter i alle ting ... De godtok intet mangfold, ingen forskjellighet eller noen annen tro." "En av ... poetene beskrev ... ekstremismen slik: "Vi er et folk der det ikke finnes middelveier, og toleranse er ikke vår skikk. Enten får vi det slik vi vil ha det, eller om nødvendig dør vi for å prøve å få det som vi vil." De var svært stolte over denne ekstremismen og skrev også dikt om det.

Denne sterke tendensen til ekstremisme forandret seg ikke ... med islam. Faktisk omfavnet islam mye av kjernen i den. I denne arabiske kulturen fantes ingen moderasjon, ingen forsoning med andre. I en konflikt mellom parter ville ingen gi seg. De var totalt ukjente med skikken å sette seg ned sammen og løse et problem gjennom diskusjon og forhandlinger.

Holdningen var ganske enkelt: "La meg få det på min måte, gi meg min rett, eller gi meg døden." Som en følge av dette er islamsk historie full av vold og blodsutgytelse.

Også muslimer fra andre folkeslag utenfor Arabia, som iranere, afghanere, pakistanere, indere og andre, tok opp i seg og praktiserte denne voldelige mentaliteten da de tok ved den nye religionen." (Gabriel (ref. 4) s.92-3.)

11. "... til de punger ut med tributt i ydmykhet." (Berg)

12. Gabriel (ref. 9) s.68.

13. Ib. s.144.

14. Gabriel (ref. 4) s.53.

NOTE 15.

"AS AN ATHEIST, I TRULY BELIEVE AFRICA NEEDS GOD"

I "One Human Family - The Bible, Science, Race & Culture" (Creation Book Publ. 2011, p.343-6) skriver dr. Carl Wieland:

"Matthew Parris, a well-known UK politician, author and journalist, wrote a remarkable piece in London's The Times" (The Times Online, 27. des. 2008) "titled, "As an atheist I truly believe Africa needs God" and subtitled: "Missionaries, not aid money, are the solution to Africa's biggest problem - the crushing passivity of the people's mindset."

Parris was writing from a background of personal experience in various countries in southern Africa where he grew up, as well as an extensive tour across the continent in his twenties. And of a more recent visit to see a village well development project, he wrote:

"It inspired me, renewing my flagging faith in development charities. But travelling in Malawi refreshed another belief, too: one I've been trying to banish all my life, but an observation I've been unable to avoid since my African childhood. It confounds my ideological beliefs, stubbornly refuses to fit my world view, and has embarrassed my growing belief that there is no God."

"Now a confirmed atheist, I've become convinced of the enormous contribution that Christian evangelism makes in Africa: sharply distinct from the work of secular NGOs, government projects and international aid efforts. These alone will not do. Education and training alone will not do. In Africa Christianity changes people's hearts. It brings a spiritual transformation. The rebirth is real. The change is good."

Parris says that he used to say it was a pity that "salvation is part of the package", and though he could see how "Christians black and white, working in Africa, do heal sick, do teach people to read and write", he "would allow that if faith was needed to motivate missionaries to help, then, fine: but what counted was the help, not the faith."

However, Parris now says. "This doesn't fit the facts." He explains how Christian faith helps the poor not just because it motivates the missionary to help in practical ways, but because "it is also transferred to his flock. This is the effect that matters so immensely, and which I cannot help observing."

When he conducted an extensive driving tour in his twenties, from Algeria to Niger, Nigeria, Cameroon, the Central African Republic, through the Congo to Rwanda, Tanzania and to Kenya, Matthew Parris says he could not escape the same observation. Christians, whether black or white, were "different" from other people. And his recent trip to Malawi once again reminded him of this, something he says he'd been trying to "banish" all his life:

"The Christians were always different. Far from having cowed or confined its converts, their faith appeared to have liberated and relaxed them."

He also observed that Christians had a certain "liveliness, a curiosity, an engagement with the world - a directness in their dealings with others" that was lacking in non-believers. "They stood tall", he writes. He states that the difference between Christians and non-Christians was particularly striking in "lawless" parts of the sub-Saharan.

