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THE POINTS MENTIONED IN THE GOSPEL OF

BARNABAS ONLY

The Gospel of Barnabas commonly considered by Christian theologians as “apocryphal”, is most in harmony, as to matters of faith, with the Holy Qur’an. Jesus Christ (PBUH) is spoken of in that Gospel as the servant of God; the word of God and a Spirit from God. His miraculous birth, being born without a father was even less supernatural than the creation of Adam who was created by God’s power without father or mother. The crucifixion of Jesus Christ (PBUH) by Jews is entirely refuted, according to the Gospel of Barnabas and the Holy Qur’an. And the Prophet Muhammad (S.A.S) is also foretold by name in this Gospel and the Holy Qur’an.

George Sale states that he inspected a Spanish translation of the Italian copy of the Gospel of Barnabas, of which he gives the following account:¹

“This Gospel of Barnabas contain a complete history of Jesus Christ, from His birth to His ascension, and most of the circumstances of the four Gospels are to be found therein, but many of them turned, and some artfully enough, to favour Mohammedan system²......The passages

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¹ George Sale (1697, Kent, England–1736, London, England) was an Orientalist and practicing solicitor. Besides helping with this project, he was author of The General Dictionary, in ten volumes, folio, but is widely known by his translation of the Holy Qur’an. Sale was, until his death, a member of the Society for Promoting Christian Knowledge. He acquired a library with valuable rare manuscripts of Persian, Turkish, and Arabic origins (which is now held in the Bodleian library, Oxford). His family consisted of a wife and five children.

² Mohammedan (variant forms: Muhammadan, Mahommedan or Mahometan) is a term used as both a noun and an adjective meaning belonging or relating to either the religion of Islam or to that of the Islamic Prophet Muhammad. The term is now largely superseded by Muslim, Moslem or Islamic but was commonly used in Western literature until at least the mid 1960s. Muslim is more commonly used today than Moslem, and the term Mohammedan is generally considered archaic or in some cases even offensive. According to the Shorter Oxford English Dictionary (1973), Mohammedan was in use by 1681, along with the older term Mahometan that dates back to 1529. These and other variations on the theme were all set in the “temper of the times” of what was seen as a Muslim-Christian conflict as Medieval Europe was building a concept of “the great enemy” in the wake of the quick fire success of the Muslims through a series of conquests shortly after the fall of the Western Roman Empire, as well
produced from the Italian MS. by M. de la Monnoye, are to be seen in this Spanish version almost word for word.\(^3\)

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1. The Prophet Muhammad (S.A.S) in the Gospel of Barnabas

In the Gospel of Barnabas, the Prophet Muhammad (S.A.S) is foretold by name, that is, the famous or illustrious, that being the signification of the name of the Prophet Muhammad (S.A.S) in Arabic;\(^4\) lateral meaning is praiseworthy, thereby justifying the passage in the Holy Qur'an\(^5\) where Jesus Christ (PBUH) is formally asserted to have foretold his coming, under his other name of Ahmad, which is derived from the same root as Muhammad and of the same import.\(^6\)

This Gospel has recorded as mentioned here that Jesus Christ (PBUH) had said:

1. God created Paradise, the world and a great multitude of creatures for the sake of the Prophet Muhammad (S.A.S).

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\(^5\) The Holy Qur'an

> "And remember, Jesus the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Torah (which came) before me, and giving glad Tidings of a messenger to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said, "This is evident sorcery!""

As-Saff 61:6

2. Paradise, the world and all created things have been given as a gift from God to the Prophet Muhammad (S.A.S).

3. Prophet Muhammad (S.A.S) will come on earth as God’s messenger of Salvation, (i.e. in Arabic “Rahmat-ul-lil-Alameen’, one of the titles given by God to the Prophet Muhammad (S.A.S) – Surah Al-Anbiyaa: 107).\(^7\)

4. Those who shall follow the Prophet Muhammad (S.A.S) and send blessings upon Him will be blessed by God, but those who will disbelieve in the Prophet Muhammad (S.A.S) will be accursed by God.

5. The heaven and the earth will be destroyed eventually but the teaching of the Prophet Muhammad (S.A.S) shall never fail.\(^8\)

However, Jesus Christ (PBUH) predicts the coming of Prophet Muhammad (S.A.S) in the Gospel of Barnabas at fourteen places, as mentioned below:

1. **Barnabas 39: 3\(^9\)**

   Then said John: “Well hast thou spoken, O master, but we lack to know how man sinned through pride.”

   Jesus answered: “When God had expelled Satan, and the angel Gabriel had purified that mass of earth whereon Satan spat, God created everything that liveth, both of the animals that fly and of them that walk and swim, and he adorned the world with all that it hath. One day Satan

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\(^7\) The Holy Qur’an:

“We sent thee not, but as a Mercy for all creature”

*Al-Anbiyaa 21:107*


\(^9\) Barnabas 39: 3 means Barnabas Chapter 39 Paragraph 3.
approached unto the gates of paradise, and, seeing the horses eating grass, he announced to them that if that mass of earth should receive a soul there would be for them grievous labour; and that therefore it would be to their advantage to trample that piece of earth in such wise that it should be no more good for anything. The horses aroused themselves and impetuously set themselves to run over that piece of earth which lay among lilies and roses. Whereupon God gave spirit to that unclean portion of earth upon which lay the spittle of Satan, which Gabriel had taken up from the mass; and raised up the dog, who, barking, filled the horses with fear, and they fled. Then God gave his soul to man, while all the holy angels sang: "Blessed be thy holy name, O God our Lord."

"Adam, having sprung upon his feet, saw in the air a writing that shone like the sun;, which said: "**There is only one God, and Muhammad is the Messenger of God.**"\(^\text{10}\)

**2. Barnabas 39: 3**

Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me, *I pray thee, what meaneth the message of these words: "Muhammad is the Messenger of God. " Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam. . I tell thee that thou art the first man whom I have created. And he whom thou hastseen [mentioned] isthy son, who shall come into the world many years hence, and shall be my Messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour; sixty thousand years before I made anything."\(^\text{11}\)

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\(^\text{11}\) Ibid., p.50.
3. Barnabas 39: 5

Adam besought God, saying: “Lord, grant me this writing upon the nails of the fingers of my hands.” Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: “**There is only one God;**” and upon the thumb-nail of the left it said: “**Muhammad is the Messenger of God.**” Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: “Blessed be that day when thou shalt come to the world.”

Seeing the man alone, God said: “It is not well that he should remain alone.” Wherefore he made him to sleep, and took a rib from near his heart, filling the place with flesh. * Of that rib made he Eve, and gave her to Adam for his wife. He set the twain of them as lords of Paradise, to whom he said: “Behold I give unto you every fruit to eat, except the apples and the corn” whereof he said: “Beware that in no wise ye eat of these fruits, for ye shall become unclean, insomuch that I shall not suffer. You to remain here, but shall drive you forth, and ye shall suffer great miseries.”

4. Barnabas 41: 14

Satan then gave a horrible roar, and said: ‘Since thou willest to make me ever worse, I yet will make me that which I shall be able!’ Then said God: ‘Depart, cursed one, from my presence!’ Then Satan departed, whereupon God said to Adam [and] Eve, who were both weeping: ‘Go

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12 Ibid., pp.50-51.

This is the story which similar meaning in the Old Testament, Genesis 2: 22-24, 3: 1-2.

“**And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”**

*Genesis 2:22-24*

“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:”

*Genesis 3:1-2*
forth from paradise, and do penance, and let not your hope fail, for I will send your son in such wise that your seed shall lift the dominion of Satan from off the human race: for he who shall come, any messenger, to him will give all things.

God hid himself [from Adam and Eve], and the angel Michael drove them forth from paradise. Then, Adam, turning around, saw written above the gate, *There is only one God, and Muhammad is Messenger of God.* Weeping, he said: ‘May it be pleasing to God, O my son, that you come quickly and draw us out of misery.’ And thus,” said Jesus, “Satan and Adam sinned through pride, the one by despising man, the other by wishing to make himself equal with God.”

5. Barnabas 44: 6

“I therefore say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and Piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures.

O blessed time, when he shall come to the world! Believe me that I have seen him and have done. him reverence, even as every prophet has seen him: seeing that of his spirit God giveth to them prophecy. *And when I saw him my soul was filled with consolation, saying: “O Muhammad; God be with thee, and may he make me worthy to untie thy shoelatchet; for obtaining this I shall be a great prophet and holy one of God.”* And having said this, Jesus rendered his thanks to God.

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13 Ibid., pp.53-54.
14 Ibid., pp.58-59.
6. Barnabas 54: 1

When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory forever. When the forty years have passed, God shall give life to his Messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak, for he shall be as it were beside himself. God shall raise again the four angels favoured of God, who shall seek the Messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the Messenger of God. Next shall God give life to all his prophets, who, following Adam, shall go every one to kiss the hand of the Messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: “O Muhammad be mindful of us!” At whose cries pity shall awake in the Messenger of God, and he shall consider what he ought to do, fearing for their salvation. Next shall God give life to every created thing and they shall return to their former existence, but every one shall besides possess the power of speech. Next shall God give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God shall be afraid, and shall cry: “Let not your mercy forsake us, O Lord our God.” After this shall God cause Satan to be raised up, at whose aspect every creature shall be as dead, for fear of the horrid form of his appearance. May it please God,” said Jesus, “that I behold not that monster on that day. The Messenger of God alone shall not be affrighted by such shapes, because he shall fear God only.15

7. Barnabas 55: 4

“And God shall speak unto his Messenger, saying: “Thou art welcome, O my faithful servant; therefore ask what thou will, for thou shalt obtain all.” The Messenger of God shall answer. “O Lord, I remember that when thou did create me, thou said that you hadst willed to

15 Ibid., pp.70-71.
make for love of me the world and paradise, and angels and men, that they might glorify thee by me your servant. Therefore, Lord God, merciful and just. I pray thee that you recollect your promise made unto thy servant.”

