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CHAPTER – 1

SIMILARITIES BETWEEN THE GOSPEL OF BARNABAS AND THE FOUR TRADITIONAL GOSPELS

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CHAPTER – 1
SIMILARITIES BETWEEN THE GOSPEL OF BARNABAS AND THE FOUR TRADITIONAL GOSPELS

1. Jesus’ Birth and Boyhood

Jesus Christ (PBUH) was the blessed Prophet of God who was sent to call the people of Israel to the true worship of God. He was an apostle (messenger) of God, His servant and His Prophet, to be held in honour in this world and in the Hereafter. He was miraculously born of the Virgin Mary.¹

However, there are some points of similarity between the Gospel of Barnabas and the Four Traditional Gospels concerning the birth stories and boyhood of Jesus.


Mary (Aramaic: Maryām, later Hebrew Miriam), called since medieval times Madonna, was a Jewish resident of Nazareth in Galilee and known from the New Testament as the mother of Jesus of Nazareth. The New Testament describes her as a young maiden – traditionally, Greek parthenos signifies an actual virgin – who conceived by the agency of the Holy Spirit while she was already the betrothed wife of Saint Joseph and was awaiting their imminent formal home-taking ceremony (i.e., the concluding Jewish wedding rite). The name “Mary” comes from the Greek Μαρία, which is a shortened form of Μαριάμ. This is a transliteration of the Hebrew/Aramaic name Maryam. In later Hebrew the vowel “a” changed (regularly) to “i” in a closed unaccented syllable, so that by the time the Jews began to use vowel points, they wrote it as Miryam. Mary, mother of Jesus, is mentioned more in the Holy Qur’an than in the entire New Testament. She enjoys a singularly distinguished and honoured position amongst women in the Holy Qur’an. A chapter in the Holy Qur’an is titled “Maryam” (Mary), in which the story of Mary and Jesus is recounted according to the Islamic view of Jesus.

Frequently used titles for Mary in the English-speaking world include:

- The Virgin
- The Virgin Mary
- The Blessed Virgin Mary
- The Blessed Mother
- Mother of God
- Saint Mary
- Holy Mary
- Our Lady
- Our Lady of Mount Carmel, Our Lady of Guadalupe, Our Lady of Kazan, etc.
- The Madonna
- Notre-Dame
- Queen of Heaven
The following incidents / events are recorded in the Gospel of Barnabas and Four Traditional Gospel:

1.1 The Nativity

1. Mary’s husband was Joseph.²

2. Mary learns from the Angel Gabriel that she will conceive and bear a child called Jesus.³ When she asks how this can be, since she is a virgin, he tells her that “nothing will be impossible with God.” She responds: “Here am I, the servant of the Lord; let it be with me according to your word.”⁴

3. Joseph was of the house and lineage of David.⁵

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² Barnabas: 2, Matthew 1:19, and Luke 1:27. Joseph “of the House of David” is known from the New Testament as the husband of Mary and although according to most Christian traditions he was not the biological father of Jesus of Nazareth, he acted as his foster-father and as head of the Holy Family. Joseph is venerated as a saint within the Roman Catholic, Eastern Orthodox, and Anglican churches. The genealogy in Matthew shows that Joseph’s own father was called Jacob; but according to the genealogy in Luke Joseph was a son of Heli. The canonical Gospels do not, however, give the date and place of Joseph’s birth, nor of his death. All that is known from them is that Joseph lived at times in Nazareth in Galilee, stayed for a couple of years in Bethlehem in Judea, and for a while was forced into exile in Egypt.

³ Gabriel (Hebrew: Gavriel; Latin: Gabrielus; Greek: Gabriël; Arabic: جبريل, Jibrîl or Jibrâ’il; Aramaic: Gabîl, man of God; literally “Master, of God”, i.e., a Master, who is “of God”; or “my master is God”) is generally considered to be an archangel in Abrahamic religions, who serves as a messenger from God. He first appears in the Book of Daniel in the Hebrew Bible. In Biblical tradition, he is sometimes regarded as the angel of death or one of God’s messengers. Christians and Muslims believe him to have foretold the births of John the Baptist and Jesus Christ. Islam further believes he was the medium through whom God revealed the Holy Qur’an to Prophet Muhammad (PBUH), and that he sent a message to most prophets, if not all, revealing their obligations. He is called the chief of the four favoured angels and the spirit of truth, and in some views Gabriel is the same as the Holy Spirit. Gabriel also finds mention in the writings of the Bahá’í Faith, most notably in Bahá’u’lláh’s mystical work Seven Valleys.


⁵ Barnabas: 3, Luke 2:4. David (?-c.962 BC.) Second King of Israel. According to Jewish tradition the author of several of the Psalms, and according to some Christian traditions the ancestor of Jesus Christ. He was a warrior under King Saul, but his successes against the Philistines (including the killing of Goliath) caused the King’s jealousy, and he was forced to become an outlaw. After Saul’s death, he was chosen King of all Israel. He made Jerusalem the centre of his kingdom, building a palace for himself of its highest hill, Zion (the ‘city of David’). He was succeeded by Solomon, his son by Bathsheba.
4. Joseph was told by “an Angel of the God” in his dream, not only to take his wife Mary home, rather than to be afraid for the reason that the child with which she is now pregnant is of the holy one of God, but also to name him Jesus, hence to assume legal paternity.\(^{6}\)

5. At the time that Mary is due to give birth, she and her husband Joseph travel from their home in Nazareth\(^{7}\) about 150 kilometres (90 miles) south to Joseph’s ancestral home, Bethlehem,\(^{8}\) in order to register in a census.

\(^{6}\) Barnabas: 2, Matthew 1:20-21.

\(^{7}\) Nazareth (Hebrew: נצרת or נצרת, Arabic: الناصرة an-Nasira or an-Nasriyye) is the capital and largest city in the North District of Israel. It also serves as an Arab capital for Israel’s Arab citizens who make up the vast majority of the population there. In the New Testament, the city is described as the childhood home of Jesus, and as such is a center of Christian pilgrimage, with many shrines commemorating biblical associations. The etymology of Nazareth from as early as Eusebius up until the 20th century has been said to derive from the Hebrew word neiser, meaning a “shoot” or “sprout,” while the apocryphal Gospel of Phillip derives the name from Nazara meaning “truth.” There is speculation and biblical indication that Nazarene meaning “of the village of Nazareth”, was confused with “Nazir,” meaning a “separated” Jew who had taken an ascetic vow of holiness. Modern-day Nazareth is nestled in a natural bowl which reaches from 1,050 feet (320 m) above sea level to the crest of the hills about 1,600 feet (490 m). It is located between hills that form the most southerly points of the Lebanon mountain range. Nazareth is about 25 kilometres (16 mi) from the Sea of Galilee (17 km as the crow flies) and about 9 kilometres (5.6 mi) west from Mount Tabor. The Nazareth Range, in which the town lies, is the southernmost of several parallel east-west hill ranges that characterize the elevated tableau of Lower Galilee. According to the Israel Central Bureau of Statistics, Nazareth had a population of approximately 65,000 in 2005. The vast majority of its residents are Arab citizens of Israel, 31.3% of whom are Christians and 68.7% of whom are Muslims. Nazareth forms a metropolitan area with the Arab local councils of Yafa an-Nasriyye to the south, Reineh, Mashhad and Kafir Kanna to the north, Iksal and the adjacent city of Nazareth Illit to the east which has a population of 40,000 Jews and Ilut to the west. Together, the Nazareth metropolis area has a population of approximately 185,000 of which over 125,000 are Israeli Arabs.