"Whenever we entered a territory worked by missionaries, we had to acknowledge that something changed in the faces of people we passed and spoke to: something in their eyes, the way they approached you direct, man-to-man, without looking down or away. They had not be-



come more deferential towards strangers - in some ways less so - but more open."

In short, Parris acknowledges that through transforming the individual, Christianity transforms the individual's immediate culture. Then, on his recent visit to a village development project in Malawi, he came in close contact with charity workers. Parris admits that it would suit him to believe that their "honesty, diligence and optimism in their work" was not connected to their obvious personal faith, but he says he had to concede that there was no doubt that they were "influenced by a conception of man's place in the Universe that Christianity had taught."

Then he makes this astute observation:

"There's long been a fashion among Western academic sociologists for placing tribal value systems within a ring fence, beyond critiques founded in our own culture: 'theirs' and therefore best for 'them'; authentic and of intrinsically equal worth to ours. I don't follow this. I observe that tribal belief is no more peaceable than ours; and that it suppresses individuality."

He goes on to say that such a mindset "feeds onto the 'big man' and gangster politics of the African city: the exaggerated respect for a swaggering leader" and that it does nothing to allay fear of evil spirits, ancestors and nature that so burden many in Africa. (Which is interesting in light of our earlier observations concerning Aboriginal people going 'back to the culture'). He says that in non-Christian Africans,

"a great weight grinds down the individual spirit, stunting curiosity. People won't take the initiative, won't take things into their own hands or on their shoulders."

By contrast, he says, Christianity,

"with its teaching of a direct, personal, two-way link between the individual and God, unmediated by the collective, and unsubordinate to any other human being, smashes straight through the philosophical/spiritual framework I've just described. It offers something to hold on to, to those anxious to cast off a crushing tribal groupthink. That is why and how it liberates."

Parris ends with the warning that aid which provides only material supplies and technical knowledge is unlikely to succeed.

"Removing Christian evangelism from the African equation may leave the continent at the mercy of a malign fusion of Nike, the witch doctor, the mobile phone and the machete."

Carl Wieland gjengir kinesiske observasjoner (s.336):

"A Chinese government economist, Zhao Xiao, traveled around America to investigate the key to its market successes before publishing a paper on his conclusions in 2002. In it, he "argues that the key to America's commercial success is not its natural resources, its financial system or its technology but its churches, 'the very core that binds America together'" The paper was titled 'Market Economies with Churches and Market Economies Without Churches'. His conclusions are similar to those of this chapter, namely that the success of the free market system requires "a moral underpinning". Interestingly, he subsequently became a Christian.

Nor was this a one-off. Prolific secular economic historian Niall Ferguson (1964-), in his recent book *Civilisation: The West and the Rest*, quotes a member of the Chinese Academy of Social Sciences as saying:

"We were asked to look into what accounted for the West all over the world ... . At first we thought it was because you had more powerful

guns than we had. Then we thought it was because you had the best political system. Next we focused on your economic system. But in the past 20 years we have realised that the heart of your culture is your religion: Christianity. That is why the West has been so powerful. The Christian moral foundation of social and cultural life was what made possible the emergence of capitalism and then the successful transition to democratic politics. We don't have any doubts about this."

Wieland avslutter kapitlet ihvor han gjengir Matthew Parris: "Though our Western society still lives off the accumulated 'capital' of its biblical heritage, this is rapidly being depleted. The influential people in any culture, the movers and shakers, are the ones most likely to have been exposed to higher education. Nowadays, that means they are the most exposed to the sort of teaching that reinforces an evolutionized, anti-Christian worldview. This is likely the greatest single factor behind the decline of Christian influence in the West."

"... evolutionized ..."

"Utviklingslæren er et eksperimentelt intet og en filosofisk farse." "Få doktriner i menneskehetens historie har vist seg så nyttige for dødsrikets generalstab som denne." (Poul Hoffmann, Undergang og oppstandelse; 1968, s.83) ("Utviklingslærens" "eksperimentelle" "intethet" er beskrevet i Carter, R. (ed.); Evolution's Achilles' Heels - 9 Ph.D scientists explain evolution's fatal flaws - in areas claimed to be its greatest strengths; Creation Book Publ. 2014.)