And God shall make answer even as a friend who jesteth with a friend, and shall say: ‘Hast thou witnesses of this, my friend Muhammad?’ And with reverence he shall say: “Yes, Lord.” Then God shall answer: “Go, call them, O Gabriel;” The angel Gabriel shall come to the Messenger of God, and shall say: “Lord who are thy ‘witnesses?” The Messenger of God shall answer: “They are Adam;, Abraham, Ishmael;, Moses;, David;, and Jesus son of Mary.” “Then shall the angel departs and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: Remember you that which my Messenger affirmeth?” They shall reply: “What thing, O Lord?” God shall say: “That I have made all things for love of him, so that all things might praise me by him.”

8. Barnabas 97: 9

Then said the priest: “How shall the Messiah be called, and what sign shall reveal his coming?” Jesus answered: “The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: “Wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoever shall bless thee shall be blessed, and whoever shall curse thee shall be accursed.”

9. Barnabas 97: 9

When I shall send thee into the world I shall send thee as my Messenger of salvation, and thy word shall be true, insomuch that heaven

16 Ibid., pp.72-73.

17 Ibid., p.123.
and earth shall fail, but thy faith shall never fail. "Muhammad is his blessed name."\(^\text{18}\)

10. Barnabas 97: 10

Then the crowd lifted up their voices, saying: "\textit{O God send us your Messenger: O Muhammad, come quickly for the salvation of the world!}\(^\text{19}\)

11. Barnabas 112: 4

Jesus answered: "Believe me, Barnabas that I cannot weep as much as I ought. For if men had not called me God, I should have seen God here as he will be seen in paradise, and should have been safe not to fear the day of judgment. But God knows that I am innocent, because never have I harboured thought to be held more than a poor slave. No, I tell you that if I had not been called God I should have been carried into paradise when I shall depart from the world, whereas now I shall not go thither until the judgment. Now you see if I have cause to weep.

Know, O Barnabas, that for this I must have great persecution, and shall be sold by one of my disciples for thirty pieces of money. Whereupon I am sure that he who shall sell me shall be slain in my name, for that God shall take me up from the earth, and shall change the appearance of the traitor so that every one shall believe him to be me; nevertheless, when he dieth an evil death, I shall abide in that dishonour for a long time in the world. \textit{But when Muhammad shall come, the sacred Messenger of God, that infamy shall be taken away.} And this shall God do because I have confessed the truth of the Messiah who shall give me this reward, that I shall be known to be alive and to be a stranger to that death of infamy."\(^\text{20}\)

\(^{18}\) Ibid., p.123.

\(^{19}\) Ibid., p.124.

\(^{20}\) Ibid., pp.141-142.

And this shall God do in order that every creature may know that he hath received benefit from the Messenger of God. When he shall go there all the devils shall shriek, and seek to hide themselves beneath the burning embers, saying one to another: “Fly, fly, for here cometh Muhammad; our enemy!” Hearing which, Satan shall smite himself upon the face with both his hands, and screaming shall say: "Thou art more noble than I, in my despite, and this is unjustly done!" As for the faithful, who are in seventy-two grades, those of the two last grades, who shall have had the faith without good works, the one being sad at good works, and the other delighting in evil, they shall abide in hell seventy thousand years.\(^{21}\)

13. Barnabas 163: 4

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down. Then said Jesus: ‘So secret is predestination, O brethren that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for, to whom the secrets of God are so clear that, when he cometh into the world, blessed shall they be that shall listen to his words, because God shall overshadow them with his mercy even as this palm-tree overshadows us. Yes, even as this tree protects us from the burning heat of the sun, even so the mercy of God will protect from Satan them that believe in that man.’

The disciples answered, “O Master, who shall that man be of whom thou speakest, who shall come into the world?” Jesus answered with joy of heart: ‘*He is Muhammad, Messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall*

\(^{21}\) Ibid., p.175.
For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.\textsuperscript{22}

14. Barnabas 220: 8

Jesus answered: ‘Believe me, Barnabas, that every sin, however small it be, God punishes with great punishment, seeing that God is offended at sin. Wherefore, since my mother and my faithful disciples that were with me loved me a little with earthly love, the righteous God has willed to punish this love with the present grief, in order that it may not be punished in the flames of hell. And though I have been innocent in the world, since men have called me “God,” and “Son of God,” God, in order that I be not mocked of the demons on the day of judgment, has willed that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. \textit{And this mocking shall continue until the advent of Muhammad; the Messenger of God, who, when he shall come, shall reveal this deception to those who believe in God’s Law.} Having thus spoken, Jesus said: ‘You are just, O Lord our God, because to you only belongs honour and glory without end.’\textsuperscript{23}

\textsuperscript{22} Ibid., pp.211-212.

\textsuperscript{23} Ibid., pp.271-272.
2. Ishmaelite Messiah

According to one version of the Gospel of Barnabas, Jesus Christ (PBUH) denied being the Messiah, claiming rather that the Messiah would be Ishmaelite (i.e. Arab).\textsuperscript{24} Jesus Christ (PBUH) must have given answer not recorded in the Four Traditional Gospels, but mentioned explicitly in the Gospel of Barnabas that the promise was made in Ishmael,\textsuperscript{25} not in Isaac.\textsuperscript{26} David’s Lord was thus Prophet Muhammad (S.A.S) whom he saw in spirit. No Prophet ever accomplished more than Prophet Muhammad (S.A.S). Even the work of all other Prophets together is still

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\textsuperscript{24} http://en.wikipedia.org/wiki/Gospel_of_Barnabas
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\textsuperscript{25} Ishmael (Hebrew: Yišma‘el; Arabic: إسحاق, Ismā‘īl) is a figure in the Torah, Bible, and Holy Qur’an. Jewish, Christian and Muslim believers regard Ishmael as Abraham’s older son, born by his wife’s handmaiden Hagar. Though born of Hagar, according to Mesopotamian law, Ishmael was credited as Sarah’s son (Genesis 16:2). According to the Genesis account, he died at the age of 137 (Genesis 25:17). Both Jewish and Islamic traditions consider Ishmael as the ancestor of Arab people. Islamic tradition, however, has a very positive view of Ishmael, giving him a larger and more significant role. The Holy Qur’an views him as a prophet. According to the interpretation of some early theologians whose view prevailed later, Ishmael was the actual son that Abraham was called on to sacrifice, as opposed to Isaac. Ishmael is a prophet in Islam. The Holy Qur’an considers him to be a son of Abraham. His name appears twelve times in the Holy Qur’an mostly in a list with other prophets “as part of a litany of remembrances in which the pre-Islamic prophets are praised for their resolute steadfastness and obedience to God, often in the face of adversity.” According to the Muslim tradition, Muhammad was a descendant of Ishmael through his son Kedar. Abraham and Ishmael are said to have built the foundations of the Ka’aba (“They were raising the foundations of the House”, Holy Qur’an 2:127). Islamic traditions hold that the Ka’aba was first built by the first man, Adam. Abraham and Ishmael rebuilt the Ka’aba on the old foundations.

\textsuperscript{26} According to the Hebrew Bible, Isaac (Hebrew: Yitzchak, Standard Yizhaq Tiberian Yišhaq; Arabic: يسحاق, Ishāq; “he will laugh”) is the son of Abraham and Sarah, and the father of Jacob and Esau. His story is told in the Book of Genesis. Abraham was 100 years old when Isaac was born. (Genesis 21:1-5) Isaac was the longest-lived of the patriarchs, and the only biblical patriarch whose name was not changed. Isaac was the only patriarch who did not leave Canaan, although he once tried to leave and God told him not to do so. Compared to other patriarchs in the Bible, his story is less colorful, relating few incidents of his life. The New Testament contains few references to Isaac. The Christian church views Abraham’s willingness to follow God’s command to sacrifice Isaac as an example of faith and obedience. Isaac is a prophet in Islam, mentioned in 15 Qur’anic passages. Like many other Hebrew prophets, the Qur’anic references to Isaac assume the audience is already familiar with him and his stories. There is little narrative of Isaac in the Holy Qur’an. The Holy Qur’an recalls that Isaac was given to Sarah, when she and her husband Abraham were both old. God gave Abraham the good news of the birth of Isaac “a prophet, one of the Righteous,” via messengers sent against the people of Lut. Sarah, however, is said to have laughed at the glad tidings of Isaac, and after him, of Jacob.
small compared with what Prophet Muhammad (S.A.S) did within a short period of 23 years, and which remains unchanged until now.\(^{27}\)

“Whereupon Jesus said: ‘Ye deceive yourselves; for David in spirit calleth him lord, saying thus: “God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have lordship in the midst of thine enemies.” If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.’”

*Barnabas 43* \(^{28}\)

The idea of the Messiah as an Arab is also found in another chapter of Gospel of Barnabas:

If I work iniquity, reprove me, and God will love you, because ye shall be doing his will, but if none can reprove me of sin it is a sign that ye are not sons of Abraham as ye call yourselves, nor are ye incorporate with that head wherein Abraham was incorporate. As God liveth, so greatly did Abraham love God, that he not only brake in pieces the false idols and forsook his father and mother, but was willing to slay his own son in obedience to God.\(^{29}\)

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\(^{28}\) Lonsdale Ragg and Laura Ragg, N.10, p.57.