\(^{8}\) Bethlehem (Arabic: بيت لحم, Bayt Lahm, lit “House of Meat”; Greek: Βηθλεέμ; Hebrew: Beit Lehem, lit “House of Bread”) is a Palestinian city in the central West Bank, approximately 10 kilometers (6 mi) south of Jerusalem, with a population of about 30,000 people. It is the capital of the Bethlehem Governorate of the Palestinian National Authority and a hub of Palestinian culture and tourism. According to the New Testament, Bethlehem is the birthplace of Jesus of Nazareth. The town is inhabited by one of the oldest Christian communities in the world, though the size of the community has shrunk in recent years due to emigration. The city is also believed to be the birthplace of David and the location where he was crowned as the king of Israel. The city was sacked by the Samaritans in 529 CE, during their revolt, but was rebuilt by the Byzantine emperor Justinian I. Bethlehem was conquered by the Arab Caliphate of ‘Umar ibn al-Khattāb in 637, who guaranteed safety for the city’s religious shrines. In 1099, Crusaders captured and fortified Bethlehem and replaced its Greek Orthodox clergy with a Latin one. The Latin clergy were expelled after the city was captured by Saladin, the sultan of Egypt and Syria. With the coming of the Mamluks in 1250, the city’s walls were demolished, and were subsequently rebuilt during the rule of the Ottoman Empire. The Ottomans lost the city to the British during World War I and it was to be included in an international zone under the 1947 United Nations Partition Plan for Palestine. Jordan occupied the city in the 1948 Arab-Israeli War, and it was subsequently occupied by Israel in the 1967 Six Day War. Israel has retained control over the entrances and exits to Bethlehem, though day-to-day administration has been under the purview of the Palestinian
Having found no place for themselves in the inn, when Mary gives birth to Jesus Christ (PBUH) she places the newborn in a manger (feeding trough).  

6. An Angel of the Lord visits the shepherds guarding their flocks in nearby fields and brings them “good news of great joy”: “to you is born this day in the city of David.” The angel tells them they will find a child wrapped in bands of cloth and lying in a manger. The shepherds hurry to the manger in Bethlehem where they find Jesus Christ (PBUH) with Mary and Joseph. They repeat what they have been told by the Angel, and then return to their flocks.  

7. Jesus Christ (PBUH) was born in Bethlehem of Judaea in the days of Herod the King.  

8. Jesus Christ (PBUH) was sent to the people of Israel.

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National Authority since 1995. Modern Bethlehem has a Muslim majority but is also home to one of the largest Palestinian Christian communities. The Bethlehem agglomeration includes the towns of Beit Jala and Beit Sahour, as well as the refugee camps of ‘Aida and Azza. Bethlehem’s dominant economic sector is tourism which is particularly high during the Christmas season as the city is a Christian pilgrimage center, being home of the Church of the Nativity. Bethlehem has over thirty hotels and three hundred handicraft work shops, employing several of the city’s residents. Rachel’s Tomb, an important Jewish holy site, is located at the entrance of Bethlehem.


11 Judaea (Hebrew: Yehuda; Latin: Iudaea; sometimes spelled Judaea in English) was a Roman province that extended over the region of Judea proper, later renamed Palestine. It was named in reference to the ancient Kingdom of Judah of the 6th century BCE, which had subsequently been conquered by Babylonia, the Persian Empire, Alexander the Great, and contested by the Seleucid and Ptolemaic Empires in the six Syrian Wars of the 2nd century BCE. The majority of the population, and their local rulers, remained Jewish until after Bar Kokhba’s revolt when Jews were excluded from Jerusalem (renamed Aelia Capitolina), except for Tisha B’Av.

12 Barnabas: 6, Matthew 2:1.

Herod, also known as Herod I or Herod the Great (73 BC – 4 BC in Jericho), was a Roman client king of Judaea. Herod is known for his colossal building projects in Jerusalem and other parts of the ancient world, including the rebuilding of the Second Temple in Jerusalem, sometimes referred to as Herod’s Temple. Some details of his biography can be gleaned from the works of the 1st century AD Roman-Jewish historian Josephus Flavius. In Christian scripture, Herod is known for the Massacre of the Innocents, described in Chapter 2 of the Gospel according to Matthew.
9. When the eight days were fulfilled, Jesus Christ (PBUH) was taken to the temple and was circumcised according to the Law of the Lord, as it is written in the book of Moses.\(^{14}\)

\(^{13}\) Barnabas: 1, Matthew 2:6.


**Moses** (Latin: *Moses*, Hebrew: Standard *Moshe* Tiberian *Mōsheh*; Greek: Μωυσής in both the Septuagint and the New Testament; Arabic: موسى، *Mūsā*; Ge'ez: *Masse*) is a Biblical Hebrew religious leader, lawgiver, prophet, and military leader, to whom the authorship of the Torah is traditionally attributed. Also called *Moshe Rabbeinu* in Hebrew (Hebrew: Lit. "Moses our Teacher"), he is the most important prophet in Judaism, and also an important prophet of Christianity, Islam, the Bahá'í Faith, Rastafari, Chrislam and many other faiths. According to the book of Exodus, Moses was born to a Hebrew mother, Jochebed, who hid him when the Pharaoh ordered all newborn Hebrew boys to be killed, and he ended up being adopted into the Egyptian royal family. After killing an Egyptian slave-master, Moses fled and became a shepherd, and was later commanded by God to deliver the Hebrews from slavery. After the Ten Plagues were unleashed on Egypt, he led the Hebrew slaves out of Egypt, through the Red Sea, where they wandered in the desert for 40 years, during which time, according to the Bible, Moses received the Ten Commandments. Despite living to 120, Moses died before reaching the Land of Israel. According to the Torah, Moses was denied entrance to that destination because he himself disobeyed God's instructions about how to release water from a rock.

**Judaism:** There is a wealth of stories and additional information about Moses in the Jewish apocrypha and in the genre of rabbinical exegesis known as Midrash, as well as in the primary works of the Jewish oral law, the Mishnah and the Talmud. To Orthodox Jews, Moses is really *Moshe Rabbenu*, 'Eved HaShem, Avi haNeviim zya"a. He is called "Our Leader Moshe", "Servant of God", and "Father of all the Prophets". In their view, Moses not only received the Torah, but also the revealed (written and oral) and the hidden (the 'hokmat nistar teachings, which gave Judaism the Zohar of the Rashbi, the Torah of the Ari haQadosh and all that is discussed in the Heavenly Yeshiva between the Ramhal and his masters). He is also considered the greatest prophet.

**Christianity:** For Christians, Moses — mentioned more often in the New Testament than any other Old Testament figure — is often a symbol of God’s law, as reinforced and expounded on in the teachings of Jesus Christ (PBUH). New Testament writers often compared Jesus’ words and deeds with Moses’ to explain Jesus’ mission. In Acts 7:39–43, 51–53, for example, the rejection of Moses by the Jews that worshiped the golden calf is likened to the rejection of Jesus by the Jews that continued in traditional Judaism. His relevance to modern Christianity has not diminished. He is considered to be a saint by several churches; and is commemorated as a prophet in the respective Calendars of Saints of the Lutheran and Eastern Orthodox Churches on September 4. He is commemorated as one of the Holy Forefathers in the Calendar of Saints of the Armenian Apostolic Church on July 30.

