CHAPTER - II
CHAPTER – 2

DISSIMILARITIES BETWEEN THE GOSPEL OF BARNABAS AND THE FOUR TRADITIONAL GOSPELS

1. Jesus’ Birth and Boyhood

2. Ministry of Jesus Christ (PBUH)

3. Jesus’ Apostles

4. The Crucifixion and Jesus Christ (PBUH)
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AND THE FOUR TRADITIONAL GOSPELS

1. Jesus’ Birth and Boyhood

The Israelites had settled in the blessed land, Palestine. It was ruled by Herod, a cruel king. The people dislike him. God wanted to guide the depraved humanity to the right path. He desired to make the people believe in God through miracles. Mary was a beautiful maiden. She was virtuous, abstemious and chaste. She used to pray to God frequently. She grew up and learnt a good deal about God and His religion. One night Mary was engaged in glorifying the God. Suddenly she saw the Angel Gabriel. She heard a voice from the invisible world: "I am an Angel of God. He has sent me to inform you that you are going to have a baby."

Mary was much perplexed. As she was a virgin, it was quite impossible for her to give birth to baby without entering into matrimonial allegiance with an opposite sex. Once again the Angel remarked: "It is the Will of God, that you should give birth to a fatherless baby. It is easy for Him to do what He pleases. He has His own reason. I, however, convey you the good news." And after some days Mary became pregnant and latter gave birth to Jesus Christ (PBUH).

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1 Palestine (فلسطين) is a name which has been widely used since Roman times to refer to the region that includes contemporary Israel and the Palestinian territories, parts of Jordan, and parts of Lebanon and Syria. In its narrow meaning, it refers to the area within the boundaries of the former British Mandate of Palestine (1920-1948) west of the Jordan River. Palestine can also refer to the Proposed Palestinian State. Within the context of the Israeli-Palestinian conflict, the use of the term Palestine can arouse fierce controversy.

1.1 The Angel Gabriel Visited Mary

According to the Gospel of Barnabas, the Angel Gabriel visited Mary in these last years in her chamber. According to the Gospel of Luke, the Angel Gabriel visited Mary when Elizabeth, mother of St. John, who in the sixth month of pregnancy.

1.2 The Magi Presents / Gifts

In Christian tradition, the Magi, Three Wise Men, Three Kings or Kings from the east are said to have visited Jesus Christ after his birth, bearing gifts. Both, the Gospel of Barnabas and the Gospel of Matthew (the only one of the Four Traditional Gospels) are to mention them, stating that they came “from the east to Jerusalem” to worship the Jesus Christ, “born King of the Jews”. However, three gifts from Magi are recorded, but the kinds of the gifts are different between the Gospels of Barnabas and Matthew.

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3 Barnabas: 1.

4 Elizabeth, also spelled Elisabeth or Elisheva (“My God is an oath”) (Arabic: إِسْتَا) was the mother of St. John the Baptist and the wife of St. Zachary/Zacharias, according to the New Testament and the Holy Qur’an. In Luke 1:36 Elizabeth is described as a relative of Mary, the mother of Jesus.


John the Baptist (arab. يَحْيَى Yahiya or يَوْحَانَا Yūhanna, aram. Yohanoun) (died c 30) was a mission preacher and a major religious figure who led a movement of baptism at the Jordan River in expectation of a divine apocalypse that would restore occupied Israel. John followed the example of previous Hebrew prophets, living austerely, challenging sinful rulers, calling for repentance, and promising God’s justice. Islamic view: John the Baptist is known as Yahya in Arabic and in the Holy Qur’an. The Holy Qur’an, in the sura Maryam, identifies John is the son of Zachariah and maternal cousin of Jesus. It relates an account similar to that of the Gospel of Luke, including the barreness of Zachariah’s unnamed wife and his doubts, though Zachariah is not described as actually mute but only that the sign of the coming of John was that he would not speak for three nights. John, whose tidings are foretold by the angels, is exhorted to hold fast to the Scripture and was given wisdom by God while still a child. (Surah 19:7–12). He is described as “pure”, “devout”, “dutiful towards his parents” and as “not arrogant or rebellious” (Surah 19:7–15) and is called “a Prophet of the Righteous” coming “to confirm a word from Allah”. (Surah 3:39)
According to the Gospel of Barnabas, the gifts of the Magi that presented to Jesus Christ (PBUH) were the spices with silver and gold.⁶

According to the Gospel of Matthew, the gifts of Magi that presented to Jesus Christ (PBUH) were the gold, frankincense and myrrh.⁷

1.3 Circumcision

According to the Old Testament (Genesis 17:1-14) circumcision⁸ was enjoined when God said "Walk before Me and be perfect" to the Biblical patriarch Abraham to be followed by his descendants as "a token of the covenant" concluded with him by

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⁶ Barnabas: 7.

⁷ Matthew 2:11.

⁸ Circumcision: Male circumcision is the removal of some or all of the foreskin (prepuce) from the penis. The word "circumcision" comes from Latin circum (meaning "around") and cedere (meaning "to cut"). Early depictions of circumcision are found in cave drawings and Ancient Egyptian tombs, though some pictures may be open to interpretation. Male circumcision is a commandment from God in Judaism. In Islam, though not discussed in the Holy Qur’an, circumcision is widely practiced and most often considered to be a Sunnah. It is also customary in some Christian churches in Africa, including some Oriental Orthodox Churches. According to the World Health Organization (WHO), global estimates suggest that 30% of males are circumcised, of whom two thirds are Muslim. The prevalence of circumcision varies widely between cultures. For example, circumcision is reported to be nearly universal in the Middle East, but under 2% in Scandinavia.