\(^{29}\) *Abraham* (Hebrew: Standard *Avraham*, Tiberian *Abraham*, Ashkenazi *Avrohom* or *Avruhom*; Arabic: *إِبْرَاهِيم*, *Ibrāhīm*; Ge'ez: *Abrāham*) is a man featured in the Book of Genesis and an important figure in several monotheistic religions. Jewish, Christian and Muslim traditions regard him as the founding patriarch of the Israelites, Ishmaelites and Edomite peoples. He is widely regarded as the patriarch of Judaism and Islam and monotheism. Abraham means “Father of Nations” — “Av” is Hebrew for “Father”, and “Raham” is the Arabic for “Nations or Multitude”. Also considered to mean “High Father”, coming from the Aramaic words “Aba Rama” Abraham’s father was Terah, the grandfather was Nahor. Abraham’s brothers were named Nahor and Haran. According to Genesis, Abraham was brought by God from Mesopotamia to the land of Canaan. There Abraham entered into a covenant: in exchange for sole recognition of YHWH as supreme universal deity and authority, Abraham will be blessed with innumerable progeny. According to Jewish tradition (based on the *Anno Mundi* era), Abraham lived AM 1948–2123 (1812 BCE to 1637 BCE). Christian traditional dates are about 2000 BCE to 1825 BCE. Judaism, Christianity and Islam are sometimes referred to as the
The high priest answered: "This I ask of thee, and I do not seek to slay thee, wherefore tell us: Who was this son of Abraham?"

Jesus answered: "The zeal of thine honour, O God, inflames me, and I cannot hold my peace. **Verily I say, the son of Abraham was Ishmael, from whom must be descended the Messiah promised to Abraham, that in him should all the tribes of the earth be blessed.**"

Then was the high priest wroth, hearing this, and cried out: "Let us stone this impious fellow, for he is an Ishmaelite, and hath spoken blasphemy against Moses and against the Law of God."

_Barnabas 208_ 30

Hajj Sayed, (Senior Member in Conveying Islamic Message Society (CIMS), Alexandria – Egypt) in his new book in Egypt, compares this to the following statement from the canonical Bible:

“What do you think about the Christ? Whose son is he?” **_The son of David,_** they replied. He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, ‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.’ If then David calls him ‘Lord,’ how can he be his son?”

_Matthew 22:42-45_ 31

“Abrahamic religions” because of the progenitor role Abraham plays in their holy books. In the Jewish tradition, he is called _Avraham Avinu_ or "Abraham, our Father". God promised Abraham that through his offspring, all the nations of the world will come to be blessed (Genesis 12:3), interpreted in Christian tradition as a reference particularly to Christ. Jews, Christians, and Muslims consider him father of the people of Israel through his son Isaac (cf. Exodus 6:3, Exodus 32:13). For Muslims, he is a prophet of Islam and the ancestor of Prophet Muhammad (S.A.S) through his other son Ishmael - born to him by his wife’s servant, Hagar. Abraham is also a progenitor of the Semitic tribes of the Negev who trace their descent from their common ancestor Sheba (Genesis 10:28).


According to the canonical Gospels, Jesus Christ (PBUH) was the “son” (descendant) of David; thus, Hajj Sayed argues that this statement confirms the Gospel of Barnabas’ point.\(^\text{32}\)

Consequently, the crimes of the Jews against Jesus Christ (PBUH) deprived them from the God’s blessings and favours. Jesus Christ (PBUH) told them that after him no prophet would rise from among them and that the Kingdom of God would be taken away from them and given to a nation more worthy of it. He announced that the stone, which the builders had rejected had been chosen by God to become the corner-stone, meaning thereby the Children of Ishmael. The Children of Israel had rejected and disowned the Children of Ishmael, but God had chosen them for His greatest blessing – the World Prophet would appear from among the Ishmaelites.\(^\text{33}\)


In Gospel of Barnabas (Chapter 43-44) quotes Jesus Christ (PBUH) as saying that the sacrificed son of Abraham was Ishmael not Isaac, which disagreeing and different with Jewish and Christian belief that mentioned in the Bible (Genesis 22), which God asks Abraham to sacrifice his son Isaac on Mount Moriah.

**Promise to Ishmael**

Verily I say unto you, that every prophet when he is come has borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the Messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in your seed I will bless all the tribes of the earth; and as you have broken in pieces the idols, O Abraham;, even so shall your seed do."

James answered: "O master, tell us in whom this promise was made; for the Jews say "in Isaac," and the Ishmaelites say "in Ishmael."

Jesus answered: David, whose son was he, and of what lineage?

James answered: "Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David."


Moriah (Hebrew: מֹריִיָּה = “ordained/considered”) is the name given to a mountain range by the book of Genesis, in which context it is given as the location of the near sacrifice of Isaac. Traditionally Moriah has been interpreted as the name of the specific mountain at which this occurred, rather than just the name of the range. The exact location referred to is currently a matter of some debate.

36 Jacob (Hebrew: Standard יָעָּבֹד Tiberian יָעֹֽבֹד, Arabic: يعقوب, Yaqūb; “heel”; Septuagint Greek Ἰακώβ), also known as Israel (Hebrew: Standard יִשְׂרָאֵל Tiberian يِשْرَايْل; Arabic: إسرائيل, Isrāʾīl; “Struggled with God”, Septuagint Greek Ἰσραήλ), is the third Biblical patriarch and father of the twelve tribes of Israel. He is the son of Isaac and Rebecca, the grandson of Abraham and Sarah, and the twin brother of Esau. Jacob plays a major part in some of the later events in the Book of Genesis.
Then Jesus said: “And the Messenger of God when he shall come, of what lineage will he be?”

The disciples answered: “Of David.”

Whereupon Jesus said: “Ye deceive yourselves; for David in spirit calls him lord, saying thus: God said to my lord, sit thou on my right hand until I make your enemies your footstool. God shall send forth thy rod which shall have lordship in the midst of thin enemies. If the Messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.”

Barnabas 43

Sacrifice Ishmael

Thereupon said the disciples: “O master, it is these written in the Book of Moses, that the promise was made in Isaac was the promise made.

Jesus answered with a groan: “It is so written, but Moses did not write it, nor Joshua, but rather our rabbins, who fear not God! Verily I say unto you, that if you consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: “Abraham, all the world shall know how God loveth thee; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God.” Abraham answered: ‘Behold the servant of God, ready to do all that which God shall will.’

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has twelve sons and one daughter by his four wives, Leah, Rachel, and their maidservants, Bilhah and Zilpah. His sons are: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, and his daughter is Dinah.

In Islamic tradition: In Arabic, Jacob is known as Yakub. He is revered as a prophet who received inspiration from God. The Holy Qur'an does not give the details of Jacob's life. Isra'il is the Arabic translation of the Hebrew Yisrael. God perfected his favor on Jacob and his posterity as he perfected his favor on Abraham and Isaac (12:6). Jacob was a man of might and vision (38:45) and was chosen by God to preach the Message. The Holy Qur'an stresses that worshipping and bowing to the One true God was the main legacy of Jacob Kaaihue and his fathers (2:132-133). Salvation, according to the Holy Qur'an, hinges upon this legacy rather than being a Jew or Christian (See Holy Qur'an 2:130-141). According to the Holy Qur'an, Jacob was of the company of the Elect and the Good (38:47, 21:75). Yaqub is a name that is accepted in Muslim community showing the value attributed to Jacob.

Lonsdale Ragg and Laura Ragg, N.10, pp.56-57.
Then spoke God, saying to Abraham: "Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him." How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?

_Barnabas 44_ 38

Abraham was an hundred years old when his son Isaac was born (Genesis 21:5) and Abraham was eighty-six years old, when Hagar bore Ishmael to Abraham (Genesis 16:15-16). 39 However, in the book of Genesis (chapter 22), it is Isaac whom God commands Abraham to sacrifice as a test for the steadfastness of his faith: 40

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and set thee into the land of Mori'ah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham

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38 Ibid., pp.57-58.

39 Hagar (Hebrew: "Stranger", Standard Hebrew Hagar, Tiberian Hebrew Haḡār; Arabic: هاجر; Hajar), according to the Abrahamic faiths, was an Egyptian handmaiden of Sarah, wife of Abraham. At Sarah’s suggestion, she became Abraham’s second wife. Her story is reported in the Book of Genesis in Judeo-Christian tradition. In Islam, her story is mentioned in the Holy Qur’an. She was the mother of Abraham’s son, Ishmael, who is regarded as the patriarch of the Ishmaelites i.e. the Arabs.


For understand: the New Testament silence about the birth of Isaac and Ishmael, however, Old Testament describe that Abraham was eighty-six years old when Ishmael was born to Abraham through Hagar; the real word are following:

"And Hagar bare Abram a son and Abram called his son’s name which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." (Genesis 16:15-16)

And Abraham was an hundred years old when Sarah gave birth to Isaac the real word are following:

"And Abraham was an hundred years old, when his son Isaac was born unto him." (Genesis 21:5)
said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-ji'reh: as it is said to this day, In the mount of the LORD it shall be seen. And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba; and Abraham dwelt at Beer-Sheba."