**Islam:** Moses (Arabic: Musa) is mentioned more in the Holy Qur’an than any other individual and his life is narrated and recounted more than any other prophet recognized in Islam. Moses is defined in Holy Qur’an as both prophet (*Nabi*) and messenger (*Rasul*), which means he was one the prophets who brought a scripture and law to his people. He has the status of being one of the Ulu al-azm apostles, that is those apostles who were endowed with special determination, constancy and forbearance in obeying the commands of God. Among prophets, Moses has been described as the one whose career as a messenger of God, lawgiver and leader of his community most closely parallels and foreshadows that of Prophet Muhammad (PBUH). In the Holy Qur’an, Moses is included in the following passages: 2.49-61, 7.103-160, 10.75-93, 17.101-104, 20.9-97, 26.10-66, 27.14-17, 28.3-46, 40.23-30, 43.46-55, 44.17-31, and 79.15-25. Most of the key events in Moses’ life which are narrated in the Bible are to be found dispersed through the different Surahs of Holy Qur’an, with a mystic story about meeting Khidr which is not found in the Bible. The Bible and Holy Qur’an have different angles of view. The Bible has focused on Moses and the rescue of Israelites, while the Holy Qur’an emphasized on the relation between Moses and God.
1.2 The Three Magi

10. A star reveals the birth of Jesus Christ (PBUH) to the three magi\(^\text{15}\) who travel to Jerusalem\(^\text{16}\) from an unspecified country “in the east.”\(^\text{17}\)

11. The three Magi are led by a star in the east to Judaea, and having arrived at Jerusalem they asked where was born the King of the Jews?\(^\text{18}\)

12. When Herod the king heard this, he was troubled, and all Jerusalem with him. He asked his advisers, the priests and scribes, where the “King of the Jews” was to be born. They answered “In Bethlehem, for thus it is written by the prophet: But you, Bethlehem, in the land of Judah, are not the least

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\(^{15}\) Magi, hereditary members of the priestly class of the ancient Persian Empire. Revered for their wisdom and their ability to interpret dreams and omens, the Magi were also the acknowledged priests of the ancient Persian religion Zoroastrianism, which advocated worship of a single supreme deity.

\(^{16}\) Jerusalem (Hebrew: Yerushalayim; Arabic: القُدس, al-Quds) is the capital of Israel and its largest city in both population and area, with a population of 747,600 residents over an area of 125.1 square kilometres (48.3 sq mi) if disputed East Jerusalem is included. Located in the Judean Mountains, between the Mediterranean Sea and the northern tip of the Dead Sea, modern Jerusalem has grown up outside the Old City. The city has a history that goes back to the 4th millennium BCE, making it one of the oldest cities in the world. Jerusalem has been the holiest city in Judaism and the spiritual centre of the Jewish people since the 10th century BCE, contains a number of significant ancient Christian sites, and is considered the third-holiest city in Islam. Despite having an area of only 0.9 square kilometer (0.35 square mile), the Old City is home to sites of key religious importance, among them the Temple Mount, the Western Wall, the Church of the Holy Sepulchre, the Dome of the Rock and al-Aqsa Mosque. The old walled city, a World Heritage site, has been traditionally divided into four quarters, although the names used today — the Armenian, Christian, Jewish, and Muslim Quarters — were introduced in the early 19th century. The Old City was nominated for inclusion on the List of World Heritage Sites in danger by Jordan in 1982. In the course of its history, Jerusalem has been destroyed twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times. Today, the status of Jerusalem remains one of the core issues in the Israeli-Palestinian conflict. Israel’s annexation of East Jerusalem has been repeatedly condemned by the United Nations and related bodies, and Palestinians foresee East Jerusalem as the capital of their future state. In the wake of United Nations Security Council Resolution 478 (passed in 1980), most foreign embassies moved out of Jerusalem, although some countries, such as the United States, still own land in the city and pledge to return their embassies once political agreements warrant the move.

\(^{17}\) Barnabas: 6, Matthew 2:1.
According to Matthew, the Magi navigated by following a star which came to be known as the Bethlehem. The Star of Bethlehem, also called the Christmas Star or Jesus Star, is a star in Christian nativity tradition that revealed the birth of Jesus to the Magi (or ‘wise men’) and later led them to Bethlehem.

\(^{18}\) Barnabas: 6, Matthew 2:2.
among the rulers of Judah; for out of you shall come a Ruler who will
shepherd my people Israel."¹⁹

13. Herod called together the Magi asked them concerning their coming. Then
he said to the Magi: “Go and search diligently for the child; and when you
have found him, bring me word so that I may also go and pay him
homage,” a deceitful Herod tells the magi.²⁰

14. As the three magi travel to Bethlehem, the star “goes before” them and
leads them to a house where they find Jesus Christ (PBUH).²¹

15. The three Magi found Jesus Christ (PBUH) and make obeisance to Him
and Gifts.²²

16. In a dream, the magi receive a divine warning of Herod’s intent to kill the
child, whom he sees as a rival. Consequently, they return to their own
country by a different route to avoid being forced to betray the child.²³

1.3 The Migration to Egypt

17. King Herod ordered the massacre of all male children who were two years
old and under.²⁴

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¹⁹ Barnabas: 6, Matthew 2:3-6.

²⁰ Barnabas: 6, Matthew 2:7-8.


²² Barnabas: 6, Matthew 2:11.

²³ Barnabas: 7, Matthew 2:12.

Marco Polo claimed that he was shown the three tombs of the Magi at Saveh south of Tehran in the
1270s:

In Persia is the city of Saba, from which the Three Magi set out and in this city
they are buried, in three very large and beautiful monuments, side by side. And above
them there is a square building, beautifully kept. The bodies are still entire, with hair and
beard remaining. (Polo, Marco, The Book of the Million, book i.)

²⁴ Barnabas: 8, Matthew 2:16.
18. Joseph, Mary and Jesus Christ (PBUH) had fled to Egypt after they had been warned by an Angel in a dream.\textsuperscript{25}

19. Once Herod had died, Joseph was told by the Angel in a further dream to return with Jesus Christ (PBUH) and his mother Mary to the land of Israel; but when Joseph learns that Herod has been succeeded in Judea by Herod Archelaus,\textsuperscript{26} and Joseph worries on account of the latter’s ill repute, then he went into Galilee, fearing to remain in Judea.\textsuperscript{27} And so Joseph takes mother and child to Nazareth and settles there.\textsuperscript{28}

That criterion probably actually refers to people under just 12 months old, as the likely Hebrew origin of the phrase would refer to people who haven’t \textit{started} their second year.

\textsuperscript{25} Barnabas: 8, Matthew 2:13-14.

\textsuperscript{26} \textbf{Herod Archelaus} (23 BC – c. 18 AD) was the ethnarch of Samaria, Judea, and Edom from 4 BC to 6 AD. He was the son of Herod the Great and Malthace, the brother of Herod Antipas, and the half-brother of Herod Philip I. Archelaus received the kingdom of Judea by the last will of his father, though a previous will had bequeathed it to his brother Antipas. He was proclaimed king by the army, but declined to assume the title until he had submitted his claims to Caesar Augustus in Rome. Before setting out, he quelled with the utmost cruelty a sedition of the Pharisees, slaying nearly three thousand of them. In Rome he was opposed by Antipas and by many of the Jews, who feared his cruelty; but in 4 BC Augustus allotted to him the greater part of the kingdom (Samaria, Judea, and Idumea) with the title of ethnarch until 6 AD when Hyrcanus II succeeded him. He married Glaphyra, the widow of his brother Alexander, though his wife and her second husband, Juba, king of Mauretania, were alive. This violation of the Mosaic law along with Archelaus’ continued cruelty roused the ire of the Jews, who complained to Augustus. Archelaus was deposed in the year 6 and banished to Vienne in Gaul; Samaria, Judea, and Idumea became the Roman province of Iudaea.

\textsuperscript{27} \textbf{Galilee}, in ancient Roman times, hilly region of northern Palestine between the Sea of Galilee and the Jordan River (now part of Israel). It was the homeland of Jesus Christ, who was sometimes referred to as the Galilean, and a centre for Jewish learning after the Roman destruction of the temple in Jerusalem in A.D. 70.

\textsuperscript{28} Barnabas: 9, Matthew 2:19-23.
2. Healings and Miracles

According to the Gospel of Barnabas and the Four Traditional Gospels, Jesus Christ (PBUH) worked many miracles in the course of his ministry, which may be categorized into cures, exorcisms, dominion over nature, three instances of raising the dead, and various others. To many Christians, the miracles represent actual historical events, while Liberal Christians may consider these stories to be figurative. Critical scholars generally concede that empirical methods are unable to determine if a genuine miracle is historical, considering the issue theological or philosophical. However, Islamic scholars also believe in most of the miracles of healing and the miracles of resurrecting dead people to life.