"Lord Kelvin, the very foremost of English scientists in his day, in an address delivered in 1903, said: "Forty years ago I asked Liebig, walking somewhere in the country, if he believed that grass and flowers which we saw around us grew by mere chance force. He answered, 'No; no more than I believe that a book of botany could grow by mere chemical force .... It is not in dead matter that men live and move, and have their being; but in a creative and directive Power, which science compels us to accept as an article of faith...'" (Mauro, Ph.; Evolution at the Bar; 1922 (5.pr. 1925); Forgotten Books 2012; p.69)

"The foremost evolutionists, including Spencer, Huxley and Romanes, before their death, utterly repudiated the Darwinian theory of the Origin of Species. It would be difficult or impossible to find a naturalist of the first rank who would support that theory today. Haeckel alone, of the older naturalists, stood for its defence; and he was utterly discredited because of his audacious and unscrupulous conduct in forging evidences to support the theory." (p.19) ("Haeckel, the infidel naturalist, termed Darwin's Origin of Species the "Anti-Genesis," and exultingly proclaimed that "With a single stroke Darwin has annihilated the dogma of creation." (p.58))

"Notwithstanding the fact that Darwinism is no longer believed in the circles in which it originated, its influence for harm was never so great as now. The reason is that the theory has found its way into the theological seminaries, and into the school-books of the children, where it is doing the deadly and truly devilish work of discrediting, in the eyes of many, the statements of the Word of God." (p.71; vi skriver fremdeles 1922.) "Parents, who would be careful to keep their little ones from the dangers of the streets, recklessly expose them

every day to the more serious dangers of the schools, and give themselves little concern to what they learn there from teachers and companions." 11

Mauro siterer prof. Th. Graebner ('s Evolution: An Investigation and a Criticism, slik det synes): "No one who has grasped the innermotive of all 'Scientific' effort to demolishfaith, can fail to understand why the many greet with such jubilant acclaim every new attack upon the Biblical narrative. No one who has pondered this motive can be snared in the net of 'science, falsely so called.' He has seen its inwardness, he knows its fatal bias." "The warfare of philosophy against Christian faith is readily explained. Man is corrupt. He loves sin. He is conscious of his guilt and fears the penalty. Hence every avenue of escape is welcome, if only he can persuade himself that there is no God, no judgement. Man is proud, he desires no Saviour. Hence the effort to prove that no Saviour is needed, that there is no guilt attaching to sin, that there is no absolute right or wrong. Hence too the doctrine of the Agnostic that we can ascribe no attributes to God." (Mauro p.80.79)

En biografi, før r t r til Mauro:

"Wells, Herbert George (1866-1946), English novelist, journalist, sociologist and popular historian, a powerful influence in the movement which worked toward the breakdown of the 19th-century outlook in economics, moral and religious belief." "At 18 he won a scholarship to study biology at the Normal School of Science, South Kensington, London, where Thomas Henry Huxley was one of his teachers. He graduated from London university in 1888." "Belief in the biological theory of the evolution of the species had led him to a vision of a society which was evolving, more or less inevitably, toward utopia... (1905). About this time, too, he became an active socialist". "World War I. About this time Wells found himself turning to a belief in the transcendental - a belief which he afterward renounced." "The war had shaken Well's faith in the inevitable progress of man and now, turning to his conception of the evolution of the society, he put forth the proposition that man could progress only if he adapted himself to his changing environment. To help this adaptation, he began his great work of popular education, of which the main productions were The Outline of History (1920; rev. 1931), The Science of Life (1931), written in collaboration with Julian Huxley and ..." "In 1933 he publishes ... The Shape of Things to Come, which was reversal to the utopianism of his earlier work, but, on the whole, his outlook grew less optimistic." "With the outbreak of World War II, he lost all confidence in man. In The Outlook For Homo Sapiens (1942) and ... he depicted a bleak vision of a world in which nature had rejected man and was destroying him."