*Genesis 22:1-19*

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Muslim Responses

Traditionally, many Muslims believe that it was Ishmael rather than Isaac whom Abraham was told to sacrifice. Some say that God would not have asked for the sacrifice after He has foretold Abraham and Sarah the glad tidings of Isaac and his offspring (Holy Qur'an 11:71; 15:53, 37:112 etc.). Therefore, it is a fact that Ishmael was born before Isaac but the Jewish and Christian Biblical commentators explain this away on the ground that at Sarah’s demand, Ishmael was disinherited because his mother, Hagar, was not his real wife but only a slave-concubine. Others note that Genesis 22:2, despite specifying Isaac, states that Abraham was told to sacrifice his only son, so they believe this took place with Ishmael before Isaac was born, and that

Sarah (Hebrew: Standard Sara Tiberian Šārāh; Arabic: سارة Sārah) is the wife of Abraham as described in the Hebrew Bible and the Holy Qur'an. Her name was originally Sarai. According to Genesis 17:15 she changed her name to Sarah as part of a covenant with Yahweh after Hagar bore Abraham his first born son Ishmael. The name Sarai uses the semitic root Šarā or law and like El has the sense of power, authority, lord, deity, natural law, law as might be expected for the lady of the house. The Hebrew name Sarah indicates a woman of high rank (less than that of 1st wife) and is sometimes translated as “princess”. In Islamic tradition, Sarah is the wife of Ibrahim, a major prophet. Auda quotes Imam Al-Razi, Imam Al-Suyuti, Imam Al-Kamil Ibn Al-Humaam and Imam Al-Mubarkafuri. Abraham married Sarah as she showed uncompromising commitment to God, after the rest abandoned Abraham. After marriage Abraham traveled with Sarah to Ur, then later to Haran, Palestine and finally to Egypt. The hadith tell of an incident when Abraham called Sarai his sister, though Sarah was not biologically related to him. Muslim theologians explain that Abraham referred to Sarah as a sister in faith when he said “There are no believers on the surface of the earth except you [Sarah] and me.” Thus Abraham neither lied, nor married his biological sister. After their marriage, Sarah and Abraham had no children. Sarah, knowing that Abraham desired a child, gave her handmaiden Hajar to Abraham in marriage. Sarah and Abraham received some guests one day who brought them two prophecies: the destruction of the people of Lot and that Sarah would bear a son, despite her and Abraham’s advance age. The promise was fulfilled in due time, and Sarah bore Isaac.

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The Holy Qur’an:

And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

_Hud 11:71_

Abraham said: “What then is the business on which ye (have come), O ye messengers (of Allah?)”

_Al-Hijr 15:57_

And We gave him the good news of Isaac - a prophet,- one of the Righteous.

_As-Saaffat 37:112_
the name of Ishmael was later replaced by Isaac. The Holy Qur'an corrects the Bible in making Ishmael a genuine Prophet of God and his mother, Hagar, Abraham's legitimate wife. Ishmael was not disinherited nor cast out but together he and his father, Abraham, built the Kaaba ("They were raising the foundations of the House", Holy Qur'an 2:127) in Mecca as the symbol of worship of the one true God and it was Ishmael — nor Isaac — whom God commands Abraham to sacrifice.

The Kaaba (Arabic: مَكَّةُ الْمُكْرُومَةُ, Makkah al-Mukarrama, literally: Honored Mecca) "Cube" is a cuboidal building in Mecca, Saudi Arabia, and is the most sacred site in Islam. The building is more than two thousand years old, and according to Islamic tradition the first building at the site was built by Abraham (Ibrahim). The building has a mosque built around it, the Masjid al-Haram. All Muslims around the world face towards the Kaaba during prayers, no matter where they are. One of the Five Pillars of Islam requires every capable Muslim to perform the Hajj pilgrimage at least once in their lifetime. Multiple parts of the Hajj require pilgrims to walk several times around the Kaaba in a counter-clockwise direction (as viewed from above). This circumambulation, the Tawaf, is also performed by pilgrims during the Umrah (lesser pilgrimage). However, the most dramatic times are during the Hajj, when two million pilgrims simultaneously gather to circle the building on the same day.

Mecca, also spelled Makkah, Arabic: مكة (in full: مكة المكرمة, Makkah al-Mukarrama), is a city in Saudi Arabia. Home to the Masjid al-Haram, it is the holiest city in Islam and plays an important role in the faith. As of 2008 the annual Hajj pilgrimage attracts two to three million pilgrims to the city, and presents both opportunities for the city's economy, and challenges for its infrastructure. Culturally, the city is modern, cosmopolitan and ethnically diverse. Islamic tradition attributes the beginning of Mecca to Ishmael’s descendants. In the 7th century, the Islamic Prophet Muhammad (S.A.S) proclaimed Islam in the city, by then an important trading center, and the city played an important role in the early history of Islam. After 966, Mecca was led by local sharifs, until 1924, when it came under the rule of the Saudis. In its modern period, Mecca has seen a great expansion in size and infrastructure. The modern day city is located in and is the capital of Saudi Arabia's Makkah Province, in the historic Hejaz region. With a population of 1,700,000 (2008), the city is located 73 km (45 mi) inland from Jeddah, in a narrow valley, and 277 m (910 ft) above sea level.

Maryam Jameelah, N.42, p.41.
4. The Greatest Sin

According to the Gospel of Barnabas, chapter 33, the idolatry is the great sin, because it deprives a man entirely of faith, and consequently of God; so that he can have no spiritual affection.\(^\text{47}\) But every other sin leaves to man the hope of obtaining mercy.

Then Jesus said: “Verily all that which a man loveth, for which he leaveth everything else but that, is his god. And so the fornicator has for his image the harlot, the glutton and drunkard has for image his own flesh, and the covetous hath for his image silver and gold, and so likewise every other sinner.”

Then said he who had invited him: “Master, which is the greatest sin?”

Jesus answered: “Which is the greatest ruin of a house?”

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\(^{47}\) **Idolatry** is usually defined as worship of any cult image, idea, or object, as opposed to the worship of a monotheistic God. It is considered a major sin in the Abrahamic religions whereas in religions where such activity is not considered as sin, the term “idolatry” itself is absent. Which **images**, **ideas**, and **objects**, constitute idolatry, and which constitute reasonable worship, is a matter of contention with some religious authorities and groups using the term to describe certain other religions apart from their own.

**The Judaism** strongly prohibits any form of idolatry, and holds that idolatry is not limited to the worship of a statue or picture itself, but also includes worship of the Almighty Himself with the use of mediators and/or any artistic representations of God. According to this understanding, even if one directs his worship to the Almighty Himself and not to a statue, picture, or some other created thing, but yet he uses a created thing as a representation of the Almighty in order to assist in his worship of the Almighty, this is also considered a form of idolatry.

**The Christian view** of idolatry may be divided into two general categories. The Catholic and Orthodox view (not necessary limited to the Eastern Orthodox or Oriental Orthodox communion, and sometimes further complicated when one adds Anglicans and Methodists into the equation) and the Fundamentalist view. The Puritan Protestant groups adopted a similar view to Judaism, denouncing all forms of religious objects whether in three dimensional or two dimensional form. The problem springs from differences in interpretation of the Decalogue commonly known as the Ten Commandments.

**The Islamic view** of idolatry, according to the Holy Qur'an, idolatry or assigning partners to the One God (Arabic: shirk) is an egregious sin. It is seen as different in type from all other sins and is categorized as the one and only categorically unforgivable sin. However, this is not meant to be understood in narrow terms referring specifically to graven images. There are numerous forms of “shirk”, including subtle aspects such as arrogance and unbridled egoism. Depicting religious themes, and specifically God, is seen as inappropriate and unbecoming. Muslims believe, like Christians and Jews, that the human intellect is incapable of conceiving God and are encouraged by the Prophet Muhammad (S.A.S) to contemplate the creation of God, not (the essence of) God. Some Shiites are more apt to use representation of religious figures in art, but these are never worshiped per se.
Every one was silent, when Jesus with his finger pointed to the foundation, and said: “If the foundation give way, immediately the house falleth in ruin, in such wise that it is necessary to build it up anew: but if every other part give way it can be repaired. Even so then say I to you, that idolatry is the greatest sin, because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaveth to man the hope of obtaining mercy: and therefore I say that idolatry is the greatest sin.”

All stood amazed at the speaking of Jesus, for they perceived that it could not in any wise be assailed.

Then Jesus continued: “Remember that which God spake and which Moses and Joshua wrote in the Law, and you shall see how grave is this sin. God said, speaking to Israel: “Thou shalt not make to thyself any image of those things which are in heaven nor of those things which are under the heaven, nor shalt you make it of those things which are above the earth, nor of those which are under the earth; nor of those which are above the water, nor of those which are under the water. For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even to the fourth generation.” Remember how, when our people had made the calf, and when they had worshipped it, by commandment of God Joshua and the tribe of Levi took the sword and slew of them one hundred and twenty thousand of those that did not crave mercy of God. Oh, terrible judgment of God upon the idolaters!”

Barnabas 33

5. The Jesus’ Gospel in the Gospel of Barnabas

5.1 Jesus Christ (PBUH), at the age of thirty years, on Mount Olives, miraculously receiveth the gospel from the angel Gabriel.

According to the Gospel of Barnabas, Jesus Christ (PBUH) received the Gospel from the angel Gabriel, at the age of thirty years on Mount Olives. The Gospel does indeed claim that it descended into the heart of Jesus Christ (PBUH); it does not specify that Jesus Christ (PBUH) received God’s words precisely from a heavenly copy of the book. However, Jesus Christ (PBUH), having received this vision, and knowing that he was a prophet sent to the house of Israel.

"Jesus having come to the age of thirty years, as he himself said unto me, went up to Mount Olives with his mother to gather olives. Then at midday as he was praying, when he came to these words: ‘Lord, with mercy . . . ,’ he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: ‘Blessed be God.’ The angel Gabriel presented to him as it were a shining mirror, a book, which descended into the heart of Jesus, in which he had knowledge of what God hath done and what hath said and what God willeth insomuch that everything was laid bare and open to him; as he said unto me: ‘Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever I say the whole hath come forth from that book.’

49 The Mount of Olives (also Mount Olivet, Arabic: جبل الزيتون, Hebrew: Har HaZeitim;) is a mountain ridge in east Jerusalem with three peaks running from north to south. The highest, at-Tur, rises to 818 meters (2,683ft). It is named for the olive groves that once covered its slopes. The Mount of Olives is associated with Jewish and Christian traditions.