2.1 Jesus Christ (PBUH) Miraculously Healed a Leper

1. Jesus Christ (PBUH) was come down from the mountain. There came a leper to him, and besought Jesus Christ (PBUH) to make him clean.

2. He healed a leper by touching his hand on him and immediately his leprosy was cleansed.

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29 Liberal Christianity, sometimes called liberal theology, is an umbrella term covering diverse, philosophically informed religious movements and moods within late 18th, 19th and 20th century Christianity. The word “liberal” in liberal Christianity does not refer to a leftist political agenda or set of beliefs, but rather to the manner of thought and belief associated with the philosophical and religious paradigms developed during the Age of Enlightenment.

30 http://en.wikipedia.org/wiki/Miracles_of_Jesus

31 Sulaiman Shahid Mufassir, N,1, p.4.

32 Barnabas: 11, Matthew 8:1.

33 Barnabas: 11, Matthew 8:2, Mark 1:40 and Luke 5:12.

Leper or Leprosy (from the Greek lepi, meaning scales on a fish), or Hansen's disease, is a chronic disease caused by the bacterium Mycobacterium leprae. Leprosy is primarily a granulomatous disease of the peripheral nerves and mucosa of the upper respiratory tract; skin lesions are the primary external symptom. Left untreated, leprosy can be progressive, causing permanent damage to the skin, nerves, limbs and eyes. Contrary to popular belief, leprosy does not actually cause body parts to simply fall off.

3. Jesus Christ (PBUH) said to a leper to tell no one.35

2.2 Miracle Wrought by Jesus Christ (PBUH) at the Marriage, Turning the Water into Wine

4. Jesus Christ (PBUH) with his disciples and his mother were attending a wedding party in Cana36 for the Jewish rite of purification.37

5. When the hosts ran out of wine, Jesus’ mother told Jesus Christ (PBUH), “They have no more wine.” Jesus Christ (PBUH) replied, “Woman, what is that to me, mother mine?” Jesus’ mother said to the servants, “Do whatever he tells you.”38

6. There were set there six waterpots of stone, according to the custom of Israel to purify themselves for prayer.39

7. Jesus Christ (PBUH) ordered the servants to fill the empty waterpots with water. When they had done so, Jesus Christ (PBUH) told them to draw out some of it and take it to the chief waiter. After tasting the water that had


36 Two sites have been identified as the Cana of Jesus’ ministry.
1. The traditional site is Kefr Kana, about four miles north-northeast of Nazareth on the road to Tiberias. There is no historical or other data that would support this location. Given the difficulty in reaching the other proposed site, there exists the strong possibility that this town was chosen for its easy access and its proximity to Nazareth. (There are other examples of moving a site for the benefit of pilgrims and tourists. For instance: locating the feeding of the five thousand at Tabgha, rather than at Bethsaida as is recorded in the Gospels.)
2. The more likely site of Cana is Khirbet Kana, nine miles north of Nazareth. There is clear evidence that the site was occupied from the early Roman to the Byzantine period. Further confirmation of this site comes from the historian Josephus, who at one time lived in Cana. It was at Jotapata, only two miles distance from Cana, that he was defeated by the Romans and surrendered to them. Local Arabs still refer to it as “Cana of Galilee.”

Judaism traditionally considers marriage to be the ideal state of personal existence; a man without a wife, or a woman without a husband, is considered incomplete.

38 Barnabas: 15, John 2:3-5.

become wine and not knowing what Jesus Christ (PBUH) had done, he
told the bridegroom that he had departed from the custom of serving the
best wine first by serving it last. 40

8. This was the miracle of Jesus Christ (PBUH) which was performed to
reveal his glory, and his disciples put their faith in him. 41

2.3 Rebutting Wind and Waves

9. Jesus Christ (PBUH) and his disciples were out on the lake when a storm
suddenly came up. Jesus Christ (PBUH) was asleep in the boat and his
friends were afraid. 42

10. They woke him. He got up and told the storm to stop and it was
completely calm; the wind stopped blowing and the water was still. 43

11. So the men marveled, saying to one another, “Who is this, that even the
winds and the sea obey him?” 44

2.4 Jesus Christ (PBUH) Healed the Daughter of the Canaanite

12. Jesus Christ (PBUH) met a woman of Canaan 45 when he went up into
Tyre and Sidon. 46

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40 Barnabas: 15, John 2:7-10.
41 Barnabas: 15, John 2:11.
45 Canaan is an ancient term for a region encompassing present-day Israel, the Palestinian Territories,
Lebanon and Jordan, plus adjoining coastal lands and parts of Egypt and Syria. In the Hebrew Bible,
the “Land of Canaan” extends from Lebanon southward across Gaza to the “Brook of Egypt” and
eastward to the Jordan Valley, thus including modern Israel and the Palestinian Territories. This
southern area included various ethnic groups. The Amarna Letters found in Ancient Egypt mention
Canaan (Akkadian) in connection with Gaza and other cities along the Phoenician coast and into Upper
13. A woman of Canaan called Jesus Christ (PBUH) “Son of David”.47

14. Her daughter is grievously vexed with a devil.48

15. The woman asks Jesus Christ (PBUH) to heal her daughter, but Jesus Christ (PBUH) says “I am not sent but unto the lost sheep of the house of Galilee.”

Many earlier Egyptian sources also make mention of numerous campaigns conducted in Kana-nana, just inside Asia. Various Canaanite sites have been excavated by archaeologists. Canaanites spoke Canaanite languages, closely related to other West Semitic languages. Canaanites are mentioned in the Bible, Mesopotamian and Ancient Egyptian texts. Although the residents of ancient Ugarit in modern Syria do not seem to have considered themselves Canaanite, and did not speak a Canaanite language (but one that was closely related), archaeologists have considered the site, which was rediscovered in 1928, as quintessentially Canaanite. Much of the modern knowledge about the Canaanites stems from excavation in this area. It is generally thought that they originally migrated from the Arabian Peninsula, as that is the most generally accepted Semitic urheimat.


Tyre (Arabic صور Sur) is a city in the South Governorate of Lebanon. With 117,100 inhabitants, Tyre juts out from the coast of the Mediterranean Sea and it is located about 80 km (50 mi) south of Beirut. The name of the city means “rock.” The adjective for Tyre is Tyrian, and the inhabitants are Tyrians. Tyre is an ancient Phoenician city and the legendary birthplace of Europa and Elissa (Dido). Today it is the fourth largest city in Lebanon and houses one of the nation’s major ports known locally in French as Sour. Tyre is a popular destination for tourists. The city has many ancient sites, including its Roman Hippodrome which was added to UNESCO’s list of World Heritage Sites in 1979 (Resolution 459).

Sidon, or Saïda, (Arabic صيدا Sayda) is the third-largest city in Lebanon. It is located in the South Governorate of Lebanon, on the Mediterranean coast, about 40 km (25 mi) north of Tyre and 40 km (25 mi) south of the capital Beirut. Its name means a fishery. It is a city of 200,000 inhabitants mainly of the Muslim Sunni sect with a Greek Catholic minority.