⁹ Genesis 17:1-14

"Abram was 99 years old. God appeared to him and said, 'I am God Almighty. Walk before Me and be perfect. I will make a covenant between Me and you, and I will increase your numbers very much.' Abram fell on his face. God spoke to him [again], saying, 'As far as I am concerned, here is My covenant with you: You shall be the father of a horde of nations. No longer shall you be called Abram. Your name shall become Abraham, for I have set you up as the father of a horde of nations. I will increase your numbers very, very much, and I will make you into nations — kings will be your descendants. I will sustain My covenant between Me and between you and your descendants after you throughout their generations, an eternal covenant; I will be a God to you and to your offspring after you. To you and your offspring I will give the land where you are now living as a foreigner. The whole land of Canaan shall be [your] eternal heritage, and I will be a God to [your descendants].' God [then] said to Abraham, 'As far as you are concerned, you must keep My covenant — you and your offspring throughout their generations. This is My covenant between Me, and between you and your offspring that you must keep: You must circumcise every male. You shall be circumcised through the flesh of your foreskin. This shall be the mark of the covenant between Me and you. Throughout all generations, every male shall be circumcised when he is eight days old. [This shall include] those born in your house, as well as [slaves] bought with cash from an outsider, who is not your descendant. [All slaves,] both houseborn and purchased with your money must be circumcised. This shall be My covenant in your flesh, an eternal covenant. The uncircumcised male whose foreskin has
God for all generations. It is also when his name is changed from “Abram” to “Abraham” by God.\(^9\)

Circumcision is customary among the Coptic,\(^10\) Ethiopian, and Eritrean Orthodox Churches, and also some other African churches. Some Christian churches in South Africa oppose circumcision, viewing it as a pagan ritual, while others, including the Nomiya church in Kenya, require circumcision for membership. Some Christian churches celebrate the Circumcision of Christ.\(^11\)

According to Gospel of Barnabas, \textit{the circumcision is part of Christianity} because of Jesus Christ (PBUH) was himself circumcised when he was eight days.\(^12\)

\textbf{The most of Christians are not circumcised}, because of a rationale introduced by Paul. He claimed that circumcision was the circumcision of the heart.\(^13\)

As well as in \textit{Leviticus 12:3}:

“On the eighth day, [the child’s] foreskin shall be circumcised.”

\(^9\) The \textbf{Coptic Orthodox Church of Alexandria} (Coptic: \textit{tī.eklyseya en.remenkimi en orthodoxos ente alexandrias}, literally: \textit{the Egyptian Orthodox Church of Alexandria}) is the official name for the largest Christian church in Egypt. The Church belongs to the Oriental Orthodox family of churches, which has been a distinct church body since the Council of Chalcedon in AD 451, when it took a different position over Christological theology from that of the Eastern Orthodox and Western churches, then still in union. The precise differences in theology that caused the split are still disputed, highly technical and mainly concerned with the Nature of Christ. The foundational roots of the Church are based in Egypt but it has a worldwide following. According to tradition the Coptic Orthodox Church is the Church of Alexandria which was established by Saint Mark the apostle and evangelist in the middle of the 1st century (approximately AD 42). The head of the church and the See of Alexandria is the Pope of Alexandria and Patriarch of All Africa on the Holy See of Saint Mark, currently His Holiness Pope Shenouda III. About 90% of Egypt’s Christians belong to the Coptic Orthodox Church of Alexandria, though other churches also claim Patriarchates and Patriarchs of Alexandria; among them:

- The Greek Orthodox Church of Alexandria
- The Coptic Catholic Church of Alexandria
- The Greek Melkite Catholic Patriarchate of Antioch, Alexandria and Jerusalem

\(^10\) \url{http://en.wikipedia.org/wiki/Circumcision}

\(^11\) \url{http://en.wikipedia.org/wiki/Circumcision}

\(^12\) Barnabas: 5.
1.4 The Growing Place of Jesus Christ (PBUH)

According to Gospel of Barnabas, Jesus Christ (PBUH) was carrying in flight to *Egypt* by Joseph and his mother, Mary, and there they abode until the death of Herod.\(^{14}\)

According to Gospel of Luke, Joseph and Mary brought Jesus Christ (PBUH) to *Jerusalem* and he had grown in there.\(^{15}\)

1.5 The Return to Nazareth

According to Gospel of Barnabas, Jesus Christ (PBUH) returned and dwelled in Nazareth when he was seven years old. Because of after the death of King Herod, the Angel of God appear in a dream to Joseph, order him to bring the child with Mary back to Nazareth.\(^{16}\)

According to the Gospel of Luke, *Joseph and Mary took Jesus Christ (PBUH) to the temple in Jerusalem to present him to the Lord, and after finished doing all that was required the law of Lord* they took the child returned to their home town of Nazareth in Galilee.\(^{17}\)


\(^{14}\) Barnabas: 8.


\(^{16}\) Barnabas: 9.

2. Ministry of Jesus Christ (PBUH)

In the Gospel of Barnabas as well as in the Four Traditional Gospels, Jesus Christ (PBUH) has a ministry of teaching and miracles, at least part of which is in Galilee. In the Biblical narrative, Jesus Christ (PBUH) speaks in parables and aphorisms, exorcises demons, champions the poor and oppressed, and teaches about the Kingdom of God. And he also speaks in long discourses, with himself as the theme of his teaching.

2.1 Jesus Christ (PBUH) Begins His Work (Commission)

According to the Gospel of Barnabas, Jesus Christ (PBUH), at the age of thirty years, miraculously received the Gospel from the Angel Gabriel on Mount Olives. He, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed all to Mary his mother. Jesus Christ (PBUH) departed, therefore, that day from his mother to attend to his prophetic office.\(^\text{18}\)

\(\text{Barnabas: 10.}\)

\(\text{Matthew 4:12-17, Mark 1:14-15 and Luke 4:14-15.}\)

The Kingdom of God or Reign of God translates to the “reign of God” is a foundational concept in the three Abrahamic faiths, and most notably within Christianity, where it constitutes the central theme of Jesus of Nazareth’s message in the synoptic Gospels. The phrase occurs in the New Testament more than 100 times, and is defined almost entirely by parable. According to Jesus Christ, the Kingdom of God is within (or among) people, is approached through understanding, and entered through acceptance like a child, spiritual rebirth, and doing the will of God. It is a kingdom peopled by the righteous and is not the only kingdom. Certain writers assert that the Kingdom of God is a concept detailed in all the three Abrahamic religions—Judaism, Christianity and Islam.
2.2 Belief in God\textsuperscript{20}

Judaism, Christianity, Islam and the Bahá'í Faith\textsuperscript{21} see God as the eternal being who created the universe and all there is. God is usually held to have the

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**Islam**: For Muslims, belief in the Kingdom of God may refer to the belief in Allah's absolute dominion over all things. Thus in Islam every place -all creation- may be considered God's Kingdom if those that live there "hold onto good qualities and good actions". The notion of God's kingdom on Earth, however, constitutes the establishment of and adherence to Allah's laws within human society, in order to maintain a lasting peace and unity within the lives of the devout, at all levels. These include personal, criminal, state and international levels. As such, some Muslim groups hold the view that the Kingdom of God constitutes a caliphate/Imamate -a geographical region unified under the faith of Islam- and even Matthew 13:31-33 has been suggested by Islamic scholars to be in fact referring to a caliphate which will be spread across 3 continents. According to mainstream Islamic beliefs, the Second Coming of Jesus and the arrival of the Mahdi will usher in this ideal caliphate/Imamate, which will put an end to the "tyranny of the Antichrist", and this reign will ensure tranquility and peace for the world. A third perspective among Muslims is that the Kingdom of God is a spiritual concept entirely, rather than a possibly material one. After the Day of Judgment, when Allah judges all mankind based on their deeds, one either goes to hell or to heaven; the latter being the Eternal Kingdom.