50 http://www.itl.org.uk/barnabas/conflict.html

Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed all to Mary his mother, telling her that he needs must suffer great persecution for the honour of God, and that he could not any longer abide with her to serve her. Whereupon, having heard this, Mary answered: ‘Son, ere thou wast born all was announced to me; wherefore blessed be the holy name of God. Jesus departed therefore that day from his mother to attend to his prophetic office.”

Barnabas 10.

5.2 My Gospel

Jesus Christ (PBUH) loved the Gospel written by Barnabas as his own Gospel and called “My Gospel”. This fact is born by the many passages of the Gospel of Barnabas; some of these passages are following:

A. Dreadful Day

Jesus Christ (PBUH) informed that after his departure from the world his true gospel will be annulled by the operation of Satan.

“Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God lives, in whose presence my soul standeth, I am a mortal man as other men are, for although God has placed me as prophet over the House of Israel for the health of the feeble and the correction of sinners, I am the servant of God, and of this ye are witness, how I speak against those wicked men who after my departure from the world shall annul the truth of my gospel by the operation of Satan. But I shall return

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52 Lonsdale Ragg and Laura Ragg, N.10, pp. 9-10.
towards the end, and with me shall come Enoch and Elijah, and we will testify against the wicked, whose end shall be accursed.”

_Barnabas 52_

_Enoch_ (from Hebrew: שֵׁנֶק הָעַלְת בְּרִית הֵנֹדֶק; Ashkenazi, Jiddish: יִהְנֶשֶׁך; Arabic Name: إِدْرِيْس; "initiated, dedicated, disciplined") is a Hebrew name. Enoch, the son of Jared, a great-grandfather of Noah, and father of Methuselah (Genesis 5:1-18). It is stated in numerous Jewish, early Christian, and mediaeval Muslim sources, that he was taken away by God because he was obedient to God and a just man, thus avoiding death at the age of 365, and according to a few Kabbalistic sources, became known as the angel Metatron. He is also identified as the apostle Idris (Arabic: إِدْرِيْس). The only recorded words of Enoch surviving in the European Bible are his prophesying about men, whereby God shall be coming with His saints to judge and convict them (Jude 1:14-15). He is honored as the inventor of sewing in Muslim tradition.

_Elijah_ or _Eliahs_ (Hebrew: Elias) meaning “Yahweh is my God” was a prophet in Israel in the 9th century BCE. He appears in the Hebrew Bible, Talmud, Mishnah, Christian Bible, and the Holy Qur’an. According to the Books of Kings, Elijah raised the dead, brought fire down from the sky, and ascended into heaven by a whirlwind. In the New Testament, both Jesus and John the Baptist are on some occasions thought to be Elijah. He is also one of two Old Testament figures (along with Moses) who appears and converses with Jesus Christ (PBUH) on Mount Tabor during the Transfiguration. Elijah is invoked weekly at the Havdalah ritual that marks the end of Shabbat, and in other Jewish customs, among them the Passover seder. Based on a prophecy in Malachi, many Jews await his return as precursor to the coming of the Messiah. In Eastern Europe, he is known as “Elijah the Thunderer” and is blamed in folklore for poor weather. Islamic tradition: In the Holy Qur’an, Elijah is the prophet known as Ilyas in Arabic. Similar to the story in the Hebrew Bible, Elijah preaches in opposition to Baal, pleading with the people not to forsake Allah. He also causes a famine and prophesies destruction on Ahab and Jezebel.

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Sahih Bukhari

Narrated Abu Huraira: Allah's Apostle said, “By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts. (Book 34, Hadith 425)

Narrated Abu Huraira: Allah’s Apostle said, “The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts). (Book 43, Hadith 656)

Narrated Abu Huraira: Allah's Apostle said “How will you be when the son of Mary (i.e. Jesus) descends amongst you and he will judge people by the Law of the Qur'an and not by the law of Gospel (Fatih-ul Bari page 304 and 305 Vol 7) (Book 55, Hadith 658)

Sahih Muslim

Jabir b. 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would
B. No Pity on Reprobates

Jesus Christ (PBUH) mentioned that no pity on reprobates, particularly who despise his word and defile his gospel.

"While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears. Then after he had wept, John spoke: "O master, we desire to know two things. The one is, how it is possible that the Messenger of God, who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells, then is there more than one hell?"
Jesus replied: “Have ye not heard what David the prophet saith, how the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: I saw the man who put his hope in his strength and his riches, and forgot God. Verily, therefore, I say to you, that Abraham shall deride his father, and Adam all reprobate men: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice. Therefore shall Each of them shall demand justice, and above all the Messenger of God. As God liveeth, in whose presence I stand, though now I weep for pity of mankind, on that day I shall demand justice without mercy against those who despise my words, and most of all against those who defile my gospel.”

Barnabas 58

C. Prophet Muhammad (S.A.S) is his Blessed Name

Jesus Christ (PBUH) predicted the coming of true Messenger, the Prophet Muhammad (S.A.S). There shall not come after him true prophets sent by God, but there shall come a great number of false prophets. However, Jesus Christ (PBUH) also said that Satan shall raise them up by the just judgment of God, and they shall hide themselves under the pretext of his Gospel.

Then said Jesus: “With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the Messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall have no end, but shall be kept inviolate by God.”

56 Lonsdale Ragg and Laura Ragg, N.10, pp.75-76.
The priest answered: “After the coming of the Messenger of God shall other prophets come?”

Jesus answered: “There shall not come after him true prophets sent by God, but there shall come a great number of false prophets, whereat I sorrow. For Satan shall raise them up by the just judgment of God, and they shall hide themselves under the pretext of my gospel.”” Muhammad is his blessed name.” Then the crowd lifted up their voices, saying: “O God send us your Messenger: O Muhammad, come quickly for the salvation of the world!”

Barnabas 97

D. The Clear Mirror

Jesus Christ (PBUH) was given the Book like to a clear mirror; which came down into his heart and when the Book shall have finished coming forth from his mouth, he shall be taken up from the world.

Then said the disciples: “Verily God speaks in thee, for never hath man spoken as thou speakest.”

Jesus answered: “Believe me when God chose me to send me to the House of Israel, He gave me a book like to a clear mirror; which came down into my heart in such wise that all that I speak comes forth from that book. And when that book shall have finished coming forth from my mouth, I shall be taken up from the world.”

Peter answered: “O master, is that which you now speak written in that book?”

Ibid., pp.122-124.
Jesus replied: “All that I say for the knowledge of God and the service of God, for the knowledge of man and for the salvation of mankind all this comes forth from that book, which is my gospel.”

Barnabas 168

E. Jesus Christ (PBUH) Chargeth Barnabas to Write

The Gospel of Barnabas (chapter 221) has the glad tidings which Jesus Christ (PBUH) announced and Barnabas was appointed by Jesus Christ (PBUH) himself to write the Gospel.

And Jesus turned himself to him who writeth, and said: “See Barnabas, that by all means thou write my gospel concerning all that hath happened through my dwelling in the world. And write in like manner that which hath befallen Judas, in order that the faithful may be undeceived, and every one may believe the truth.”

Then answered he who writeth: “All will I do so, if God wills, O Master; but how it happened unto Judas, I know not, for I saw not all.”

Jesus answered: “Here are John and Peter who have seen all, and they will tell you all that has passed.”

Barnabas 221

58 Ibid., p.216.

59 Ibid., p.272.
6. The Messiah in the Gospel of Barnabas

In the Book of Moses it is written that God must send the Messiah, who shall come to announce to people that which God wills, and shall bring to the world the mercy of God. The Jews are still waiting for the Messiah of God and suspected that Jesus Christ (PBUH) perhaps whom they expect to come. However, in several passages of the Gospel of Barnabas has openly suggested that Jesus Christ (PBUH) is not the Messiah, but Messiah is made before him and shall come after him, Prophet Muhammad (S.A.S) is Messiah and etc. Therefore, the following are some passages in the Gospel of Barnabas that presented about the Messiah and the coming of him:

1. Messiah Was Made before Jesus Christ (PBUH) and shall Come after Him.

They said: “If thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make yourself of more account than the Messiah?”

Jesus answered: “The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the Messenger of God whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.”

The Levites and scribes departed in confusion, and recounted all to the chiefs of the priests, who said: “He hath the devil on his back who recounteth all to him.”

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62 Hajee Mahboob Kassim, N.8, p.235.
Then said Jesus to his disciples: “Verily I say unto you, that the chiefs and the elders of our people seek occasion against me.”

Barnabas 42

When the prayer was ended, the priest said with a loud voice: “Stay, Jesus, for we need to know who thou art, for the quieting of our nation.”

Jesus answered: “I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.”

The priest answered: “In the Book of Moses it is written that our God must send us the Messiah, who shall come to announce to us that which God willeth, and shall bring to the world the mercy of God. Therefore I pray thee tell us the truth, are thou the Messiah of God whom we expect?”

Jesus answered: “It is true that God has so promised, but indeed I am not he, for he is made before me, and shall come after me.”

The priest answered: By thy words and signs at any rate we believe thee to be a prophet and an holy one of God, wherefore I pray thee in the name of all Judea and Israel that thee for love of God should tell us in what wise the Messiah will come.

Barnabas 96

2. Jesus Christ (PBUH) Was Sent to the House of Israel But the Messiah Was Sent by God to all the World.

And turning to the woman he said: “O woman, ye Samaritans worship that which ye know not, but we Hebrews worship that which we

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63 Lonsdale Ragg and Laura Ragg, N.10, pp.54-55.
64 Ibid., pp.121-122.
know. Verily, I say unto thee, that God is spirit and truth, and so in spirit and in truth must he be worshipped. For the promise of God was made in Jerusalem, in the Temple of Solomon, and not elsewhere. But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy.