The Biblical Sidon
The Bible describes Sidon at various places:

- It received its name from the “first-born” of Canaan, the grandson of Noah (Genesis 10:15, 19).
- It was the first home of the Phoenicians on the coast of Canaan, and from its extensive commercial relations became a “great” city. (Joshua 11:8; 19:28).
- It was the mother city of Tyre. It lay within the lot of the tribe of Asher, but was never subdued (Judges 1:31).
- The Sidonians long oppressed Israel (Judges 10:12).
- From the time of David its glory began to wane, and Tyre, its “virgin daughter” (Isaiah 23:12), rose to its place of pre-eminence.
- Solomon entered into a matrimonial alliance with the Sidonians, and thus their form of idolatrous worship found a place in the land of Israel (1 Kings 11:1, 33).
- Jezebel was a Sidonian princess (1 Kings 16:31).
- It was famous for its manufactures and arts, as well as for its commerce (1 Kings 5:6; 1 Chronicles 22:4; Ezekiel 27:8).
- It is frequently referred to by the prophets (Isaiah 23:2, 4, 12; Jeremiah 25:22; 27:3; 47:4; Ezekiel 27:8; 28:21, 22; 32:30; Joel 3:4).
- Jesus visited the “coasts” of Tyre and Sidon (Matthew 15:21; Mark 7:24) and from this region many came forth to hear him preaching (Mark 3:8; Luke 6:17).
- From Sidon, at which the ship put in after leaving Caesarea, Paul finally sailed for Rome (Acts 27:3, 4).

Barnabas: 21, Matthew 15:22.

Barnabas: 21, Matthew 15:22.
Israel.” The woman replies, “Lord: yet the dogs eat of the crumbs which fall from their masters’ table.”

16. Jesus Christ (PBUH) says to her, “O woman, great is thy faith”. And he tells her that her daughter is healed, and when the woman returns home she finds that this is true.

2.5 Jesus Christ (PBUH) Heals a Lame Man

17. Jesus Christ (PBUH) goes to Jerusalem for a feast.

18. He went to the pool, having five porticoes, which the angel of God every day stirring up the water; then whoever stepped in first, after stirring of the water, was made well of whatever disease he had. A great number of sick persons remained beside the pool.

19. A certain man was there who had an infirmity thirty-eight years. Jesus Christ (PBUH) said to him, “Do you want to make well?” The sick man answered him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

20. Jesus Christ (PBUH) tells him to “Pick up your mat and walk!” And immediately the man was made well, took up his bed, and walked.

21. This takes place on the Sabbath, and many people see the man carrying his mat and tell him this is against the law.


22. He tells them the man who healed him told him to do so, and they ask who that was. He tries to point out Jesus Christ (PBUH), but he has slipped away into the crowd.57

2.6 Jesus Christ (PBUH) and Samaritan Woman at the Well

23. Jesus Christ (PBUH) goes to the Samarian town,58 and rests at Jacob’s Well.59

24. His disciples go into the town to get food.60

25. While Jesus Christ (PBUH) is waiting for them, a Samaritan woman comes to the Well and he asks her for a drink.61

55 A Sabbath or sabbath is generally a weekly day of rest and/or time of worship that is observed in any of several faiths. The term derives from the Hebrew shabbat, “to cease,” which was first used in the Biblical account of the seventh day of Creation. Observation and remembrance of the Sabbath is one of the Ten Commandments (the fourth in the original Jewish, the Eastern Orthodox, and most Protestant traditions, the third in Roman Catholic and Lutheran traditions). Many viewpoints and definitions have arisen over the millennia. The term has been used to describe a similar weekly observance in any of several other faiths; the new moon; any of seven annual festivals in Judaism and some Christian traditions; any of eight annual festivals in Wicca (usually “sabbat”); and a year of rest in religious or secular usage, originally every seventh year.


58 Samaria, or the Shomron (Arabic: سامريوت، Sāmariyyūn or السامرة، as-Samarah – also known as جبال نابلس, Jibal Nablus) is a term used for the mountainous northern part of the West Bank of the Jordan River. The name “Samaria” derives from an ancient city of the same name, which was located near the center of Samaria, and was the capital of the Kingdom of Israel. The etymology of the word is perhaps from shāmar, ‘to watch,’ hence meaning something like ‘look-out’; but, according to 1 Kings 16:24, it is derived from the individual [or clan] Shemer, from whom Omri purchased the site. Samaria is one of the several standard statistical “areas” utilized by the Israel Central Bureau of Statistics. “The CBS also collects statistics on the rest of the West Bank and the Gaza District. It has produced various basic statistical series on the territories, dealing with population, employment, wages, external trade, national accounts, and various other topics.” To the north, Samaria is bounded by the Esdraelon valley; to the east by the Jordan River; to the west by the Carmel Ridge (in the north) and the Sharon plain (in the west); to the south by the Jerusalem mountains. In Biblical times, Samaria “reached from the [Mediterranean] sea to the Jordan Valley,” including the Carmel Ridge and Plain of Sharon. Samarian hills are not very high, seldom reaching the height of over 800 meters. Samaria’s climate is more hospitable than the climate further south.

59 Barnabas: 81, John 4:4-6.

60 Barnabas: 81, John 4:8.

26. The woman is surprised and says that Samaritans and Jews do not associate.62

27. Jesus Christ (PBUH) responds that if she really knew who he was, she would have asked for the “water” that Jesus Christ (PBUH) was offering.63

28. Jesus Christ (PBUH) said “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”64

29. The woman asks for this “water” and Jesus Christ (PBUH) tells her to go and find her husband and bring him back. The woman states she has no husband, and Jesus Christ (PBUH) says that in fact she has had five husbands and is now living with a man who is not her husband. She then believes that he is a prophet.65

2.7 The Feeding of the 5000

30. Jesus Christ (PBUH) fed the 5000.66

31. Upon investigating the provisions of the crowd, the Jesus’ disciples were only able to find 5 loaves of bread and 2 fish.67

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32. The Gospels state that Jesus Christ (PBUH) blessed the food, broke it, and gave it to the disciples, who distributed it to the people present – 5000 not counting women and children – all of them being fed.  

33. After the meal was over, the disciples collected the scraps, filling 12 baskets.

### 2.8 Blind Man Given Sight

34. Jesus Christ (PBUH) met a beggar, who was blind from his birth.

35. The disciples first questioned Jesus Christ (PBUH) whether the man’s curse was for his own sins, or those of his parents.

36. He said it was for neither reason, “but that the works of God should be made manifest in him.”

37. Jesus Christ (PBUH) healed him by spitting on the ground, mixing his spit with mud, and putting the mixture into his eyes, then sent him to wash in the Pool of Siloam.

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70 Barnabas 156, John 9:1. 
Mark gives the name: bar-Timai or son of Timai.


72 Barnabas: 156, John 9:3.


**Pool of Siloam** (Hebrew sent or sending) is a landmark located at the lower part of the southern slope of Ophel, the original site of Jerusalem, but now just to the south east (and outside) the walls the Old City. The pool is a receptacle for the waters of the Gihon Spring, which were carried there by two aqueducts - the Middle Bronze Age Channel (a 20ft deep direct cutting that was covered with rock slabs, and dates from the Middle Bronze Age ~1800BC), and Hezekiah’s Tunnel (a curving tunnel within the bedrock, dating from the reign of King Hezekiah ~700BC). The pool is mentioned or alluded to several times in the Bible. Isaiah 8:6 mentions the pool’s waters, while Isaiah 22:9 ff. references the construction of Hezekiah’s tunnel. For Christians, the most notable mention of the pool is as the location in which the Gospel of John places the act of Jesus healing a man who had been blind from birth (John 9). According to Ronny Reich of the University of Haifa, Jesus’ presence at the pool could simply have been a result of the requirement to wash before attending the Temple; religious law
38. Therefore, the neighbours and those who previously had seen that he was blind said, “Is not this he who sat and begged?” Some said, “This is he.” Others said, “He is like him.” He said, “I am he.”

39. Therefore said they to him, how were your eyes opened? He answered and said, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, ‘Go to the pool of Siloam, and wash.’ So I went and washed, and I received sight.”

2.9 The Man Born Blind

40. The Jews did not believe that the healed man was the same person as the man who had been blind from birth, and asked his parents if the healed man was their son, and the parents responded that he was, and that he was born blind.

41. His parents said “Truly, he was born blind, but how he may have received the light, we know not. He is of age, ask him. He will speak for himself.”

