Christian Attitudes towards the Bible through Wikipedia Content

[1]Allaa EddinIsmaail, [2]Mohammed Elsayed Mohammed MohammedAbdou, [3]Amr Mohammed SayedEmamSallam, [4]Mohd Faizal, A.K., *[5]Yousef A.Baker El-Ebiary,[6]MohammedEbrahim El SherbinySakr

[1]Dr., Faculty Islamic Studies Department Usuluddin, Universiti Sultan Azlan Shah, Malaysia, allaaaesmail@gmail.com.

[2]Dr., Faculty of Fundamentals of Religion and Quranic Sciences, UniSHAMS University, Malaysia, ajaib_20256@yahoo.com.au

[3]Dr., Faculty of Fundamentals of Religion and Quranic Sciences, UniSHAMS University, Malaysia, Doctor.amr80 @yahoo.com

[4]Dr., Faculty Islamic Studies Department Usuluddin, Universiti Sultan Azlan Shah, Malaysia, drfaizal@kuisas.edu.my

*[5]Assoc. Prof. Ts. Dr., Faculty of Informatics and Computing, UniSZA University, Malaysia, yousefelebiary@unisza.edu.my

[6]Dr., College of Islamic Studies, Islamic University College of Phang Sultan Ahmad Shahe, Malaysia, meesakr67@gmail.com.

Abstract:
In the era of informatics, the proliferation of many electronic encyclopaedias with which conflicting sources and opinions. This research focuses on a well-known electronic encyclopaedia, which is Wikipedia, and looking at the content in it regarding the theoretical research sample. Also this research discusses a very important topic in theological studies namely the position of Christian sects and early church fathers on the Gospels as there is no consensus regarding this issue, contrary to common belief among the non-specialists. For instance, the Catholic church belief on the Gospels is differs from that of the Protestant church. The research surveys the position of the Catholic, Protestant and Orthodox churches and some of their denominations on this topic. Furthermore, the article examines the opinion of the church fathers who are considered holy by Christians of all sects, among others are Irenaeus, Origen, Eusebius of Caesarea, Clement of Rome, Clement of Alexandria, Marcion and Cyril of Jerusalem from Christian sources. This paper concludes that the differences regarding the Gospels among the sects and the church fathers are very significant.

Keywords: *Internet, Informatics, Wikipedia, Electronic encyclopaedias, Gospel, Christians Church, Church Fathers, Holiness.*

I.   INTRODUCTION

The tyranny of information, in terms of quantity and quality, is called our modern era, the era of computers that transmits, collects and retrieves information, and contributes to its development. Informatics is also linked to the digital revolution or "Digital Age", which reflects the economics based on dealing with information. The various means of global

communication, the development of knowledge, and the treatment of problems. And contribute to the merit of the Internet and the complex information network in the transfer of information and its dissemination over wide geographical areas, and the nature of his work in providing information at any time and place, it has affected minds People and changed their lifestyles and even their behavior (Md Din, A.G.B., 2020). The mutual effects between individuals using social media tools despite its positives, but it has also become a means of concern for many, especially the use of the Internet to influence the ideas of others in an undesirable manner such as conflicting sources and opinions, as well as the multiplication of documented encyclopedias for such sources, the most famous of which is the electronic encyclopedia Wikipedia, But the positives of the Internet are many, including communicating information, communicating with people, getting acquainted with all new things, and gaining new skills and others.

As for the use of the Internet, the statistical estimates of the number of users around the world indicate that there are about a billion and a half users, and although the languages used on the Internet vary in terms of degree of use and arrangement, the English language is the most prevalent not because of the number of speakers that is estimated at about (322) million people, but because more than (102) billion people speak English as a second language. This is at the level of language prevalence, but there are other factors, including few obstacles to using English on the Internet. It is noted from the table that the Chinese language comes second after English, then Spanish (Awad, R.I.A., Elawadi,2020).