The woman answered: “We look for the Messiah; when he cometh he will teach us.”

Jesus answered: “Knowest, thou, woman, that the Messiah must come?”

She answered: “Yes, Lord.”

Then Jesus rejoiced, and said: “So far as I see, O woman, thou art faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that thou know the coming of the Messiah.”

Said the woman: “O Lord, perhaps you are the Messiah.”

Jesus answered: “I am indeed sent to the House of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place.”

Then the woman left her waterpot and ran to the city to announce all that she had heard from Jesus.

Barnabas 82

3. Messiah is the Messenger of God

After the prayer of midnight; the disciples came near unto Jesus, and he said to them: “This night shall be in the time of the Messiah.

65 Ibid., pp.103-104.
134

Messenger of God, the jubilee every year that now comeeth every hundred years. Therefore I will not that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, mighty and merciful, who is blessed for evermore, and therefore each time let us say: "I confess you our God alone, that hast not had beginning, nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice you shalt give to all an end; that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for you have created us, and we are the works of thy hand."

Barnabas 83

4. Messiah is Prophet Muhammad (S.A.S) – a Messenger of Salvation

Then said the priest: “How shall the Messiah be called, and what sign shall reveal his coming?”

Jesus answered: “The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: “Wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make you a present, insomuch that whoever shall bless thee shall be blessed, and whoso shall curse you shall be accursed. When I shall send thee into the world I shall send thee as my Messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.” Muhammad is his blessed name.”

Then the crowd lifted up their voices, saying: “O God send us thy Messenger: O Muhammad, come quickly for the salvation of the world!”

Barnabas 97

66 Ibid., pp.105-106.
5. Jesus Christ (PBUH) Confessed: I Am Not the Messiah

Then the disciples wept after this discourse, and Jesus was weeping, when they saw many who came to find him, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore they sent the Levites and some of the scribes to question him, saying: “Who are thou?”

Jesus confessed, and said the truth: “I am not the Messiah.”

They said: “Are you Elijah or Jeremiah, or any of the ancient prophets?”

Jesus answered: “No.”

Then said they: “Who are thou? Say, in order that we may give testimony to those who sent us.”

Then Jesus said: “I am a voice that crieth through all Judea, and crieth: “Prepare you the way for the messenger of the Lord,” even as it is written in Esaias.”

They said: “If you be not the Messiah nor Elijah, or any prophet, wherefore dost you preach new doctrine, and make thyself of more account than the Messiah?”

_Barnabas 42_ 69

Jesus answered: “As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: "In your seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain

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68 Issaias (Arabic: إسماعيل, Ash-ee-yaal) is the main figure in the Biblical Book of Isaiah, and is traditionally considered to be its author. He was an 8th-century BC Judean prophet who declared all the world to be under Yahweh's control, and who warned his people that their nation would be destroyed if they turned from Yahweh.

69 Lonsdale Ragg and Laura Ragg, N.10, p.52.
thirty faithful ones: whereupon God will have mercy upon the world, and will send his Messenger for whom he hath made all things who shall come from the south with power, and shall destroy the idols with the idolaters who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.

Barnabas 96

But God hath so loved me, by his mercy, that every punishment is withdrawn from me, in so much that I shall only be tormented in another person. For punishment was fitting for me, for that men have called me God; but since I have confessed, not only that I am not God, as is the truth, but have confessed also that I am not the Messiah, therefore God hath taken away the punishment from me, and will cause a wicked one to suffer it in my name, so that the shame alone shall be mine. Wherefore I say to thee, my Barnabas, that when a man speaketh of what God shall give to his neighbour let him say that his neighbour merits it; but let him look to it that, when he speaks of what God shall give to himself, he say: God will give me.” And let him look to it that he say not, I have merit, because God is pleased to grant his mercy to his servants when they confess that they merit hell for their sins.

Barnabas 198

6. Jesus Christ (PBUH) is God’s Servant and Desire to Serve Messiah, the God’s Messenger

When day was come, Jesus went up to the Temple with a great multitude of people. Whereupon the high priest drew near, saying: ‘Tell

Ibid., p.122.

Ibid., pp.246-247.
me, O Jesus, hast thou forgotten all that thou didst confess, that thou are not God, nor son of God, nor even the Messiah?'

Jesus answered: 'No, surely, I have not forgotten; for this is my confession which I shall bear before the judgment seat of God on the day of judgment. For all that is written in the Book of Moses is most true, inasmuch as God our creator is [God] alone, and I am God's servant and desire to serve God's Messenger whom you call Messiah.'

Said the high priest: 'Then what booteth it to come to the Temple with so great a multitude of people? Seest thou, perhaps, to make yourself king of Israel? Beware lest some danger befall you!'

Jesus answered: 'If I sought my own glory and desired my portion in this world, I had not fled when the people of Nain would fain have made me king. Believe me, verily, that I seek not anything in this world.'

Then said the high priest: 'We want to know a thing concerning the Messiah.' And then the priests, scribes, and Pharisees made a circle round about Jesus.

Jesus answered: 'What is that thing which thou seekest to know about the Messiah? Perchance it is the lie? Assuredly I will not tell thee the lie. For if I had said the lie I had been adored by thee, and by the scribes [and] Pharisees with all Israel: but because I tell you the truth ye hate me and seek to kill me.'

Said the high priest: 'Now we know that thou hast the devil at thy back; for thou are a Samaritan; and hast not respect unto the priest of God.'

_Barnabas 206_ 72

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72 Ibid., pp.253-254.
7. Signs of the Day of Judgment

The Day of Judgment is believed by the three major religions of the world i.e. Judaism, Christianity and Islam. The following incidents / events are recorded in the Gospel of Barnabas as the signs of the Day of Judgment:

A. The Great Destruction before the Day of Judgment:

1. The Cruel and Pitiless War.
2. Pestilences.
3. The bread shall be valued above gold.
4. Unclean things shall be eaten.
5. Appeal for God’s Mercy.

“Before that day shall come,” said Jesus, “great destruction shall come upon the world, for there shall be war so cruel and pitiless that the father shall slay the son, and the son shall slay the father by reason of the

73 In Christian eschatology, the Last Judgment, Final Judgment, Judgment Day, or Day of the Lord is the judgment by God of all nations. It will take place after the resurrection of the dead and the Second Coming (Revelation 20:12–15). This belief has inspired numerous artistic depictions. The concept of a Last Judgement is also found in all Abrahamic religions and elsewhere. On what happens after death and before the Last Judgment, there is little agreement among Christian denominations. In Islam, the Last Judgment is called a number of things, including yaum al-Qiyamah (literally “the Day of Standing”) and God Almighty, or Allah in Arabic, will judge all Creation.

Judaism: According to the Jewish Encyclopedia: An essential factor in the prophetic doctrine of divine judgment at the end of time (see Eschatology), generally, though not always, involving both punishment and blessing. It is identical with “that day” (: Isa. xvii. 7, xxx. 23, xxxviii. 5; Hos. ii. 18; Micah ii. 4, v. 10; Zechar. ix. 16; xiv. 4, 6, 9), “those days” (Joel iii.1), “that time” (: Jer. xxxi. 1, R. V.; xxx. 25, Hebr.; Zeph. iii. 19, 20), or simply “the day” (Ezek. vii. 10), or “the time.”

Islam: In Islamic eschatology, Judgment day is the end of the earth and the universe as we know it. Preceding judgment day there are the Great Signs of The Day of Judgment. The first sign is the rise of the Sun from the west for one day accompanied by the rise of the Earth Beast. The coming of the Mahdi (also Mehdi and meaning “the divinely guided one”), which precedes the Second Coming of Isa (Jesus) (PBUH), triggers the redemption of Islam and the defeat of its enemies. The exact nature of the Mahdi differs between Shi’ah Muslims and Sunni Muslims, but both agree that Isa (Jesus) (PBUH) and the Mahdi work together to fight evil in the world, to cement justice on Earth, and will unite the Muslims and true Christians under true Islam and abolish Jizya. The Mahdi comes from Mecca and rules from Damascus, Syria. Isa (PBUH) will defeat Dajjal (literally: deceiver; the fake messiah or antichrist) and then shall live on Earth for many years. According to some traditions Isa will marry and have a family, and then die.
factions of peoples. Wherefore the cities shall be annihilated, and the
country shall become desert. Such pestilences shall come that none shall
be found to bear the dead to burial, so that they shall be left as food for
beasts. To those who remain upon the earth God shall send such scarcity
that bread shall be valued above gold, and they shall eat all manner of
unclean things. O miserable age, in which scarce any one shall be heard to
say: “I have sinned, have mercy on me, O God”; but with horrible voices
they shall blaspheme HIM who is glorious and blessed for ever.

_Barnabas 53_ 74

B. Horrible Signs for the Fifteen Days:

1. On the first day the sun shall run its course in heaven without light, but
black as the dye of cloth; and it shall give groans, as a father who groans
for a son near to death.

2. On the second day the moon shall be turned into blood, and blood shall
come upon the earth like dew.

3. On the third day the stars shall be seen to fight among themselves like an
army of enemies.

4. On the fourth day the stones and rocks shall dash against each other as
cruel enemies.

5. On the fifth day every plant and herb shall weep blood.

6. On the sixth day the sea shall rise without leaving its place to the height of
one hundred and fifty cubits, 75 and shall stand all day like a wall.

7. On the seventh day it shall on the contrary sink so low as scarcely to be
seen.

74 Lonsdale Ragg and Laura Ragg, _N.10_, p.69.

75 1 cubits equal to 18.22 inches or 1.5 feet
8. On the eighth day the birds and the animals of the earth and of the water shall gather themselves close together, and shall give forth roars and cries.