42. So they again called the man who was blind, and said to him, “Give God the glory! We know this man, whom you say to have healed you that he is

of the period required Jews to make the pilgrimage to Jerusalem at least three times a year. A substantial remodeling of the pool was constructed in the 5th century, under Byzantine direction, and is said to have been built at the behest of the Empress Aelia Eudocia. This pool, having been somewhat abandoned and left to ruin, partly survives to the present day; surrounded by a high wall of stones on all sides (except for an arched entrance to Hezekiah’s tunnel - which was only rediscovered in the 19th century), the pool is quite small, and has a modestly sized mosque next to (and partly over) it.


75 Barnabas: 156, John 9:10-11.


a sinner.” The man born blind answered: “Whether he is a sinner or not I do not know. One thing I know that I saw not and he enlightened me.”

43. Then they said to him again, “What did he do to you? How did he open you eyes?” He answered them, “I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become his disciples?”

44. Then they reviled him and said, “You are his disciple, but we are Moses’ disciples. We know that God spoke to Moses; as for this man we do not know where he is from.”

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3. Jesus’ Teachings

According to the Gospel of Barnabas and the Four Traditional Gospels, Jesus Christ (PBUH) began his minister when he was around thirty years old. In the Biblical narrative, Jesus’ method of teaching involved parables, metaphor, allegory, sayings, proverbs, and a small number of direct sermons. The Teachings that were brought to the earth from God by Jesus Christ (PBUH) came to people in the form of Jesus’ conversations with his disciples and other people, his appeals to the God, descriptions of his deeds and miracles he performed, recorded in both, Gospel of Barnabas and Four Traditional Gospels. The following points are some similarities between the Gospel of Barnabas and the Four Traditional Gospels in the teaching of Jesus Christ (PBUH):

3.1 The Prayer of Jesus Christ (PBUH)

1. Jesus Christ (PBUH) encouraged his disciples how to pray to God when they asked him about prayer.

   "O Lord our God, hallowed be your holy name, your kingdom come in us, your will be done always, and as it is done in heaven so be it done in earth; give us the bread for every day, and forgive us our sins, as we forgive them that sin against us, and suffer us not to fall into temptations, but deliver us from evil, for you are alone our God, to whom pertains glory and honour for ever."

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3.2 Sinner Brother

2. Jesus Christ (PBUH) called Peter and ordered him to correct his brother step by step if he wants to make sin against him.

3. If he not amend:
   - Firstly correct him.
   - Secondly go and call afresh two witnesses and correct him.
   - Finally tell it to church.

3.3 Jesus Christ (PBUH) and Zacchaeus

4. Zacchaeus was a superintendent of customs, a chief tax-gather or Publican.

5. Zacchaeus was little of stature.

6. Zacchaeus climbed up a sycamore fig tree so that he might be able to see Jesus Christ (PBUH).

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83 Brother: In Jewish usage this means a co-religionist, a fellow member of the Jewish community as a religious group.

84 But in Barnabas adds that if he not then amend count him for an unbeliever and keep away from him.


87 Sycamore fig or Ficus sycomorus or the fig-mulberry (due to the leaves' resemblance to those of the Mulberry), sycamore, or sycomore, is a fig species that has been cultivated since early times. (Note that the name sycamore has been used for a variety of plants.) Ficus sycomorus is native to Africa south of the Sahel and north of the Tropic of Capricorn, also excluding the central-west rainforest areas. It also grows naturally in the southern Arabian Peninsula and in very localized areas in Madagascar, and has been naturalised in Israel and Egypt. In its native habitat, the tree is usually found...
7. When Jesus Christ (PBUH) reached the spot he looked up into the branches, addressed Zacchaeus by name, and told him to come down. And Jesus Christ (PBUH) told the man that he intended to visit his house.\(^9\)

8. The crowd was shocked that Jesus Christ (PBUH) would sully himself by being a guest of a tax collector.\(^9\)

3.4 Jesus Christ (PBUH) and the Woman Taken in Adultery

9. Jesus Christ (PBUH) came into the temple, the scribes and Pharisees brought to him a woman taken in adultery.\(^1\) And they said to him that

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in rich soils along rivers, but also in mixed woodlands. *Ficus sycomorus* grows to 20 m tall and 6 m wide with a dense round crown of spreading branches. The leaves are heart-shaped with a round apex, 14 cm long by 10 cm wide, and arranged spirally around the twig. They are dark green above and lighter with prominent yellow veins below, and both surfaces are rough to the touch. The petiole is 0.5-3 cm long and pubescent. The fruit is a large edible fig, 2-3 cm in diameter, ripening from buff-green to yellow or red. They are borne in thick clusters on long branchlets or the leaf axil. Flowering and fruiting occurs year-round, peaking from July to December. The bark is green-yellow to orange and exfoliates in papery strips to reveal the yellow inner bark. Like all other figs, it contains a latex. Sycamore fig is in the Near Orient a tree of great importance and very extensive use. It has wide-spreading branches and affords a delightful shade.


\(^{91}\) Adultery is the voluntary sexual intercourse between a married person and another person who is not his or her spouse, though in many places it is only considered adultery when a married woman has sexual relations with someone who is not her husband. In most cases, in western countries, only the married party is said to have committed adultery, and if both parties are married (but not to each other) then they both commit separate acts of adultery. In other countries, both parties to the adultery are considered guilty, while in others again only the woman is able to commit adultery and to be considered guilty. The term adultery has a Judeo-Christian origin, though the concept of marital fidelity predates Judaism and is found in many other societies. Though the definition and consequences vary between religions, cultures and legal jurisdictions, the concept is similar in Judaism, Christianity and Islam, and Hinduism has a similar concept. But the word should be used cautiously when discussing various cultures, some of which permit less permanent forms of marriage, or even sexual "lending".

Christianity: Adultery is considered by most Christians to be immoral and a sin, based primarily on passages like 1 Corinthians 6:9-10. Jesus taught that indulgence in adulterous thoughts could be just as harmful to the soul as actual adultery, though it cannot be inferred that both carry the same weight of guilt: "But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." (Matthew 5:28)

Rabbinic Judaism: Though the Torah prescribes the death penalty by stoning for adultery, the legal procedural requirements were very exacting and required the testimony of two witnesses of good character for conviction. In practice, nobody is convicted of adultery. At the civil level, however, Jewish law (halakha) forbids a man to continue living with an adulterous wife, and he is obliged to
“Now Moses, in the law, commanded us that such should be stoned. But what do you say?”

10. Jesus Christ (PBUH) stooped down and wrote on the ground with His finger, as though he did not hear.

11. When they (scribes and Pharisees) continued asking him, He said to them, “He who is without sin among you, let him throw a stone at her first.” And again he stooped down, and wrote on the ground.

12. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last.

13. Jesus Christ (PBUH) having lifted up himself, and seeing no one but the woman, said: “Woman, where are they that condemned you?” She

Islam: Under Muslim law, adultery (as is premarital sex and extramarital sex in general) is sexual intercourse by a married person, whether man or woman. Adultery is a violation of the marital contract and one of the major sins and is condemned by God in the Holy Qur’an. It should be noted that adultery is usually used by Muslims to mean Zina which means both extramarital and premarital sex. For example, in the translated versions of the Holy Qur’an and Hadith ‘adultery’ always translates back to ‘Zina,’ except for some rare cases in the Hadith. Qur’anic verses prohibiting adultery include: Holy Quran 17:32, 7:33 and 24:26. Though strict Muslim law prescribes severe punishments for extramarital sex, by both men and women (premarital sex is punishable with up to 100 lashes, while adultery is punishable by stoning), to obtain conviction, the act of sexual penetration must be attested by at least four male Muslim witnesses of good character, with the accused having a right to testify and their testimony given the most weight in the eyes of the judge(s). Also, punishments are reserved to the legal authorities and false accusations are to be punished severely. It has been said that these legal procedural requirements were instituted to make it impossible to obtain conviction.