**Judaism**: The Kingdom of God is referred to frequently in the Tanakh (see I Chronicles 29:10-12 and Daniel 4:3 for example). It is tied to Jewish understanding that God will restore the nation of Israel to the land. The Kingdom of God was expressly promised to the patriarch and prophet, King David, because he was a man "after God's own heart" (1 Samuel 13:14, Acts 13:22).

**Christianity**: The premise of a Kingdom is integral to both Jewish and Christian Scriptures. The Hebrew Bible (the same biblical books as the Protestant Old Testament) contains a set of laws, known as The Law, which governed the nation of Israel as a Theocracy. Prophecies throughout the Old Testament refer to this kingdom as eternal, later revealed to be fulfilled through King David's lineage. The Christian view of Jesus as the Messiah (or Anointed One) is more than organized religion, but rather stems from the original Hebrew theocratic belief in a Kingdom of God. Jesus assumes his audience understands the Kingdom foundation that was laid in the Hebrew Scriptures. When Jesus speaks of the Kingdom of God he speaks of the time of the fulfillment of the Abrahamic and Davidic covenants. A time of a restored earth where the faithful will worship and serve their God forever under the rulership of a righteous leader of the Davidic line. This was the Messianic hope of the prophets of the Hebrew Scriptures and was carried over and echoed in the words of John the Baptist, Jesus, Peter, Paul and others in the Greek Scriptures.

As the year of 2000, approximately 53% of the world's population identifies with one of the three Abrahamic religions (33% Christian, 20% Islam, <1% Judaism), 6% with Buddhism, 13% with Hinduism, 6% with traditional Chinese religion, 7% with various other religions, and less than 15% as non-religious. Most of these religious beliefs involve a god or gods.

\textsuperscript{20} The Bahá'í Faith is a monotheistic religion founded by Bahá'u'lláh in nineteenth-century Persia, emphasizing the spiritual unity of all humankind. There are an estimated five to six million Bahá'ís around the world in more than 200 countries and territories. Bahá'í teachings emphasize the underlying unity of the major world religions. Religious history is seen to have unfolded through a series of divine messengers, each of whom established a religion that was suited to the needs of the time and the capacity of the people. These messengers have included Krishna, Abraham, the Buddha, Jesus, Muhammad and others, including most recently Bahá'u'lláh. In Bahá'í belief, each messenger taught of the next, and Bahá'u'lláh's life and teachings fulfill the end-time promises of previous scriptures. Humanity is understood to be involved in a process of collective evolution, and the need of the present time is for the gradual establishment of peace, justice and unity on a global scale. The word "Bahá'í" (pronounced /bah̪ɑː/) is used either as an adjective to refer to the Bahá'í Faith or as a term for a follower of Bahá'u'lláh, and the word is not a noun meaning the religion as a whole. It is derived from the Arabic *Bahā* (both meanings "glory" or "splendour". The term "Bahaism" (or "Baha'ism") has been used in the past but is fading from use.
properties of holiness (separate from sin and incorruptible), justice (fair, right, and true in all his judgments), sovereignty (un thwartable in his will), omnipotence (all-powerful), omniscience (all-knowing), omni-benevolence (all-loving), omnipresence (present everywhere at the same time), and immortality (eternal and everlasting). He is also believed to be transcendent, meaning that he is outside space and outside time, and therefore eternal and unable to be changed by earthly forces or anything else within His creation. In Judaism, Islam and Christianity, God is understood to be a personal god, with a will and personality.  

According to the Gospel of Barnabas, Jesus Christ (PBUH) taught his disciples that “There is only one God.”

According to the Gospel of Matthew, Jesus Christ (PBUH) directed the disciples to baptize people of all nations in the name of the Father, Son, and Holy Spirit, similar to the Trinitarian formula of God the Father, God the Son, and the Holy Spirit.

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22 http://en.wikipedia.org/wiki/God_in_Abrahamic_religions

The expression, Personal God, refers to the belief that God is - and can be related to as - a Person. The personhood of God is one of the characteristic features of monotheism. In the sacred scriptures of Judaism, Christianity and Islam, God is conceived and described as a person. In the Pentateuch, for example, God talks and instructs his prophets and is conceived as possessing volition, emotions (such as anger, grief and jealousy), intention, and other attributes characteristic of a human person. However, the conception of God as a person should not be equated with a simple anthropomorphism. Relating to God as a Father (as in Christianity) or a Friend (in Sufism) is only a way of approaching God and the intimacy possible with one's own maker.

23 Barnabas: 41, 42, 220.


The Trinity is a Christian doctrine, stating that God exists as three persons, or in the Greek hypostases, but is one being. The persons are understood to exist as God the Father, God the Son (incarnate as Jesus Christ), and God the Holy Spirit, each being God, not three Gods but one of three persons. Therefore, the three parts of the trinity are all of one being. The Father is God, Jesus Christ is God, and the Holy Spirit is God. Since the beginning of the third century the doctrine of the Trinity has been stated as “that the one God exists in three Persons and one substance, Father, Son, and Holy Spirit.” Trinitarianism, belief in the Trinity, is a mark of Oriental and Eastern Orthodoxy, Roman Catholicism and all the mainstream traditions arising from the Protestant Reformation, such as Anglicanism,
2.3 The Commission of Jesus Christ (PBUH)

According to the Gospel of Barnabas, God has placed Jesus Christ (PBUH) as prophet over the House of Israel for the health of the feeble and the correction of sinners. In Christian tradition, Jesus Christ (PBUH) ordered his disciples to spread his teaching to all the nations of the world, which they called “the Great Commission”. It has become a tenet in Christian theology emphasizing mission work, evangelism, and baptism. According to the New Testament, the great commission appears in the Gospels of Matthew, Mark, Luke, and John. In Matthew, Jesus Christ (PBUH) directs the disciples to baptize people of all nations in the name of the Father, Son, and Holy Spirit, similar to the Trinitarian formula of God the Father, God the Son, and the Holy Spirit. In Mark, Jesus Christ (PBUH) says “go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who

Lutheranism and Presbyterianism; and the Oxford Dictionary of the Christian Church describes the Trinity as “the central dogma of Christian theology”.