It is imperative prior to the study of any religion, ideology or theory to know the recognized sources of its adherents as each community has those who lay its intellectual foundations and arguments for its adopted beliefs. Christianity has its own theologians, intellectuals and internally recognized schools of thought. Anyone attempting to study the Gospels must acquaint himself with Christian views of them across all sects and denominations. It is necessary as well when transmitting these views to cite their original sources without involving contrarian opinions from opposing parties that lack accuracy and objectivity. The author endeavours to follow a phenomenological descriptive approach which presents issues as understood by adherents, this being the approach of Muslim scholars in the past including al-Biruni and al-Shahrastani and others. The author strives to attribute opinions about the Gospels to Christian sources and to avoid other sources in order to determine the actual views of Christian sects and early Christian scholars in this regard.

II.   INFORMATICS

Informatics It is a new term, derived from the word information, which belongs to the triple origin (science), and informatics is defined as: a group of information related to each other, which aims to provide information related to different areas of life, by communicating a clear picture to individuals about the nature of something It is also known as: the proper use of modern information technology in order to identify new ideas and benefit from them while applying them in a realistic way. The term informatics has become associated with many different fields in human societies, which led to its remarkable development, because it relied on providing all appropriate methods for the use of modern electronic devices, especially computers that have become a major part of daily life, and this is evident because of its existence in most places, such as homes, schools, work establishments, and so on, informatics have therefore had a major impact on human life, and everyone benefits from their tools and means in a way that is compatible with the field in which they are used (Elawadi, E.M.S.S., Awad, 2020).

There are a set of features that informatics has: easy access to information within a short period of time. The ability to transfer information and publish it in

more than one place. The ability to combine information together, in order to arrive at a new and useful idea. Informatics is permanently available. Information sources differ from other sources; they do not end when consumed. Provides the ability to constantly infer information. Informatics results Informatics seeks to achieve several important results, including: the growth of intellectual production. Informatics contribute to a clear contribution to the growth of intellectual production, it has helped to provide many specialized means of research, exploration, and study in order to access a set of information that leads to the preparation of many productions Modern intellectual studies indicate studies that the intellectual growth associated with informatics increases by about 8% annually, and this leads to developments in many different intellectual fields. The diversity of information sources Informatics contributed to the diversity of information sources, so the source of obtaining information is no longer limited to a specific place, or something fixed, but it is now possible to obtain one information from several different sources, and it is varied by intellectual and scientific opinions, and this contributed to making ways Learning and knowledge are fast, easy to obtain and without much effort and time. (Eldesoky, E.M.A., Md Din, A.G.B.,2020) The spread of information culture Information has established the spread of cultural thought depends on it, so called the information culture, which refers to the use of all tools and modern technological means to obtain information, so it is possible for anyone who has a connection with the Internet, to obtain the information he wants Within a short period of time, it becomes easy to have an information culture for all individuals, regardless of their age or educational levels (Elsayed, Zulazhan, 2019).

III. CHURCH FATHERS AT WIKIPEDIA

Church Fathers is a term used for a group of large Christian bishops or personalities that have had a great impact on the faith and history of Christianity, especially in the first five centuries. They are credited with laying out the church's doctrinal, organizational and pastoral structures.

The word "father" is used in the Bible to talk about the first generation of believers in the Old Testament, so Jehovah was called (the God of the Fathers) (Exodus 3:15), and so did the attribute of fathers to the teachers and prophets of the Jews who were the level of fathers to their followers (the sons of the prophets (1 Kings 20:35).

In the New Testament, we find that the Apostle Paul uses the word to describe the relationship of faith. Abraham is the father of the believers (Romans 4:16), and he also finds that his missionary work produces a relationship of paternity between him and the church he serves (Galatians 4: 9 and 1 Corinthians 4:14 - 15 and Philippi 10) He used to describe himself as the Father who had born many in faith in Christ in a purely spiritual sense.