9. On the ninth day there shall be a hailstorm so horrible that it shall kill [such] that scarcely the tenth part of the living shall escape.

10. On the tenth day shall come such horrible lightning and thunder [such] that the third part of the mountains shall be split and scorched.

11. On the eleventh day every river shall run backwards, and shall run blood and not water.

12. On the twelfth day every created thing shall groan and cry.

13. On the thirteenth day the heaven shall be rolled up like a book, and it shall rain fire, so that every living thing shall die.

14. On the fourteenth day there shall be an earthquake so horrible that the tops of the mountains shall fly through the air like birds, and all the earth shall become a plain.

15. On the fifteenth day the holy angels shall die, and God alone shall remain alive; to whom be honour and glory."

“After this, as that day draws near, for fifteen days, shall come every day a horrible sign over the inhabitants of the earth. The first day the sun shall run its course in heaven without light, but black as the dye of cloth; and it shall give groans, as a father who groans for a son near to death. The second day the moon shall be turned into blood, and blood shall come upon the earth like dew. The third day the stars shall be seen to fight among themselves like an army of enemies. The fourth day the stones and rocks shall dash against each other as cruel enemies. The fifth day every plant and herb shall weep blood. The sixth day the sea shall rise without leaving its place to the height of one hundred and fifty cubits, and shall stand all day like a wall. The seventh day it shall on the contrary sink so low as scarcely to be seen. The eighth day the birds and the animals of
the earth and of the water shall gather themselves close together, and shall give forth roars and cries. The ninth day there shall be a hailstorm so horrible that it shall kill in such wise that scarcely the tenth part of the living shall escape. The tenth day shall come such horrible lightning and thunder [such] that the third part of the mountains shall be split and scorched. The eleventh day every river shall run backwards, and shall run blood and not water. The twelfth day every created thing shall groan and cry. The thirteenth day the heaven shall be rolled up like a book, and it shall rain fire, so that every living thing shall die. The fourteenth day there shall be an earthquake so horrible that the tops of the mountains shall fly through the air like birds, and all the earth shall become a plain. The fifteenth day the holy angels shall die, and God alone shall remain alive; to whom be honour and glory.”

And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: “Cursed be every one who shall insert into my sayings that I am the son of God.” At these words the disciples fell down as dead, whereupon Jesus lifted them up, saying: ‘Let us fear God now, if we would not be affrighted in that day.’

Barnabas 53

C. Darkness Over the World for Forty Years

After horrible signs for fifteen days, the world shall be covered by darkness for more than forty years, and God alone being alive.

“When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory for ever.”

Barnabas 54

76 Lonsdale Ragg and Laura Ragg, n.10, pp.69-70.
8. The Day of Judgment

After the passing of the fifteen days of horrible signs and the forty years darkness, the Day of Judgment shall come. Events of the Day of Judgment are mentioned in detail and step by step in the Gospel of Barnabas. For Example: Giving life to the creatures by God, sounding of the trumpet, the opening of the Book, etc:

1. When the forty years have passed, God shall give life to his Messenger, Angels, Prophets, every created things, and all the reprobates etc.

"When these signs be passed, there shall be darkness over the world forty years, God alone being alive, to whom be honour and glory for ever. When the forty years be passed, God shall give life to his Messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak, for he shall be as it were beside himself. God shall raise again the four angels favoured of God, who shall seek the Messenger of God, and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the Messenger of God. Next shall God give life to all his prophets, who, following Adam, shall go every one to kiss the hand of the Messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Muhammad be mindful of us!" At whose cries pity shall awake in the Messenger of God, and he shall consider what he ought to do, fearing for their salvation. Next shall God give life to every created thing and they shall return to their former existence, but every one shall besides possess the power of speech. Next shall God give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God shall be afraid, and shall cry: "Let not thy mercy forsake us, O Lord our God." After this shall God cause Satan ;to be raised up, at

77 Ibid., p.70.
whose aspect every creature shall be as dead, for fear of the horrid form of
his appearance. May it please God,” said Jesus, “that I behold not that
monster on that day. The Messenger of God alone shall not be affrighted
by such shapes, because he shall fear God only.”

Barnabas 54

2. The trumpet shall be sounded by angel and every creature shall be called to the Judgement.

“Then the angel, at the sound of whose trumpet all shall be raised, shall sound his trumpet again, saying: “Come to the judgment, O creatures, for your Creator wiltheth to judge you.” Then shall appear in the midst of heaven over the valley of Jehoshaphat; a glittering throne over which shall come a white cloud, whereupon the angels shall cry out: “Blessed be thou our God, who hath created us and saved us from the fall of Satan.” Then the Messenger of God shall fear, for that he shall perceive that none hath loved God as he should. For he who would get in change a piece of gold must have sixty mites; wherefore, if he have but one mite he cannot change it. But if the Messenger of God shall fear, what shall the ungodly do who are full of wickedness?”

Barnabas 54

3. The Book is opened.

“God shall open the book in the hand of his Messenger, and his Messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead of each one shall be written


the mark of the Messenger of God. And in the book shall be written the glory of paradise.

Then shall each pass to the right hand of God; next to whom shall sit the Messenger of God, and the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgment.”

_Barnabas 56_ 80

4. All the unbelievers and reprobates shall be punished in the Day of Judgment.

Then that miserable one shall come, and with greatest contumely shall be accused of every creature. Wherefore God shall call the angel Michael, who shall strike him one hundred thousand times with the sword of God. He shall strike Satan, and every stroke is heavy as ten hells, and he shall be the first to be cast into the abyss. The angel shall call his followers, and they shall in like manner be abused and accused. Wherefore the angel Michael, by commission from God, shall strike some a hundred times, some fifty, some twenty, some ten, some five. And then shall they descend into the abyss, because God shall say to them: “Hell is your dwelling-place, O cursed ones.”

After that shall be called to judgment all the unbelievers and reprobates, against whom shall first arise all creatures inferior to man, testifying before God how they have served these men, and how the same have outraged God and his creatures. And the prophets every one shall arise, testifying against them; wherefore they shall be condemned by God to infernal flames. Verily I say unto you, that no idle word or thought shall pass unpunished in that tremendous day. Verily I say unto you, that the hair-shirt shall shine like the sun, and every louse a man shall have borne for love of God shall be turned into pearl. O, thrice and four times blessed

80 Ibid., pp.73-74.
are the poor, who in true poverty shall have served God from the heart, for in this world are they destitute of worldly cares, and shall therefore be freed from many sins, and in that day they shall not have to render an account of how they have spent the riches of the world, but they shall be rewarded for their patience and their poverty. Verily I say unto you, that if the world knew his it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts.

When all have been examined, God shall say to his Messenger: "Behold, O my friend, their wickedness, how great it has been, for I their creator did employ all created things in their service and in all things have they dishonoured me. It is most just, therefore, that I have no mercy on them." The Messenger of God shall answer: "It is true, Lord, our glorious God, not one of thy friends and servants could ask thee to have mercy on them; nay, I thy servant before all ask justice against them."

And he having said these words, all the angels and prophets, with all the elect of God nay, why say I the elect? Verily I say unto you, that spiders and flies, stones and sand shall cry out against the impious, and shall demand justice.

Then shall God cause to return to earth every living soul inferior to man, and he shall send the impious to hell. Who, in going, shall see again that earth, to which dogs and horses and other vile animals shall be reduced. Wherefore shall they say: "O Lord God, cause us also to return to that earth." But that which they ask shall not be granted to them."

_Barnabas 57_ 81

5. No Pity on Reprobates.

While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears.

Then after he had wept, John spoke: "O master two thing, we desire to know. The one is, how it is possible that the Messenger of God,
who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells? Is there more than one hell?"

Jesus replied: Have ye not heard what David the prophet saith, how the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: I saw the man who put his hope in his strength and his riches, and forgot God. Verily, therefore, I say unto you, that Abraham shall deride his father, and Adam all reprobate men: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice. Each therefore shall of them shall demand justice, and above all the Messenger of God. As God liveth, in whose presence I stand, though now I weep for pity of mankind, on that day I shall demand justice without mercy against those who despise my words, and most of all against those who defile my gospel.

_Barnabas 58_ 82

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82 Ibid., pp.75-76.
9. The Paradise

In the Gospel of Barnabas, the Paradise is mentioned by Jesus Christ (PBUH) in many passages. Here are mentioned some important passages:

1. The Faithful shall Abide in the Paradise Without End.

"Jesus answered: "Hearken, and I will tell you of what manner is paradise, and how the holy and the faithful shall abide there without end, for this is one of the greatest blessings of paradise seeing that everything, however great, if it have an end, becometh small, yea nought."

Barnabas 169

2. Paradise is the Home where God Stores his Delights.

"Paradise is the home where God storeth his delights, which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious that one drachm of it is more precious than a thousand worlds."

Barnabas 169

3. The Delights of Paradise are Infinite.

"As God liveth, in whose presence my soul standeth, seeing that the delights of paradise are infinite and man is finite, man cannot contain them; even as a little earthen jar cannot contain the sea."

Barnabas 169

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83 Ibid., p.217.
84 Ibid., p.217.
85 Ibid., p.217.
4. The Paradise is the Place Where all Things are Fruitful with Fruits Proportionate to Him Who Has Cultivated It.

“Behold, then, how beautiful is the world in summer-time, when all things bear fruit! The very peasant, intoxicated with gladness by reason of the harvest that is come, maketh the valleys and mountains resound with his singing, for that he loveth his labours supremely. Now lift up even so your heart to paradise, where all things are fruitful with fruits proportionate to him who hath cultivated it.”