25 Barnabas: 52.

does not believe will be condemned”.

In Luke, Jesus Christ (PBUH) tells the disciples to preach repentance and forgiveness, and promises that they will have divine power. In John, Jesus Christ (PBUH) says the disciples will have the Holy Spirit and the authority to forgive sins and to withhold forgiveness.

2.4 Messiah

Christianity emerged in the 1st century AD as a movement among Jews and their Gentile converts who believed that Jesus Christ (PBUH) is the Messiah; the very name of “Christian” refers to the Greek word for ‘Messiah’. Christians commonly refer to Jesus Christ (PBUH) as either the “Christ” or the “Messiah”; in Christian theology the two words are synonymous.

According to the Gospel of the 

Christians believe that Jesus

Mark 16:15-18.

Luke 24:44-49

John 20:22-23.

Messiah (Arabic: المَسِيحُ, al-Masih) Literally, Messiah means “The Anointed (One)”, typically someone anointed with holy anointing oil. Figuratively, anointing is done to signify being chosen for a task; so, Messiah means “The Chosen (One)”, particularly someone divinely chosen.

Islamic View: The Holy Qur’an states that Jesus is the Messiah, (Holy Qur’an 3:45) and Muslims believe that Jesus is alive in Heaven and will return to Earth to defeat the Antichrist.

View of Judaism: In Jewish messianic tradition and eschatology, Messiah refers to a future King of Israel from the Davidic line, who will rule the people of united tribes of Israel and herald the Messianic Age. The concept of the messiah is neither common nor unified in the Tanakh. The term is used in the Hebrew Bible to describe Israelite priests, prophets, and kings who were anointed with oil in
Barnabas, Jesus Christ (PBUH) denied that he was not Messiah and his mission as being identical to that of John the Baptist in the role of forerunner to the Messiah, who is Prophet Muhammad (S.A.S). Therefore, in several passages the Gospel of Barnabas openly suggests that Jesus Christ (PBUH) is not the Messiah.

2.5 Son of God

According to Gospel of Barnabas, Jesus Christ (PBUH) denied that he was the Son of God. He was angry and denied that he was Son of God when Peter confessed that he is son of God. And he orders him that: "Beware that never again you say such words, because God would reprobate.

In the Four Traditional Gospels, there are a number of references to Jesus Christ (PBUH) as the "Son of God". In the Gospels of Matthew, Mark and Luke there are about 22 such references to Jesus Christ (PBUH) as the Son of God, but in all of them not once did he call himself so.

31 Barnabas: 42-44, 220.
32 Barnabas: 42, 82, 83, 96, 97, 198 and 206.
2.6 Feeding the Dogs

Jesus Christ (PBUH) traveled to two cities, Tyre and Sidon, in what is now Lebanon. The Gospels of Barnabas, Matthew and Mark tell the story of a woman who found Jesus Christ (PBUH) at a friend’s house in Tyre and begged him to heal her demon possessed daughter. The following points are some dissimilarities between the Gospels of Barnabas and Matthew and Mark on this event:

A. A Woman of Canaan

According to Gospel of Barnabas, a woman of Canaan with her two sons came to Jesus Christ (PBUH). According to Gospel of Matthew, a woman of Canaan alone came to Jesus Christ (PBUH).

B. The Woman’s Nationality

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36 Barnabas: 70.
39 Demonic possession is often the term used to describe the control over a human form by Satan himself or one of his assigned advocates. Descriptions of demonic possessions often include: erased memories or personalities, convulsions, “fits” and fainting as if one were dying. Unlike in channelling or other benign forms of possession, the subject has no control over the possessing entity and so it will persist until forced to leave the victim, usually through a form of exorcism. Many cultures and religions contain some concept of demonic possession, but the details vary considerably. The Roma people believe that demons can also possess animals, plants, deceased persons or inanimate objects.
40 Barnabas: 21.
41 Matthew 15:22.
According to Gospel of Barnabas, the woman who came to Jesus Christ (PBUH), cried out and begged him to have a mercy on her daughter, who is tormented of the devil, was the Canaanite.\(^2\)

According to Gospel of Mark, the woman who asked Jesus Christ (PBUH) to drive the demon out of her daughter was the Greek, the Syro-Phoenician by birth.\(^3\)

C. The Woman's Answer

The answer of a woman to Jesus Christ (PBUH) when he denied to help her daughter which according to the Gospel of Barnabas was:

"O Lord, the dogs eat the crumbs that fall from their masters' table."\(^4\)

The answer of a woman to Jesus Christ (PBUH) when he denied to help her daughter which according to the Gospel of Mark was:

"Yes, Lord: yet even the little dogs under the table eat from the children's crumbs."\(^5\)

2.7 The Group Number during Jesus Christ (PBUH) Feeds 5,000

According to the Gospel of Barnabas, The number of the people sit dawn on the grass by companies during Jesus Christ (PBUH) was feeding the

According to the Four Traditional Gospels, the number of companied people who had sat dawn on the grass during Jesus Christ (PBUH)

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\(^2\) Barnabas: 21.

\(^3\) Mark 7:26.

\(^4\) Barnabas: 21.

\(^5\) Mark 7:28.
five thousand men is “by fifties and by forties”. 46

was feeding five thousand men is difference as below:

A. Matthew and John: “sit dawn on the grass” 47
B. Mark: “By hundreds, and by fifties” 48
C. Luke: “Fifty each” 49

2.8 The Pool in Jerusalem

According to the Gospel of Barnabas, the pool, which had five porticoes, that Jesus Christ (PBUH) healed an impotent man in Jerusalem was called Probatica. 50

According to the Gospel of John, there was in Jerusalem a pool with five porches; in Hebrew it is called Bethesda, 51 where Jesus Christ (PBUH) met an infirmity man and healed him. 52