In the first centuries of Christianity

The term father was used to talk about the bishops of the church since the dawn of Christianity, where we find the pagans call Polycarp, bishop of Izmir (69 - 156) as (the teacher of Asia and the father of Christians), and also described the Christians of Lyon and Vienna in 177 AD as the Bishop of Rome Altheres (father). The name Pope or Patriarch was later converted to the title given to the bishops of the major Christian chairs, namely, the See of Rome, Constantinople, Antioch, Alexandria and Jerusalem.

In the midst of the theological and doctrinal differences that appeared on the Christian scene in the fourth and fifth centuries, the character of a father was called on the clergy of the bishops who did not deviate from the foundations of Christianity to understand the righteous opinion, where this word was used in particular to describe the bishops who defined the law of faith in the Council of Nicaea in 325 M, and they were from the Fathers of the Church and everyone who disagreed with them was heretic or an innovator.

Augustine explained the main rules that determine the validity of the education of a father from the Fathers, "His teachings must be in accordance with what the Bible says as the Church understands it," and he goes on to say that "Fathers only teach the Church what they have learned from it." This view of Augustine was crystallized in the fifth century, and the most important characteristic of the Church's father was: the integrity of his faith, his behavior in the method of holiness, his enjoyment of the credibility of the Church, his affiliation with the ancient generation. There is a special branch of theology known as the science of the Fathers.

Theology is the science of studying theology logically, and Christian theologians have relied on rational analysis to understand Christianity more clearly, and to compare it with other religions or traditions, to defend it against criticism, to facilitate Christian reform, and to help spread Christianity, and for various other reasons (Site Wai Pak disgraceful, 2008).

Theology is divided into many branches, such as dogmatic, literary, historical, philosophical, and natural theology, among others. Systematic theology is a specialized part of Christian theology and formulates Christian faith and beliefs in an organized, logical, and coherent way. Systematic theology is mainly directed at the foundational sacred texts of Christianity, while the investigation focuses on the development of Christian doctrine throughout history, particularly through philosophical development. Systematic theology focuses on various topics including the exploration of God (true theology), the attributes of God, and the Trinity usually adopted by Trinity Christians, revelation, interpretation in the Bible, creation, divine providence, theology, anthropology, Christology, science of spiritual beings, and the science of salvation , Church studies, evangelization, spirituality, mysticism, sacred theology, sacraments, eschatology, literary theology, the afterlife, Christian understanding, philosophy, and

other religious philosophies. Christian theology has influenced Western culture, especially in pre-modern Europe (Entwistle, David N, 2020).

IV. THE POSITION OF THE CATHOLIC CHURCH

Catholic derived from the Greek katholikos or universal, and sometimes called the Roman Catholic Church, refers to the largest Christian church in the world and is led from the Vatican by the Supreme Pontiff, the Bishop of Rome. The Catholic Church considers itself the only legitimate inheritor of Christianity. It comprises of 21 autonomous particular churches that believe in the Nicene Creed, the infallibility of the pope and indulgence (SaadRustum, 2010, 69-71). The public position of the Catholic Church is the belief in the New Testament as declared officially during the Second Vatican Council, and specifically in the Dogmatic Constitution on Divine Revelation published on November 18, 1965 which states "that the Old and New Testaments were revealed by God (that they originate from God) and are sacred and canonical in their entirety, that all their parts were written under the inspiration of the Holy Spirit rendering them teachable without any doubt and free from any error (Robert Keyl, 2006, 6). This does not rule out some textual errors arising from mistranslation or transcription neither of which, according to the church, has significant effect on the book overall. In his Providentissimus Deus (On the Study of Sacred Scripture) Pope Leo XIII asserted the impossibility of a contradiction between true science and revelation, that any apparent conflict or contradiction between the Holy Book and the sciences is resolvable, with any unresolved problems being due to copyist errors. The encyclical letter by Siddiq al-Kahin (69) published on 18 November 1893 states that "it is possible that the copyists who transcribed scrolls committed some errors in certain passages, but such cases require careful consideration and admission should be limited only to those passages

where there is clear proof of copyist error." (Al-AnbaBahkuniyhs, t.t., 174).