92 Barnabas: 201, John 8:2-5.

Stoning, or lapidation, refers to a form of capital punishment whereby an organized group throws stones at the convicted individual until the person dies. Stoning has been used throughout history in a number of places, both in the form of community justice and also as a judicial form of capital punishment. The practice is referred to in Greek history, as well as Christian, Jewish, and Islamic texts. In the Bible it often occurs, or almost occurs, to righteous people or as the result of mob action.

93 Barnabas: 201, John 8:6.

94 Barnabas: 201, John 8:7-8.

95 Barnabas: 201, John 8:9.
answered: No man, Lord. Jesus Christ (PBUH) said unto her “Go and sin
no more.”

3.5 Anointing of Jesus Christ (PBUH)

14. When Jesus Christ (PBUH) was at Bethany, while he was supping with
his disciples in the house of Simon the leper, a woman entered into the
house, and she poured the Alabastron of very expensive perfume over
the head of Jesus Christ (PBUH).

96 Barnabas: 201, John 8:10-11.

97 Bethany is recorded in the New Testament as the home of Mary, Martha and Lazarus, as well as that
of Simon the Leper. Jesus is reported to have lodged there after his entry into Jerusalem, and it was
from Bethany that he parted from his disciples at the Ascension. Bethany is commonly identified with
the Palestinian village of al-Eizariya located about 1.5 miles (2 km) to the east of Jerusalem on the
south-eastern slope of the Mount of Olives. The oldest house in present-day al-Eizaraya (Arabic,
meaning “Place of Lazarus”) is a 2,000 year old dwelling that has attracted pilgrims who believe it
might have been (or at least serves as a reminder of) the House of Martha and Mary, the sisters of
Lazarus.

98 Simon the Leper is a biblical figure mentioned by the Gospels according to Matthew (26:6-13) and
Mark (14:3-9). These two books narrate how Jesus made a visit to the house of Simon the Leper at
Bethany during the course of which a woman anoints the head of Jesus with costly ointment. Bethany
was the home of Simon the Leper as well as Mary, Martha, and Lazarus. The Gospel according to John
(12:1-8) recounts that Mary, Martha and Lazarus were guests of Simon the Leper when he hosted a
supper for Jesus Christ two days before the Passover and Crucifixion of Jesus. Martha served.
According to John’s Gospel, the feet of Jesus were also anointed. While differing in some details, the
accounts of Matthew, Mark, and John can be reconciled. Comparing them suggests that Judas Iscariot
and other disciples of Jesus also attended and protested the costly anointing of Jesus. Simon the Leper
is sometimes identified with Simon the Pharisee, who is mentioned in the Gospel of Luke (7:36-50) as
the host of a meal during which the feet of Jesus are anointed by a woman. Because of these
similarities, efforts have been made to reconcile the events and characters but some scholars have
pointed out differences between the two events. The meaning of his nick name the leper is sometimes
questioned because of the outcast status of lepers. Reinterpretations include that of the potter or the
Essene. Some assume that Simon had been healed of his leprosy by Jesus but there is no certain
account of that. Later Christian traditions held that Simon travelled to France, having landed at the
mouth of the Rhône with St. Lazarus and Mary, sister of Lazarus, was the earliest apostle of
Maguelonne.

99 Alabastron (plural: alastra or alabastra) is a type of pottery used in the ancient world for
holding oil, especially perfume or massage oils. They originated around the 11th century BC in ancient
Egypt as containers carved from alabaster – hence the name – but spread via ancient Greece to other
parts of the classical world. Most types of alabastron have a narrow body with a rounded end, a narrow
neck and a broad, splayed mouth. They were often left without handles, but some types were equipped
with ear-shaped projections or lugs into which holes were punched. Strings were then put through these
holes for easy mobility. The design of the first Egyptian alabastra was inspired by the palm tree, with a
columnar shape, a palm capital and a stand. Later designs were made from glass decorated with various
patterns, such as scallops, festoons or abstract patterns of rings or zigzags. Around the 7th century BC,
alabastra spread to Greece and became an important element of ancient Greek pottery.
15. Judas Iscariot\textsuperscript{101} said: “Why was this ointment not sold for the three
hundred pence and given to the poor?”\textsuperscript{102}

16. Jesus Christ (PBUH) said, “For the poor you have with you always, but
me you do not have always.”\textsuperscript{103}

3.6 Jesus Christ (PBUH) Washes Disciples’ Feet

45. Before the Passover holiday Jesus Christ (PBUH) shared a meal with his
Disciples,\textsuperscript{104} and he knew that when the meal was done, it would be time
for him to depart.\textsuperscript{105}

\textsuperscript{100} Barnabas: 205, Matthew 26:6-7, Mark 14:3.

\textsuperscript{101} Judas Iscariot, was, according to the New Testament, one of the twelve original Apostles of Jesus
Christ (PBUH). Among the twelve, he was apparently designated to keep account of the “money bag”,
but he is most traditionally known for his role in Jesus’ betrayal into the hands of Roman authorities.
His name is also associated with a Gnostic gospel, the Gospel of Judas, that exists in an early fourth
century Coptic text. Judas has been a figure of great interest to esoteric groups, such as many Gnostic
sects, and has also been the subject of many philosophical writings, including The Problem of Natural
Evil by Bertrand Russell and “Three Versions of Judas”, a short story by Jorge Luis Borges. The term
Judas has entered many languages as a synonym for betrayer, and Judas has become the archetype of
the betrayer in Western art and literature. Judas is given some role in virtually all literature telling the
Passion story, and appears in a number of modern novels and movies. Some scholars however have
suggested that Judas was merely the negotiator who gave Jesus to the Roman authorities by mutual
agreement or acted with Jesus’ knowledge and consent to ensure the re-enactment of Biblical prophecy.
Others see Judas as a literary invention reflecting divisions among early Christians or an attempt by
Biblical authors to distance themselves from Judaism after the first First Jewish-Roman War.

\textsuperscript{102} Barnabas: 205, John 12:4-5.

\textsuperscript{103} Barnabas: 205, Matthew 26:11, Mark 14:7, John 12:8.

\textsuperscript{104} The Passover Holiday: the Jewish festival of Passover (Pesach, Pesah, Pesakh) is celebrated on
the 14th day of the month called Nisan (Lev 23:4; Num 9:3,5, Num 28:16), first month of the Jewish
year. It immediately precedes the Festival of the Unleavened Bread, a Jewish holiday which begins
on the 15\textsuperscript{th} day of Nisan (March/April) (Lev 23:6, Num 28:17, Num 33:3) and is celebrated in the
northern spring season. Passover commemorates the Exodus, the liberation of the Israelites from
Egyptian slavery. As described in the Book of Exodus, Passover marks the “birth” of the Children of
Israel who become the Jewish nation, as the Jews’ ancestors were freed from being slaves of Pharaoh
and allowed to become followers of God instead. The two names for the holiday are a coalescence of
two related celebrations. The name Passover (Pesakh, meaning “skipping” or passing over) derives
from the night of the Tenth Plague, when the Angel of Death saw the blood of the Passover lamb on the
doorposts of the houses of Israel and “skipped over” them and did not kill their firstborn. The meal of
the Passover Seder commemorates this event. The name Feast of Unleavened Bread (Khag Ha’Matsot)
refers to the weeklong period when leaven has been removed, and unleavened bread or matza
(“flatbread”) is eaten. Together with Sukkot (“Tabernacles”) and Shavuot (“Pentecost”), Passover is
one of the three pilgrim festivals (Shloshet Ha’Regalim) during which the entire Jewish populace made
46. After the meal, Jesus Christ (PBUH) poured water into a bowl and began to wash the feet of his disciples. Peter did not understand why his beloved teacher would do such a thing, and he did not want him to wash his feet. He told Jesus Christ (PBUH), “Lord, would you wash my feet?”