46 Barnabas: 98.
47 Matthew 14:19, John 6:10.
48 Mark 6:39.
50 Barnabas: 65.
51 Bethesda was originally the name of a pool in Jerusalem, on the path of the Beth Zeta Valley, and is also known as the Sheep Pool. It is associated with healing. The pool was first dug out during the 8th Century BC and was called the Upper Pool. A second pool, known as the Washers’ Pool, was dug during the third century BC by Simon the High Priest. These pools were used to wash the sheep prior to their sacrifice in the Temple. According to the Christian Bible, this use of the pools gave the water of the pools a halo of sanctity, and many invalids came to the pools to be healed and cleansed. “John 5:3-4”. Its name is said to derive from the Aramaic language beth hesda, meaning “house of grace” - Alternative renderings of its name include Bethzatha and Bethsaida. According to Easton’s Bible Dictionary, Bethesda means ‘house of mercy’, a reservoir (Gr. kolumbethra, “a swimming bath”) with five porches, close to the sheep-gate or market. According to Syriac-English Dictionary by Louis Costaz and A Compendious Syriac Dictionary by J. Payne Smith, the word hesdo in Syriac (or hesda in older Aramaic) has two opposite meanings: ‘grace’ and ‘disgrace’. Hence, Bethesda was both a house of disgrace, as many invalids gathered there, and a house of grace, as they were granted healing. Eusebius the historian (A.D. 330) calls it “the sheep-pool”. It is also called “Bethsaida”. Under these
2.9 The Rich Man and the Beggar Lazarus

Lazarus is a beggar who lay outside the gate of a rich man, whom later
tradition has given the name Dives, who dressed in fine clothing and dined
sumptuously every day, but gave nothing to Lazarus. Both men died, and the beggar
received his reward in the Hereafter, while the rich man craved a drop of water from
Lazarus' finger to cool his tongue as he was tormented in the fires of Hell. Lazarus
is the only person in a New Testament parable given a name; the rich man of the

"porches" or colonnades were usually a large number of infirm people waiting for the "troubling of the
water".

52 John 5:2.

53 Lazarus (Heb. Eleazar "God (has) helped") is the name of two separate men mentioned in the New
Testament. The more famous one is Lazarus of Bethany, the subject of the miracle recounted only in
the Gospel of John, in which Jesus raises him from the dead. The other appears uniquely in Jesus' parable of Lazarus and Dives.

54 Christian Views of historicity
There are different views on the historicity and origin of the story of the Rich Man and Lazarus. The
story is unique to Luke and does not appear to come from the putative Q document, and therefore there
have been questions about sources.

1. As a literal, historical event: Some Christians view the story of Lazarus and the Rich Man as
an actual event which was related by Jesus to his followers. According to this view, this story
is not a parable but literal biography. Supporters of this view point to the amount of detail in
the story. For example, in no other parable does Jesus give a character's name.

2. As a parable created by Jesus: Most Christians consider that this is a parable created by
Jesus and told to his followers. Proponents of this view argue that the story of Lazarus and the
rich man has much in common with other stories which are agreed upon parables, both in
language and content (e.g. the reversal of fortunes, the use of antithesis, and concern for the
poor).

3. As a mixture of Jesus and early Christian material: A third view says that the bulk of the
parable was told by Jesus but was supplemented with later additions of material composed by
others after Jesus' crucifixion. In this view, the early part of the story (Luke 16:19-26) is a
parable told by Jesus, while the concluding verses (27-31) represent material added to the
story by early Christians. In these verses, the rich man requests Lazarus be raised from the
dead so as to serve as warning to the rich man's living brothers. For proponents of
interpolation, this is an allegorical reference to the rejection of early Christianity by
mainstream Judaism.

4. As originated by Luke: A fourth view holds that the story was not told by Jesus. Proponents
of this view suggest that it is significant that only the Gospel of Luke mentions Jesus telling
the story. The story fits well with Luke's emphasis on care for the poor and therefore they
suggest that it may be an authorial insertion.

parable has been named Dives by tradition, although the name does not appear in the Gospel of Luke.\textsuperscript{55}

According to the Gospel of Barnabas, Lazarus, the beggar, had died and later the angels carried him to the arms of Abraham and the rich man has three brethren.

1. Lazarus in the arms of Abraham.
2. The rich man has three brethren.\textsuperscript{56}

According to the Gospel of Luke, after Lazarus had died, and was carried by the angels into Abraham's bosom and the rich man have five brethren.

1. Lazarus in the bosom of Abraham.
2. The rich man has five brethren.\textsuperscript{57}

\section*{3. Jesus' Apostles}

\textsuperscript{56} Barnabas: 24.

\textsuperscript{57} Luke 16: 22-23, 28.
3.1 The Twelve Apostles of Jesus Christ (PBUH)

A. The Twelve Apostles According to the Gospel of Barnabas

According to the Gospel of Barnabas, chapter 14, the twelve apostles which were chosen by Jesus Christ (PBUH) is difference from the twelve apostles in the Four Traditional Gospels. After the fast of forty days and forty nights, not eating anything day nor night, Jesus Christ (PBUH) descended from the mount and chose twelve whom he called apostles. The following are the lists of the twelve disciples according to the Gospel of Barnabas:

1. Andrew
2. Peter
3. Barnabas
4. Matthew
5. John
6. James son of Zebedee
7. Thaddeus
8. Judas
9. Bartholomew
10. Philip
11. James

58 In Islam, the Holy Qur'an called The Twelve Apostles "الجوابيون" which derives from the Hebrew word for a pharisaical college "friends."

59 Barnabas 14.
“Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer, and when day was come he descended from the mountain, and chose twelve, whom he called apostles, among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas; Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed the divine secrets; but the Iscariot Judas he made his dispenser of that which was given in alms, but he stole the tenth part of everything.”

Barnabas 14

B. The Twelve Apostles According to the Four Traditional Gospels

Gospels of Matthew and Mark

The twelve apostles of the Jesus Christ (PBUH) which according to the Gospels of Matthew (10:1-4) and Mark (3:13-19) are same as mentioned below:

1. Peter: Renamed by Jesus Christ (PBUH), his original name was Simon; was a fisherman from the Bethsaida of Galilee. Also known as Simon bar Jonah, Simon bar Jochanan (Aram.), Cephas (Aram.), and Simon Peter.


Mark 3:16

John 1:44, John 12:21

Bethsaida of Galilee: Here dwelt Philip, Andrew, Peter (John 1:44; John 12:21), and perhaps also James and John. The house of Andrew and Peter seems to have been not far from the synagogue in Capernaum (Matthew 8:14; Mark 1:29, etc.). Unless they had moved their residence from Bethsaida to
2. James, son of Zebedee: the brother of John.