The Second Vatican Council conceded the presence of omissions and falsehoods stating that "the books of the Old Testament permit humanity to know the nature of God and man in how He shows justice and mercy towards man, though these books contain omissions and falsehood while still being a testament for divine guidance." (Ahmad 'Abd al-Wahhab, t.t., 61) Furthermore, the Roman Catholic Church put forth "an educational document to the effect that some parts of the Holy Book are erroneous, and Catholic bishops in Britain, Wales and Scotland warned their flock totalling five million, as well as anyone who reads and studies the Holy Book, to not expect complete accuracy in it." ('Ala' Abu Bakar, 2007, 355). Thus, Catholics in effect admit to alterations in the Bible and the certain presence of errors and distortion.

V. THE POSITION OF THE PROTESTANT CHURCH

The Protestants were named thus because they protested against corruption within the Catholic Church. The Protestant movement started in 1517 AD by the German reformer Martin Luther who puts forth 95 theses and attempted to discuss them with the Pope but his request was denied. This led him to spread his views in Europe aided by the widespread discontent with the church among royalty and commoners alike. His main achievements were:

- The adoption of the Holy Book as the only reference for Christianity
- The right of every Christian to read the Holy Book and interpret it
- The independence of each Protestant church
- The abolition of indulgences
- Permission for clergy to marry and removal of celibacy as a condition of priesthood
- The removal of icons from churches

(Isa Diyab, 2009, 55-59).

From the it's emergence, Protestant claimed the Bible to be the highest source of authority in Christianity. Martin Luther (1483-1546) was born in Saxony, Germany to a poor family and was raised as a Catholic. He obtained a master's degree in Arts and having narrowly missed being struck by lightning entered an Augustinian cloister in 1505. He was ordained to the priesthood in 1507. This was followed by a trip to Rome in 1510 where he was shocked by the life of luxury led by the clergy. Two years later he was awarded his doctorate in theology. In 1517 Luther posted his famous letter leading to disputes with the Pope and his refuge in Wartburg Castle where he translated the New Testament to German rendering it accessible to the general public. This signalled the division of Europe into Catholics and Protestants, Luther's followers. (Isa Diyab, 2009, 47-56).

Another major figure in the Protestant Reformation was John Calvin (1509-1564). He was born in Noyon, France and studied theology and law. He had a reputation as a diligent student. He studied humanism and Greek literature before influenced by Protestenism. Then he departs to Switzerland where he began to disseminate his ideas which were close to Lutheranism. He became famous in Geneva, introduced new forms of church government and became the de facto ruler of the Geneva. The Confession of Faith in 1536, of which he was the primary author, stated that "we assert our desire to follow the Bible alone as a basis for belief and piety without adding any human innovations to God's word, and reject for our spiritual will any teaching not communicated to us by the word without addition or omission according to the Lord's will" (Isa Diyab, 2009, 160). His rule was seen as dictatorial resulting in opposition but he succeeded in propagating his teachings in many European countries and his church is still extant. The Presbyterian Church is a Protestant church which is governed by representative assemblies of elders of equal authority, is anti-papal,

emphasizes the authority of the Scriptures, follows Calvinist teachings and is widespread in Anglophone countries. (Sa'ad Rustum,2010, 182-183). Its general assembly in the United States declared in 1923 that "the Holy Spirit inspired, guided and moved the writers of the Holy Scripture, and kept them from error." (Edward Yong, t.t., 61).

VI. THE POSITION OF THE ORTHODOX CHURCH

Orthodox from the Greek "ortho", correct or right, and "doxia", belief or opinion stands for "correct belief" and refers to the Eastern Orthodox Catholic Church or the combine Church which consist of two groups of churches:

- Non-Chalcedonian eastern churches: those that rejected the decisions of the Council of Chalcedon and include the Armenian, Syriac and Coptic churches.
- Chalcedonian Eastern Churches: include the four ancient churches of Constantinople, Alexandria, Antioch and Jerusalem, and the modern churches in Russia and Romania among others.