"Few did more to incite revolt against Christian dogma or against the accepted codes of behaviour, especially in matters of sex, in which, both in his writings and in his personal life, he was a persistent advocat of an almost completely amoral freedom." (Enc.Brit.)

Tilbake til 1922 og jurist Philip Mauro:

"Christianity is based upon the fact that the Bible is a Divine revelation. But the Bible, according to Evolution, is itself but a detail of the cosmic process. Here is an issue as to which reconciliation is impossible. One cannot hold Evolution, and also hold the Christian view - which is Christ's own view - of the Holy Scriptures. If the Bible is from God, if every Scripture is God-breathed, if holy men of old

spake as they were moved by the Holy Ghost, then evolution is false, and its author is that father of lies, whose chief aim is to "deceive the nations" and to "blind the minds of them that believe not."

One of the best known writers of our day, Mr. H.G. Wells - himself a thorough-going evolutionist - has lately declared in print that Civilization owes both its origin and its preservation until now, to the Bible, saying: "It is the Book that has held together the fabric of Western civilization"; it has "unified and kept together great masses of people"; and in fact "the civilization we possess could not have come into existence and could not have been sustained without it." And Mr. Wells drives his point to its logical conclusion by showing that, without something to take effectively the place of the Bible, civilization will speedily be overthrown.

This frank admission involves, if true, the complete negation of Evolution. For, according to that theory, the Bible should be the product of Civilization, and man's ever-advancing Progress should be continually producing, by slight variations, better and better Bibles. But here is an evolutionist who forgets his doctrine long enough to declare that the Bible produced Civilization, and not Civilization the Bible. Here then, in that ancient Book, which is forever correcting and improving man, but which receives no correction or improvement from man, we have the complete disproof of Evolution. What we here assert is, not merely that the statements contained in the Bible contradict the doctrine of Evolution, but that the very existence and persistence of the Bible, in its place of undisputed supremacy among books (a place it holds despite the most strenuous efforts to dislodge it); the hold it establishes upon the hearts and consciences of men; the stupendous and morally excellent influence it has exerted upon the lives of individuals and the prosperity of communities; constitutes a proof of the most convincing sort that Evolution is a monstrous falsehood. If Evolution were true, the history of the Bible, with its place and influence among men, would have been an impossibility. Hence the existence of the Bible is a disproof of Evolution."

Det følger at Bibelen selv må være mål for destruksjon.

Den underliggende tekst for moderne "versjoner" er i høy grad influert av evolusjonister; R. Kittel (G.T.), B.F. Westcott & F.J.A. Hort (hvis greske N.T.-tekst beskrives som epoke-gjørende (se nedenfor), likesom C. Darwins 'Origin'); E. Nestle, K. Aland. (Ref.H.M. Morris' Study Bible, App. 21) "Westcott and Hort were also the most influential members of the English revision committee that produced the English Revised Version of the Bible, published in 1881, The corresponding American revision committee which developed the American Standard Version of 1901 was headed by another liberal evolutionist, Philip Schaff. Most new versions since that time have favored the same manuscripts and assumptions as did those nineteenth century revisers." (Morris)

(... the work of Westcott and Hort ... the overwhelming consensus of scholarly opinion recognizes that their critical edition was truly epoch-making." (B. Metzger))

Enn videre ikke å undres over at den hebraisk/araméisk/greske tekst, hvert 25. - 30 år re-oversettes' med henblikk på 'utviklingen' i språk, kultur og faglaugets faglige oppfatninger hvilke stadig oppfatter konsesjoner til en fri tekst-gjengivelse; Boken kalles stadig "Bibelen"; innholdet er som oftest 'kvasi' samt kvalifiserer gjerne for 'romanistisk imprimatur'.

Mer generelt om Bibelen og modernismens omgang med samme, se D.J. 13  
Høgetveit, "Sagrustens brikker"; gjestekommentar, kommentar-avisa.no ;  
februar 2015.

Forøvrig henvises til D.J. Høgetveit, "Note 55. "And because  
lawlessness will abound, the love of many will grow cold."";  
gjestekommentar, kommentar-avisa.no ; desember 2014.