3. John: the brother of James. Jesus Christ (PBUH) named both of them Bo-
   aner'ges, which means “sons of thunder.”

4. Andrew: the brother of Simon/Peter, a Bethsaida fisherman, and a former
disciple of John the Baptist.

5. Philip: from the Bethsaida of Galilee.

6. Bartholomew, son of Talemai: it has been suggested that he is the same
   person as Nathanael, who is mentioned in John 1:45-51.


8. Thomas: also known as Judas Thomas Didymus - Aramaic T'oma' = twin,
   and Greek Didymous = twin.

9. James, son of Alphaeus: Generally identified with “James the Less”, and
   also identified by Roman Catholics with “James the Just”.

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Capernaum, of which there is no record, and which for fishermen was unlikely, Bethsaida must have
lain close to Capernaum. It may have been the fishing town adjoining the larger city. As in the case of
the other Bethsaida, no name has been recovered to guide us to the site. On the rocky promontory,
however, east of Khān Minyeh we find Sheikh ʿAly ʿaj-Ṣaiyādīn, “Sheikh Aly of the Fishermen,” as the
name of a ruined weley, in which the second element in the name Bethsaida is represented (see also Al
Minya). Nearby is the site at ʿAin et-Ṭabīḥa, which many have identified with Bethsaida of Galilee.
The warm water from copious springs runs into a little bay of the sea in which fishes congregate in
great numbers. This has therefore always been a favorite haunt of fishermen. If Capernaum were at
Khān Minyeh, then the two lay close together. The names of many ancient places have been lost, and
others have strayed from their original localities. The absence of any name resembling Bethsaida need
not concern us. Bethsaida was the birth place of Saint Peter.

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63 Mark 3:17

64 John 1:44, John 12:21

65 Nathanael is a male given name that means “gift of God” (from Hebrew natan “(he) have given” +
el “God”).
10. Thaddeus: in some manuscripts of Matthew, the name “Lebbaeus” occurs in this place. Thaddeus is traditionally identified with Jude.

11. Simon the Cananean: Some have identified him with Simeon of Jerusalem.

12. Judas Iscariot: The disciple who later betrayed Jesus. The name Iscariot may refer to the Judaean towns of Kerioth or to the Sicarii (Jewish nationalist insurrectionists), or to Issachar. Also referred to as “Judas, the son of Simon”. He was replaced as an apostle shortly after Jesus’ resurrection by Matthias.

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and

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66 James the Less is a figure of early Christianity. In the New Testament, James appears only in connection with his mother Mary of Clopas in Mark 15:40, Mark 16:1, Matthew 27:56. In Mark 15:40 and Matthew 27:56 he is accompanied by a brother called Joses or Joseph. James the Less is almost universally identified with James, son of Alphaeus, one of the Twelve Apostles. He is also sometimes identified with James the Less.

67 Mark 3:19

68 John 6:71 and John 13:26

69 Matthias: In the New Testament Acts of the Apostles, the author of the Gospel of Luke records that Saint Matthias was the Apostle chosen by the remaining eleven apostles to replace Judas Iscariot, following Judas’s betrayal of Jesus Christ (PBUH) and his suicide (Acts 1:18-26). There is no mention of a Matthias among the lists of disciples in the three synoptic gospels. According to Acts 1, in the days following the Ascension of Jesus Christ (PBUH), Peter proposed to the assembled disciples, who numbered about one hundred and twenty, that they choose one to fill the place of the traitor Judas in the apostolate:

“So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, “Lord, you know everyone’s heart. Show us which of these two you have chosen. To take over this apostolic ministry, which Judas left to go where he belongs.” Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.”

Acts 1:23-26
Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.”

Matthew 10: 1-4

“And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach. And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house.”

Mark 3: 13-19

The Gospel of Luke

The Gospel of Luke differs slightly, listing a “Judas, the son of James” and not listing a “Thaddeus”. In order to harmonize the accounts, some traditions have said that Luke’s “Judas, the son of James” refers to the same person as Mark and Matthew’s “Thaddeus”, though it is not clear whether this has a good basis in the text.

71 Ibid., p.1033.
or the use of the names historically. Luke has “Simon the Zealot” in place of “Simon the Cananean”. It is unclear whether these two Simons refer to the same person. The following are the lists of the twelve apostles according to the Gospel of Luke:

1. Simon Peter
2. Andrew
3. James
4. John
5. Philip
6. Bartholomew
7. Matthew
8. Thomas
9. James son of Alphaeus
10. Simon called Zelotes
11. Judas the son of James

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his

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72 Leon Morris, N.55, p.125.

73 Ibid., pp.124-125.

74 Jesus Christ (PBUH) gave him another name, Peter, which means ‘Rock’. From this point on Luke always uses this name, not Simon as hitherto. He does not say when the name was given (see John 1:42). The later Simon is called the Zealot. He may have belonged to the radical group of ‘Zealots’ who were notorious for their violent resistance to Rome, or the name may suggest that he was characterized by fiery zeal. (Leon Morris, The Gospel According to Saint Luke: An Introduction and Commentary (London: Inter-Varsity Press, 1974) p.125).
brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, And Judas the son of James, and Judas Iscariot, which also was the traitor.”

Luke 6:12-16

The Gospel of John

The Gospel of John, unlike the Synoptic Gospels (Matthew, Mark and Luke), does not offer a formal list of apostles, though it does refer to the Twelve in John 6:67, 6:70, and 6:71.

“Then said Jesus unto the twelve, Will ye also go away?”

John 6:67

“Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

John 6:70-71

The following apostles are identified by name:

- Peter
- Andrew (identified as Peter’s brother)

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75 *The Holy Bible: King James Version*, N.70, p.1064.
76 Ibid., p.1106.
77 Ibid., p.1106.
78 John 1:44, 12:21
79 John 1:44
• The sons of Zebedee (plural form implies at least two apostles or presumably meaning John and James, though they are not named)

• Philip

• Nathanael

• Thomas (also called Didymus)

• Judas Iscariot

• Judas (not Iscariot) (probably Thaddeus/Jude)

Of these, only Nathanael is not in the lists in the other Gospels. He has traditionally been identified with Bartholomew, though this identification is disputed. Apart from Bartholomew, the three not mentioned at all in John’s gospel are James son of Alphaeus, Matthew, and Simon the Canaanite/Zealot.