Orthodox Christians profess the Nicene Creed and the single nature of Christ, the main cause of their schism, and that the Holy Spirit emanates only from the Father (Sa'adRustum, 2010, 47-50). The close observer notes that Orthodox Christians, regardless of their church affiliation, are the staunchest affirmers of the authority of the New and Old testaments, rejecting any critical analysis claiming the Bible to be God's revelation in its entirety. They hold it to be above criticism and any contradictions to be the result of limitations in human understanding of God's revelation rather than textual errors since the Holy Spirit was ever-present at the time of writing and transmission. What follows is a survey of the positions of the prominent Orthodox churches.

i. The Syriac Orthodox Church: also known as the Syrian Orthodox Church of Antioch, it is based in Damascus and has about two million members in Syria, Lebanon, Scandinavia, in addition to another million in India. It is led by the Syriac Orthodox Patriarch of Antioch. Its members believe in the Nicene Creed, the revealed nature of the Bible and the decisions of the three earliest church councils. (Zaka 'Iwas, t.t., 6-7). They are in concordance with the dominant opinion regarding the Bible. They believe it to be sacred in its entirety. Syriac Orthodox Patriarch of Antioch, Ignatius Zakka I   has stated "this book that is in our hands is God's living word that He revealed through the tongues of saints that He chooses as intermediaries between Him and humankind. They received revelation from Him and conveyed it to humankind as He commanded them to record it in a book so that it becomes a beacon of guidance not just for their time but through successive generations and epochs." (Zaka 'Iwas, t.t., 32).

ii. The Coptic Orthodox Church: Known as the Coptic Orthodox Church of Alexandria, it is based in Cairo, has an estimated eight million members and is headed by the Coptic Pope (Sa'adRustum, 2010, 63). Joseph Ryad says that "the Bible is God's revelation and the description 'revealed holy book' is very clear in applying to the whole Bible and it originated with the Apostle Paul when he said 'the whole Book is revelation from God'" (Yusuf Riyad, 2005, 35).

iii. The Ethiopian Orthodox Church: It was administratively part of the Coptic Orthodox Church in Cairo then became independent and has about thirty million members (Sa'adRustum, 2010, 63). It was under the Coptic Orthodox Church for a long period, and under the authority of the Coptic Pope in Egypt who appointed a representative in Ethiopia. The Ethiopian Church has a Bible that differs from other churches in

that it totals 46 books in the Old Testament and 35 books in the New Testament. Moreover, in addition to the canonical books, the church includes the Shepherd of Hermas, the canons of the councils, Clement, Maccabees, Tobit, Judith, MetsihafeTibeb (the books of wisdom), Joshua the son of Sirac, Baruch, Esdras 1-4, Ascension of Isaiah, Adam, Josephas the Son of Bengorion, Enoch and Jubilees (Da'irah al-Ma'arif, 2003, j. 1, h. 82-83). In contrast, other Orthodox churches leave out the Shepherd of Hermas, the canons of the councils, Clement, Esdras 1-4, Ascension of Isaiah, Adam, Josephas the Son of Bengorion, Enoch and Jubilees.

VII. THE POSITION OF EARLY CHURCH FATHERS

Scholars mention three sources to ascertain the accuracy of biblical text:

1. Ancient manuscripts
2. Ancient translations
3. The writings of early Church fathers

Theologians often argue the authenticity of the Gospels by reference to early Church Fathers' use of parts of the New Testament. It has been asserted that Papias, Eusebius and Clement of Alexandria possessed copies of the New Testament, that they believed in it literally, and that their copies, as argued by some theologians, do not vary at all from the ones in our possession.