47. Jesus Christ (PBUH) answered and said to him, “What I am doing you do not understand now, but you will know hereafter.”

48. Peter said to him, “You shall never wash my feet!” Jesus Christ (PBUH) insisted, telling Peter that if he wouldn’t allow him to wash his feet, he would have no part with him. Peter being declared, then wash my head and my hands too!

49. When the disciples were washed and Jesus Christ (PBUH) said: “I have washed you, yet are you not all clean.”

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a pilgrimage to Jerusalem, at the time when the Temple in Jerusalem was standing. In Israel, Passover is a 7-day holiday, with the first and last days celebrated as a full festival (involving abstention from work, special prayer services and holiday meals). In the Jewish diaspora outside Israel, the holiday is traditionally celebrated for 8 days (although Reform Jews celebrate for 7 days), with the first two days and last two days celebrated as full festivals. The intervening days are known as Chol HaMoed (“festival weekdays”). The primary symbol of Passover is the matzo, a flat, unleavened “bread” which recalls the hurriedly-baked bread that the Israelites ate after their hasty departure from Egypt. According to Halakha, matzo may be made from flour derived from five types of grain: wheat, barley, spelt, oats and rye. The dough for matzo is made when flour is added to water only, which has not been allowed to rise for more than 18–22 minutes prior to baking. Many Jews observe the positive Torah commandment of eating matzo on the first night of Passover at the Passover Seder, as well as the Torah prohibition against eating or owning Chametz which includes any leavened products — such as bread, cake, cookies, beer, whiskey or pasta (or anything made from raw dough that had been left alone for more than 18 minutes, as it then begins to ferment) — for the duration of the holiday.

4. Parables of Jesus Christ (PBUH)

The parables of Jesus Christ (PBUH), found in the Gospel of Barnabas and the Four Traditional Gospels, embody much of Jesus’ teaching. Jesus’ parables are quite simple, memorable stories, often with humble imagery, each with a single message. The parables were simple and memorable enough to survive in an oral tradition before being written down years after Jesus’ departure. Therefore, his parables are sometimes interpreted as allegories in Christian tradition and, rarely, in the gospels themselves. Beside the Gospel of John includes allegories but no parables.

However, the parables which similarly between both, the Gospel of Barnabas and the Four Traditional Gospel are a woman anointed Jesus Christ (PBUH), the parable of the sower and the parable of the prodigal son.

4.1 A Woman Anointed Jesus Christ (PBUH)

50. Simon, a Pharisee, had invited Jesus Christ (PBUH) to eat with him in his house.\(^\text{110}\)

51. While Jesus Christ (PBUH) was eating, a woman who was a public sinner, entered into the house, and flung herself upon the ground behind Jesus’ feet, and washed them with her tears, anointed them with precious ointment, and wiped them with the hairs of her head.\(^\text{111}\)

52. Simon, the Pharisee, felt that if Jesus were a prophet he would have known the woman was a sinner.\(^\text{112}\)


53. Jesus Christ (PBUH) defended the woman with a story of two men, one forgiven an enormous debt and the other a small debt, and asked the Pharisee which would love the creditor more.\textsuperscript{113}

54. Simon answered and said, “I suppose the one whom he forgave more.” And Jesus Christ (PBUH) said to him, “You have rightly judged.”\textsuperscript{114}

55. Then Jesus Christ (PBUH) turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has washed my feet with her tears and wiped them with the hair of her head. You give me no kiss but this woman has not ceased to kiss my feet since the time I came in. you did not anoint my head with oil, but this woman has anointed my feet with fragrant oil. Therefore, I say to you, her sins, which are many, are forgiven, for she loved much.\textsuperscript{115}

56. Jesus Christ (PBUH) turned to the woman and said: “Go your way in peace, for the Lord our God has pardoned your sins; but see you sin no more. Your faith has saved you.”\textsuperscript{116}

4.2 The Parable of the Sower

57. Jesus Christ (PBUH) went out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.\textsuperscript{117}

\textsuperscript{113} Barnabas: 130, Luke 7:41-42.

\textsuperscript{114} Barnabas: 130, Luke 7:43.

\textsuperscript{115} Barnabas: 130, Luke 7:44-47.

\textsuperscript{116} Barnabas: 130, Luke 7:48, 50.

58. Then Jesus Christ (PBUH) opened his mouth and said: “Behold, the sower went out to sow, and as he sowed, some seed falling on the road and consequently eaten by birds, some falling on rock and consequently unable to take root, and some falling on thorns which choked the seed and the worms ate them. It was only the seeds that fell on good soil and were able to germinate, producing a crop thirty, sixty, or even a hundredfold, of what had been sown.¹¹⁸

4.3 The Parable of the Prodigal Son

59. Jesus Christ (PBUH) tells the story of a man who has two sons to his disciples.¹¹⁹ The younger demands his share of his inheritance while his father is still living, and goes off to a distant country where he “waste[s] his substance with riotous living,” and eventually has to take work as a swine herder (clearly a low point, as swine are not kosher in Judaism).¹²⁰

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¹¹⁸ Barnabas: 132, Matthew 13:3-9, Mark 4:2-8. The explanation of the parable:

- The sower sows the word
- The seeds falling on the road represent those who hear the word but dismiss it straight away - the wicked one / Satan is what takes the word away
- The seeds falling on the rocks represent those who hear the word, but only accept it shallowly - these sorts of people reject the word as soon as it causes them affliction or persecution
- The seeds falling on thorns represent those who hear the word, and take it to heart, but allow worldly concerns, such as money, to choke it.
- The seeds falling on good soil represent those who hear the word, and truly understand it, causing it to bear fruit.

¹¹⁹ The Prodigal Son, also known as the Lost Son, is one of the best known parables of Jesus. It appears only in the Gospel of Luke, among the Four Traditional Gospels in the New Testament of the Bible.

¹²⁰ Pigs, also called hogs or swine, are ungulates which have been domesticated as sources of food, leather, and similar products since ancient times. More recently, they have been involved in biomedical research and treatments, especially for their eyes and hearts, which closely resemble those of humans. Their long association with humans has led to their considerable representation in cultural milieux from paintings to proverbs.

Pigs in religion

- In Hinduism the god Vishnu took the form of a boar in order to save the earth from a demon who had dragged it to the bottom of the sea.
- In keeping with Leviticus 11:7, the dietary laws of Judaism (Kashrut, adj. Kosher) forbid, among other kinds of meat, the eating of pork in any form, considering the pig to be an unclean animal.
There he comes to his senses, and decides to return home and throw himself on his father’s mercy, thinking that even if his father does disown him, that being one of his servants is still far better than feeding pigs. But when he returns home, his father greets him with open arms, and hardly gives him a chance to express his repentance; he kills a fatted calf to celebrate his return.¹²¹

60. The older brother becomes jealous at the favored treatment of his faithless brother and upset at the lack of reward for his own faithfulness. But the father responds: “Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.”¹²²

- The eating of pork is also prohibited in Islam, among Seventh-day Adventists and some other Christian denominations.
- Among Seventh-day Adventists and some other Christian denominations are known for presenting a “health message” that recommends vegetarianism and expects adherence to the kosher laws in Leviticus 11. Obedience to these laws means abstinence from pork, shellfish, and other foods proscribed as “unclean”.
- In Catholicism, Eastern Orthodoxy and other older Christian groups, pigs are associated with Saint Anthony the Great, the patron saint of swineherds.

Health issues: Pigs harbour a range of parasites and diseases that can be transmitted to humans. These include trichinosis, *Taenia solium*, cysticercosis, and brucellosis. Pigs are also known to host large concentrations of parasitic ascarid worms in their digestive tract. The presence of these diseases and parasites is one of the reasons why pork meat should always be well cooked or cured before eating.