3.2 Seventy and Seventy-Two Apostles of Jesus Christ (PBUH)

According to the Gospel of | According to Gospel of Luke

80 John 1:44, 12:21

81 John 1:45-51, John 21:2

82 John 11:16, 20:24 and 21:2

83 John 6:71, 13:26

84 John 14:22

85 http://en.wikipedia.org/wiki/Apostles

Other New Testament usages of the term “Apostle”:

1. Jesus himself

5. Silas

2. Barnabas

6. Timothy

3. James the Just

7. Apollos

4. Andronicus and Junia

8. Titus
Barnabas, after Jesus Christ (PBUH) fed five thousands people and gave (King James Version), the only gospel in which they appear, Jesus Christ (PBUH)

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86 Barnabas: 98-99, 221.

87 Seventy; some manuscripts have seventy-two, for example: Good News Bible: Today's English Version, Good News New Testament and Psalms, New English Bible and etc.


Many of the names included among the Seventy are recognizable for their other achievements. The names included in various lists differ slightly. In the lists Luke is also one of these seventy himself. The following list gives a widely accepted canon:

1. James "the Lord's brother", author of the Epistle of James, and first Bishop of Jerusalem
2. Mark the Evangelist, author of the Gospel of Mark and Bishop of Alexandria
4. Cleopas
5. Symeon, son of Cleopas, 2nd Bishop of Jerusalem
6. Barnabas, Bishop of Milan
7. Justus, Bishop of Eleutheropolis
8. Thaddeus of Edessa (not the Apostle called Thaddeus) also known as Saint Addai
9. Anania, Bishop of Damascus
10. Stephen, of the Seven Deacons, the first martyr
11. Philip the Evangelist, of the Seven, Bishop of Tralia in Asia Minor
12. Prochorus, of the Seven, Bishop of Nicomedia in Bithynia
13. Nicanor the Deacon, of the Seven
14. Timon, of the Seven
15. Parmenas the Deacon, of the Seven
16. Timothy, Bishop of Ephesus
17. Titus, Bishop of Crete
18. Philemon, Bishop of Gaza
19. Onesimus (Not the Onesimus mentioned in the Epistle to Philemon)
20. Epaphras, Bishop of Andriaca
21. Archippus
22. Silas, Bishop of Corinth
23. Silvanus
24. Crescens
25. Crispus, Bishop of Chalcedon in Galilee
26. Epenetus, Bishop of Carthage
27. Andronicus, Bishop of Pannonia
28. Stachys, Bishop of Byzantium
29. Amplias, Bishop of Odessa (Odessus)
30. Urban, Bishop of Macedonia
31. Narcissus, Bishop of Athens
32. Apelles, Bishop of Heraklion
33. Aristobulus, Bishop of Britain
34. Herodion, Bishop of Patras
35. Agabus the Prophet
36. Rufus, Bishop of Thebes
37. Asyncretus, Bishop of Hycania
38. Phlegron, Bishop of Marathon
39. Hermes, Bishop of Philippiopolis
40. Parrobus, Bishop of Pottole
41. Hermas, Bishop of Dalmatia
42. Pope Linus, Bishop of Rome
43. Gaius, Bishop of Ephesus
44. Philologus, Bishop of Sinope
45. Lucas of Cyrene, Bishop of Laodicea in Syria
46. Jason, Bishop of Tarsis
47. Sosipater, Bishop of Iconium
48. Olympas
49. Tertius, transcriber of the Epistle to the Romans and Bishop of Iconium
50. Erastus, Bishop of Panes
51. Quartus, Bishop of Berytus
52. Euodias, Bishop of Antioch
53. Onesiphorus, Bishop of Cyrene
54. Clement, Bishop of Sardice
55. Sosthenes, Bishop of Colophon
56. Apollos, Bishop of Caesarea
57. Tychicus, Bishop of Colophon
58. Epaphroditus
59. Carpus, Bishop of Beroea in Thrace
60. Quadratus
61. John Mark (commonly considered identical to Mark the Evangelist), bishop of Byblos
62. Zenas the Lawyer, Bishop of Diospolis
63. Aristarchus, Bishop of Apamea in Syria
64. Pudens
65. Trophimus
66. Mark, Bishop of Apollonia
67. Artemas, Bishop of Lystra
68. Aquila
69. Fortunatus
70. Achaicus
thanks to God, there were **seventy-two** men that willed not to leave him; wherefore Jesus Christ (PBUH), perceiving their faith, chose them for disciples.\(^86\)

appointed **seventy**\(^87\) apostles and sent them out in pairs to spread his message.\(^88\)

### 3.3 Judas Iscariot

Judas Iscariot was, according to the Gospel of Barnabas and the Four Traditional Gospels, 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.\(^90\) 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. Most modern Christians, whether laity, clergy, or theologians, consider Judas a traitor.

### A. Money Amount

According to the Gospel of Barnabas, Judas betrayed Jesus Christ (PBUH) for a bribe of “**thirty pieces of gold**” from the High Priest. He said: “*If* 89

According to the Gospel of Matthew, Judas betrayed Jesus Christ (PBUH) for a bribe of “**thirty pieces of silver**”\(^92\) by identifying him with a kiss—

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you will give me what was promised, this night will I give into your hand Jesus whom you seek: for he is alone with eleven companions.\(^{91}\)  

“the kiss of Judas”—to arresting soldiers of the High Priest, who then turned Jesus Christ (PBUH) over to Pontius Pilate’s soldiers.\(^{93}\)

B. The Death of Judas

According to the Gospel of Barnabas, **Judas Iscariot was crucified on the cross and died.** Before the death, he truly did nothing else but cry out: **“God why hast thou forsaken me, seeing the malefactor hath escaped and I die unjustly?”**\(^{94}\)

The Gospel of Matthew says that, after Jesus’ arrest by the Roman authorities (but before his execution), the guilt-ridden Judas Iscariot returned the bribe to the priests and **committed suicide by hanging himself.**\(^{95}\)

\(^{91}\) Barnabas: 214.

\(^{92}\) According to the Gospel of Matthew (27:6-10) in the New Testament of the Bible, Jewish priests take 30 pieces of silver returned by a repentant Judas Iscariot. “The chief priests picked up the coins and said, ‘It is against the law to put this into the treasury, since it is blood money.’ So they decided to use the money to buy the potter’s field as a burial place for foreigners. That is why it has been called the Field of Blood to this day.” The traditional site of this is in the valley of Hinnom, which was a source of potter’s clay. This may be the origin of the name.

\(^{93}\) Matthew 26:15.

\(^{94}\) Barnabas: 217, 220, 221.