Irenaeus, Bishop of Lyon in Gaul, labeled the Gospels as one of the eternal self-evident truths of the Universe. He said that "the earth has four zones and four winds, so it is natural for the Church that is scattered throughout the world to have four pillars, namely the four Gospels (LakranjeWelfren, 1991, 109). Thus it is important to examine the views of early Church Fathers regarding the Gospels because of the weight they carried during their time.

i. Irenaeus: The bishop of Lyon, often seen as the father of church tradition, believed in the Gospels

as well as other books rejected by Christians. For instance he believed the book of the Shepherd of Hermas to be holy and Eusebius of Caesarea notes that "he does not only know the book of the Shepherd but he accepts it'' and goes on to say that "the Gospel spoke well when it said 'the first of everything believed that God is one, He who created everything and perfected it'." (Yusabiyus al-Qaysari, t.t., 215).

ii. Origen: The head of the theological school in Alexandria, he recognized the four Gospels but includes in the sacred canon the Book of Jeremiah, Lamentations and the Letter of Jeremiah in one book (Yusabiyus al-Qaysari, t.t., 274). It should be noted that Protestants do not recognize the Letter of Jeremiah though "early Greek Fathers generally tended to include the letter in the canon as mentioned in the lists of Origen, Epiphanius, Cyril of Jerusalem and Athanasius and recognized at the Council of Laodicea (360M) (Da'irah al-Ma'arif, 2003, j.1, h. 186). Origen disputes the authenticity of Peter's Second Epistle saying "Peter upon whom the Church of Christ was built, against which the gates of Hell cannot prevail, left one known letter, and perhaps a second, but that is doubtful" ((Yusabiyus al-Qaysari, t.t., 275). Origen recognizes only the four Gospels and rejects at the same time the many letters attributed to Paul. He goes as far as saying that Paul wrote just a few lines despite what has been attributed to him falsely in place of an author whose identity is unknown. Eusebius quotes him as saying "he who was made fit to serve the New Testament, the spirit not the letter, namely Paul who spread the Gospels from Jerusalem and its environs to Illyricum, did not write to all the churches that he knew and sent no more than a few lines to those that he did write to" (Yusabiyus al-Qaysari, t.t., 274). When Eusebius presents Origen's list of holy books he mentions John as having left "a very short epistle, maybe a second and third as

well, but there is no unanimous agreement on their authenticity and they barely total a hundred lines" (Yusabiyus al-Qaysari, t.t., 275). Origen established a standard for verifying the authorship of a book when he discussed the Epistle to Hebrews that is attributed to Paul by noting that "the character of the diction of the epistle entitled to the Hebrews has not showed the apostle's way of speech, who confessed himself as layman in speech, that is, in style, but that the epistle expression is much better in Greece Language (Yusabiyus al-Qaysari, t.t., 275). Thus he denies Paul's authorship of the Epistle to Hebrews as Paul being common in his speech using the layman style, a fact that clashes with the erudite style of the letter.

iii. Eusebius of Caesarea: The father of church history and one of the most famous of early Church Fathers, he did not recognize the first epistle of Paul as authentic. He states in his history that "Paul's first epistle is recognized as authentic and has been used by early elders in their writings without a doubt, and although his second epistle is not in the canon, it has been employed along with the other books for its demonstrated benefits (Yusabiyus al-Qaysari, t.t., 96)." That said, Christians today recognize this letter to be authentic. He goes on to emphasize that "of all the books attributed to Paul … only one is canonical and recognized by the early elders." (Yusabiyus al-Qaysari, t.t., 96).

iv. Clement of Rome: Some authors have cited Clement of Rome's letter on the authenticity of the Gospels, which he believed in as it existed in his contemporary Christian community and from which he quotes many of Jesus's sayings. (Munis 'Abd al-Nur, 1998, 26). That said, Clement in his mentioned letter on the veracity of the Gospels cited words he attributes to the Bible which are not there in the present version like when he says as mentioned in al-Risalahila al-Kuranthiyyin (2:

46): "it behooves us brothers to hold fast to these examples as it is written to hold fast to saints for those who do become saints" ('Ali al-Ris, 2006, 39). But this quotation is not present in the current Gospels raising one of two possibilities:

a. That Clement believed in a book in addition to the Gospels we are in possession of and took his words from it

b. That these words were part of the Gospels in Clement's time but got corrupted and disappeared, and in both cases the canonicity of the Gospels comes into question.