\(^{95}\) Matthew 27:3-5.
4. The Crucifixion and Jesus Christ (PBUH)

Crucifixion is an ancient method of execution, whereby the condemned person is tied or nailed to a large wooden cross (of various shapes) and left to hang until dead. It was in use particularly among the Persians, Seleucids, Carthaginians, and Romans from about the 6th century BC to the 4th century AD, when in the year 337 Emperor Constantine I abolished it in his empire. It has sometimes been used even in modern times. A crucifix, (from Latin crucifixus or cruci fixus, past participle passive of crucifigere or cruci figere, “crucify”, “fix to a cross”), an image of Christ crucified on a cross, is for Catholic Christians the main symbol of their religion, but most Protestant Christians prefer to use a cross without the figure (the “corpus” - Latin for “body”) of Christ.

96 Constantine I: Flavius Valerius Aurelius Constantinus (27 February c. 272 – 22 May 337), commonly known in English as Constantine I, Constantine the Great, or (among Eastern Orthodox, Oriental Orthodox and Byzantine Catholic Christians) Saint Constantine (/ˈkɒnstəntɪn/, was Roman Emperor from 306, and the undisputed holder of that office from 324 until his death in 337. Best known for being the first Christian Roman Emperor, Constantine reversed the persecutions of his predecessor, Diocletian, and issued (with his co-emperor Licinius) the Edict of Milan in 313, which proclaimed religious toleration throughout the empire. The Byzantine liturgical calendar, observed by the Eastern Orthodox Church and Eastern Catholic Churches of Byzantine rite, lists both Constantine and his mother Helena as saints. Although he is not included in the Latin Church’s list of saints, which does recognize several other Constantines as saints, he is revered under the title “The Great” for his contributions to Christianity. Constantine also transformed the ancient Greek colony of Byzantium into a new imperial residence, Constantinople, which would remain the capital of the Byzantine Empire for over a thousand years.

97 http://en.wikipedia.org/wiki/Crucifixion

98 The Holy Qur’an:

‘And the wizards fell down prostrate, crying: “We believe in the Lord of the Worlds, The Lord of Musa and Harun”. Firaun said: “Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know! Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.”’

Al-A‘raf: 120-124

99 The Holy Qur’an:

‘O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.’

Yusuf: 41
The Holy Qur'an mentions crucifixion several times. In Al-A'raf:124, Firaun (Arabic for Pharoah) says that he will crucify his chief wizards. Also, Yusuf:41 mentions Prophet Yusuf (Joseph) saying that the king (the current ruler of the land he was stranded in) would crucify one of his prisoners.

4.1 The Arrested Person

According to the Gospel of Barnabas, Judas Iscariot was arrested in the place of Jesus Christ (PBUH) by the soldiers. Because of Jesus Christ (PBUH) was taken alive from the earth by the four angels of God (Gabriel, Michael, Rafael and Uriel) just before he was due to be arrested while Judas Iscariot was miraculously transformed to look like him.

4.2 The Crucified Person

According to the Gospel of Barnabas, Judas Iscariot was crucified in the place of Jesus Christ (PBUH).

According to the Four Traditional Gospels, Jesus Christ (PBUH) was arrested by the soldiers, because of Judas Iscariot, one of his twelve, betrayed him.

100 Barnabas: 215, 216 and 217.
102 Barnabas: 217.
4.3 The Crucified Place

According to the Gospel of Barnabas, "Mount Calvary" was the place that Judas Iscariot was crucified.\(^{104}\)

According to the Gospels of Matthew and Mark, the name of place that Jesus Christ was crucified is "Golgotha" which derived from the Aramaic word gulgulta, meaning as "place of the skull."\(^{105}\)

4.4 The Death of Jesus Christ (PBUH)

According to the Gospel of Barnabas, the God commanded Gabriel, Michael, Rafael and Uriel to take Jesus Christ (PBUH) out of the world. Hence, the holy angels came and took him out by the window that looked toward the South. They bare him and placed him in the third heaven in the company of angels blessing God for evermore. Consequently, Jesus Christ (PBUH) was secured from the death and still alive till now.\(^{106}\)

According to the Four Traditional Gospels, Jesus Christ (PBUH) died on the cross after he was sentenced to death by crucifixion.\(^{107}\)

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\(^{104}\) Barnabas: 217.

\(^{105}\) Matthew 27:33, Mark 15:22.

\(^{106}\) Barnabas: 215.

\(^{107}\) Barnabas: 215.
4.5 The Death Body

According to the Gospel of Barnabas, the some of disciples who did not fear God went by night and stole the body of Judas Iscariot and hid it, spreading a report that Jesus (PBUH) was risen again.  

According to the Gospels of Matthew, Mark, Luke and John, body of Jesus Christ (PBUH) had been laid out in the tomb after crucifixion and death, the tomb is found to be empty, the body gone, and a young man or angel(s) within the tomb tells the women that Jesus Christ (PBUH) has risen.

4.6 Dead Body Stolen

According to the Gospel of Barnabas, after Judas Iscariot was crucified and buried, the disciples who did not fear God went by night and stole the body of Judas from the grave and hid it, spreading a report that Jesus Christ (PBUH) was risen again; whence great confusion arose.

According to Gospel of Matthew, after Jesus Christ (PBUH) was risen from the dead, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘his

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108 Barnabas: 218.
110 Barnabas: 217.
111 Barnabas: 218.
According to the Gospel of Barnabas, *Jesus Christ (PBUH)* reproved disciples who believed that he was crucified and died on the cross.\(^\text{113}\)

According to the Four Traditional Gospels, *Jesus Christ (PBUH)* was crucified, died, buried within a tomb, and resurrected three days later. Therefore, within the body of Christian beliefs, the resurrection of Jesus Christ (PBUH) is a core event on which much of Christian doctrine and theology depend.\(^\text{114}\)

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\(\text{112}\) Matthew 28:11-14.

\(\text{113}\) Barnabas: 221.

\(\text{114}\) Matthew 28:1-10, Mark 16:1-8, Luke 24:1-12 and John 20:1-10. As Paul the Apostle, an early front runner of Christianity, contended, “If Christ was not raised, then all our preaching is useless, and your trust in God is useless” (1 Corinthians 15:14). Other groups, such as Jews, Muslims, and other non-Christians, as well as some liberal Christians, dispute whether Jesus Christ (PBUH) actually rose from the dead. Arguments over death and resurrection claims occur at many religious debates and interfaith dialogues.