v. Clement of Alexandria: Eusibeus claims that he wrote a brief summary of all canonic books without omitting those in dispute, namely the epistle of Jude, Barnabas and Peter's Vision, and that he said the Letter to Hebrews attributed to Luke is the work of Paul (Yusabiyus al-Qaysari, t.t., 261). Clement also quotes in his writings from disputed books like the Wisdom of Solomon, the Wisdom of Joshua son of Sirac, Hebrews and the epistles of Barnabas, Clement and Jude, none of which are recognized as canonical (Yusabiyus al-Qaysari, t.t., 260). Orthodox authors confirm this noting that "the last years of the second century and into the beginning of the third saw much activity in the famous Alexandrine school led by the scholar Clement of Alexandria at the time. It is evident from his writings that he accepted a large number of the books of the New Testament, more than what was accepted by the church in Rome. He included the four Gospels, the fourteen epistles of Paul, Acts of the Apostles, the first epistle of Peter, the first and second epistles of John, the epistle of Jude and Revelations. He also added the letters of Clement of Rome and Barnabas the prophet as writings with prophetic authority ('Ali al-Ris, 2006, 18). Thus he accepts books that are not recognized by any existing Christian groups.

vi. Marcion: He lived before the middle of the second century and hailed from Asia Minor. He was

considered one of the reformers of the church but clashed with some churches and recognized only the Book of Luke which in his opinion was richer and more erudite than Mark or the others. As his words spread several churches agreed to collect the four Gospels and to promote them as revealed from God. (AthenTrukhmih, 2004, 18-19).

vii. Cyril of Jerusalem: He was a preeminent church father who did not believe in the Revelation to John despite it being accepted by all present major Christian sects. He argued that "the New Testament has four Gospels only the rest being harmful forgeries. The heretics have also written a book according to Thomas and called it a gospel, an action that destroys the souls of the ignorant. We also recognize the works of the Twelve Disciples as well as the seven Catholic epistles of Jacob, Peter, John, Jude and the fourteen epistles of Paul ('Ali al-Ris, 2006, 41-42). Thus Cyril did not include the Revelation to John, an action that cannot be reasonably attributed to forgetfulness but rather to the apparent fact that he did not believe in its authenticity.

VIII. CONCLUSION

This research of the writings of informatics, Christian sects and high ranking early Church Fathers whom held in high esteem by their contemporaries and now, yields the following conclusions:

i. Informatics is important, but with the selection of sources to access accurate information and its authenticity

ii. Christian churches do not all believe in all of the books in the New and Old Testaments and each sect has its own understanding of what it believes of the Gospels.

iii. Early Church Fathers did not believe in the sacred nature of the Bible as most Christians of today but rather saw it as the work of men and subject to shortcomings, omissions and alteration

iv. The four Gospels were not adopted by Christians in the early days of Christianity, but rather each sect believed in the written gospels in its possession. This led to each group claiming authenticity for its own version and altering versions of the gospel accepted by its rivals. This resulted in multiple gospels and confusion.

v. The four Gospels and epistles failed to gain the consensus necessary to be adopted as the Holy Bible. As it happened, the matter needed several church councils, and threats and pressure from the ruling authorities for the adoption of what could not be arrived at through argument and evidence.

vi. The basis for the adoption of the four Gospels was not scientific; it reflected the views of a few bishops whose ideas suited recently converted Romans and pagans.

REFERENCES

1. Eldesoky, E.M.A., Md Din, A.G.B., Othman, M.I.H., Rahman Bin Zabidin, M., El-Ebiary, Y.A.B. (2020). "Context and building the semantics of the text linguistically and technically using semantic web". (TEM), 82(January-February 2020), pp. 11609 - 11614.

2. Elawadi, E.M.S.S., Awad, R.I.A., Tahawi, A.M.A., Baker El-Ebiary, Y.A., Pandey, B. (2020). "The importance of rhetorical and the technological learning solutions for non-Arabic speakers". (TEM), 82(January-February 2020), pp. 16484 - 16492.

3. Awad, R.I.A., Elawadi, E.M.S.S., Ayoub, A.A., Baker El-Ebiary, Y.A., Pandey, B. (2020). "The online platform mechanism and characteristics in Arabic language tests for non-native speakers". (TEM), 82(January-February 2020), pp. 16473 - 16483.

4. Md Din, A.G.B., Eldesoky, E.M.A., Othman, M.I.H., BaBikir El Hag Abd El Gadir, I., El-Ebiary, Y.A.B. (2020). "The adjustment of Arabic words and the problems of its digital content on the internet". (TEM), 82(January-February 2020), pp. 11615 - 11623.

5. Elsayed Mohamed Salem SalemElawadi, Zulazhan Ab. Halim, Najeeb Abbas Al-Sammarraie, Yousef Abubaker El-Ebiary, Bishwajeet Pandey, (2019). "The Impact of E-Learning in Teaching Arabic Language for Non-Native Speakers", (IJRTE), Volume-8 Issue-2S3, pp. 1159-1162.

6. Entwistle, NDavid, Integrative Approaches to and Christianity: Psychology have, P148 saved version January 26, 2020 onsite Wai Pak disgraceful.

7. Encyclopedia Britannica copy reserved January 08 2008 site Wai Pak disgraceful.

8. Aghnatiyus 'Iwas. (2009). *BuhuthLahutiyyah 'Aqa'idiyyahwaTarikhiyyahwaRuhiyyahwaTuqsiyyah*, T.T.: T.T.P.

9. Ahmad 'Abd al-Wahhab (t.t.). *Ikhtilafat fi Tarajim al-Kitab al-Muqaddas*, Kaherah: MaktabahWahbah.

10. 'Ala' Abu Bakar (2007). *Al-Munazarat al-Kubra ma'a al-QissZakariyyaButrus*, c. 8, Kaherah: MaktabahWahbah.

11. Al-AnbaBahkuniyhs (t.t.). *Madaris al-Naqdwa al-Tashkikwa al-Radd 'alayha*, T.T.: T.T.P.

12. 'Ali al-Ris. (2006). *TahrifMakhtutat al-Kitab al-Muqaddas*, T.T.: Maktabah al-Nafidhah.

13. AthenTrukhmih. (2004). *AnajilArba'ahwaIman Wahid*, (terj.) Rossert Anthony, T.T.: Dar al-Thaqafah.

14. Da'irah al-Ma'arif. (2003). c. 3, T.T.: Dar al-Thaqafah.

15. Edward Yong. (t.t.). *Asalah al-Kitab al-Muqaddas*, (terj) IlyasMuqirr, T.T.: Dar al-Thaqafah.

16. Isa Diyab (2009). *MadkhalIlaTarikh al-Kana'is al-Injiliyyah*, T.T.: Dar al-Minhal.

17. LakranjeWelfren. (1991). *Al-Iza'iyyah al-Injiliyyah*, (terj.) Marmaji al-Manki, T.T.: Maktabah al-Sa'ih.

18. Munis 'Abd al-Nur (1998). *ShubhatWahmiyyah haul al-Kitab al-Muqaddas*, c. 3, T.T.: Dar al-Tiba'ah al-Qawmiyyah.

19. Robert Keyl. (2006). *Haqiqah al-Kitab al-MuqaddastahtaMajhar 'Ulama' al-Lahut*, (terj.) 'Ala' Abu Bakar, Kaherah: MaktabahWahbah.

20. Sa'adRustum (2010). *Al-Firaqwa al-Madhahib al-MasihiyyahmundhuZuhur al-Islam hatta al-Yawm*, T.T.: Dar al-Awa'il.

21. Yusabiyus al-Qaysari (t.t.). *Tarikh al-Kanisah*, (terj) MarqusDawud, Kaherah: MaktabahWahbah.

22. Yusuf Riyad (2005). *Wahyu al-Kitab al-Muqaddas*, c. 4, T.T.: T.T.P.

23. Zaka 'Iwas (t.t.). *BuhuthLahutiyyah*, T.T.: T.T.P.