Barnabas 169

5. The Abundance in Paradise.

‘Consider, then,” said Jesus, “the abundance of paradise. For if God hath given to man in this world an ounce of well-being, in paradise he will give him ten hundred thousand loads. Consider the quantity of fruits that are in this world, the quantity of food, the quantity of flowers, and the quantity of things that minister to man. As God liveth, in whose presence my soul standeth, as the sea hath still sand over and above when one receiveth a grain thereof, even so will the quality and quantity of figs [in paradise] excel the sort of figs we eat here. And in like manner every other thing in paradise. But furthermore, I say unto you that verily, as a mountain of gold and pearls is more precious than the shadow of an ant, even so are the delights of paradise more precious than all the delights of the princes of the world which they have had and shall have even unto the judgment of God when the world shall have an end.”

Barnabas 173

86 Ibid., pp.217-218.

87 Ibid., pp.219-220.
6. **Only Purified Bodys will Enter Paradise.**

As God liveth, in whose presence my soul standeth, our God promiseth his mercy to the sinner, saying: “In that hour that the sinner shall lament his sin, by myself, I will not remember his iniquities for ever.”

Now what should eat the meats of paradise, if the body go not thither? The soul? Surely not, seeing it is spirit.”

Peter ;answered: “So then, the blessed shall eat in paradise; but how shall the meat be voided without uncleanness?”

Jesus answered: “Now what blessedness shall the body have if it eat not nor drink? Assuredly it is fitting to give glory in proportion to the thing glorified. But thou errest, Peter, in thinking that such meat should be voided in uncleanness, because this body at the present time eateth corruptible meats, and thus it is that putrefaction cometh forth: but in **paradise the body shall be incorruptible, impassible, and immortal, and free from every misery; and the meats, which are without any defect, shall not generate any putrefaction.**

*Barnabas 174*  

7. **No Envy in Paradise.**

Said Bartholomew: ‘O master, shall the glory of paradise be equal for every man? If it be equal, it shall not be just, and if it be not equal the lesser will envy the greater.’

Jesus answered: ‘**It will not be equal, for that God is just; and everyone shall be content, because there is no envy there.** Tell me, Bartholomew; there is a master who has many servants, and he clothes all of those his servants in the same cloth. Do then the boys, who are clothed in the garments of boys, mourn because they have not the apparel of grown men? Surely, on the contrary, if the elders desired to put on them

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88 Ibid., p.221.
their larger garments they would be wroth, because, the garments not being of their size, they would think themselves mocked.

Now, Bartholomew, lift thy heart to God in paradise, and thou shalt see that all one glory, although it shall be more to one and less to another, shall not produce ought of envy.’

*Barnabas 176*

8. **God is the Sun of Paradise His Messenger is the Moon Who from Him Receives all and the Stars Are His Prophets Which Have Preached to the Man His Will.**

Then said he who writeth: ‘O master, hath paradise light from the sun as this world hath?’

Jesus answered: “Thus hath God said to me, O Barnabas: “The world wherein ye men that are sinners dwell hath the sun and the moon and the stars that adorn it, for your benefit and your gladness; for this have I created.

“Think ye, then, that the house where my faithful dwell shall not be better? Assuredly, ye err, so thinking: **for I, your God, am the sun of paradise; and my Messenger is the moon who from me receives all; and the stars are my prophets which have preached to you my will.** Wherefore my faithful, even as they received my word from my prophets [here], shall in like manner obtain delight and gladness through them in the paradise of my delights.”

*Barnabas 177*

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89 Ibid., p.222.

90 Ibid., p.223.
9. Paradise is so Great that no Man Can Measure It and Paradise is Greater than all the Earth and all the Heavens [together].

And let this suffice you,' said Jesus, 'for the knowledge of paradise.' Whereupon Bartholomew said again: 'O master, have patience with me if I ask thee one word.'

Jesus answered: 'Say that which you desire.'

Said Bartholomew: 'Paradise is surely great: for, seeing there be in it such great goods, it needs must be great.'

Jesus answered: 'Paradise is so great that no man can measure it. Verily I say unto thee that the heavens are nine, among which are set the planets, that are distant one from another five hundred years' journey for a man: and the earth in like manner is distant from the first heaven five hundred years' journey.

But stop thou at the measuring of the first heaven, which is by so much greater than the whole earth as the whole earth is greater than a grain of sand. So also the second heaven is greater than the first, and the third than the second, and so on, up to the last heaven, each one is likewise greater than the next. And verily I say to thee that paradise is greater than all the earth and all the heavens together, even as all the earth is greater than a grain of sand."

Then said Peter: 'O master, paradise must needs be greater than God, because God is seen within it.'

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91 The Holy Qur'an

"Be quick in the race for forgiveness from your Lord and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous."

_Surat Al-'Imran 3 Ayat 133_

The Holy Qur'an

"Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding."

_Surat Al-Hadid 57 Ayat 21_
Jesus answered: 'Hold thy peace, Peter, for thou unwittingly blasphemest.'

Barnabas 178

Then came the angel Gabriel to Jesus and showed him a mirror shining like the sun, in wherein he beheld these words written: 'As I live eternally, even as paradise is greater than all the heavens and the earth, and as the whole earth is greater than a grain of sand, even so am I greater than paradise; and as many times more as the sea hath grains of sand, as there are drops of water upon the sea, as there are [blades of] grass upon the ground, as there are leaves upon the trees, as there are skins upon the beasts; and as many times more as the grains of sand that would go to fill the heavens and paradise and more.'

Then Jesus said: "Let us do reverence to our God, who is blessed for evermore." Thereupon bowed their heads an hundred times and prostrated themselves to earth upon their face in prayer.

When the prayer was done, Jesus called Peter and told him and all the disciples what he had seen. And to Peter he said: "Thy soul, which is greater than all the earth, sees through one eye seeth the sun which is a thousand times greater than all the earth."

"It is true," said Peter.

Then said Jesus: "Even so, through [the eye of] paradise, shalt thou see God our Creator." And having said this, Jesus gave thanks to God our Lord, praying for the House of Israel and for the holy city. And everyone answered: "So be it, Lord."

Barnabas 179

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93 Ibid., pp.224-225.
10. Hell

In the Gospel of Barnabas, the Hell is mentioned by Jesus Christ (PBUH) in many passages. Here are mentioned some important passages:

10.1 Punishment of Satan: The Hell is the Dwelling-place of Satan and his Followers:

Satan and his followers will be punished because of their misdeed. The following is the account of their punishment.

"Then that miserable one shall come, and with greatest contumely shall be accused of every creature. Wherefore God shall call the angel Michael, who shall strike him one hundred thousand times with the sword of God. He shall strike Satan, and every stroke is heavy as ten hells, and he shall be the first to be cast into the abyss. The angel shall call his followers, and they shall in like manner be abused and accused. Wherefore the angel Michael, by commission from God, shall strike some a hundred times, some fifty, some twenty, some ten, some five. And then shall they descend into the abyss, because God shall say to them: "Hell is your dwelling-place, O cursed ones."

Barnabas 57

10.2 Torment of the Hell

The Hell is contrary to Paradise as winter is contrary to summer, and cold to heat. In this Gospel, Jesus Christ (PBUH) has remarked and warned the disciples about the cruel torment of the Hell where reprobates and sinners shall be punished on the Day of Judgement, and will have no one to show them compassion.

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94 Ibid., p.74.
Hell is one, and is contrary to paradise, as winter is contrary to summer, and cold to heat. Therefore, he who would describe the misery of hell must need have seen the paradise of God's delights.

O place accursed by God's justice for the malediction of the faithless and reprobate, of which Job, the friend of God, said: There is no order there, but everlasting fear! And Isaiah the prophet, against the reprobate, saith: Their flame shall not be quenched nor their worm die. And David our father, weeping said: Then lightning and bolts and brimstone and great tempest shall rain upon them.” O miserable sinners, how loathsome than shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song. How sick shall make them raging hunger, burning flames, scorching cinders, and cruel torments with bitter weeping make them!”

And then Jesus Christ uttered a lamentable groan, saying: “Truly, it were better never to have been formed than to suffer such cruel torments, For imagine a man suffering torments in every part of his body, who hath no one to show him compassion, but is mocked of all; tell me, would not this be great pain?”

The disciples answered: “The greatest.”

Then said Jesus Christ: “This is a delight [in comparison] of hell. For I tell you in truth, that if God should place in one balance all the pain which all men have suffered in this world and shall suffer till the Day of Judgment, and in the other one single hour of the pain of hell, the reprobates would without doubt choose the worldly tribulations, for the worldly come from the hand of man, but the others from the hand of devils, who are utterly without compassion. O what cruel fire they shall give to miserable sinners! O what bitter cold, which yet shall not temper their flames! What gnashing of teeth and sobbing and weeping! For the Jordan has less water than the tears which every shall moment flow from.
their eyes. And here their tongues shall curse all thing created things, with their father and mother, and their Creator, who is blessed for ever.”

_Barnabas 60_  

10.3 Descriptions of the Seven Centres of Hell

According to this Gospel (chapter 135), Jesus Christ (PBUH) remarked that hell is one, yet has seven centres one below another. Hence, even as sin is of seven kinds, for as seven gates of hell has Satan generated it: so there are seven centres of punishments therein. According to the Gospel of Barnabas, Jesus Christ (PBUH) answered to question asked by St. Peter as following:

“Then said Peter: ‘O Master, tell us how the lost shall be tormented, and how long they shall be in hell, in order that man may flee from sin.”

Jesus answered: ‘O Peter, it is a great thing that thou hast asked, nevertheless, if God please, I will answer thee. Know ye, therefore, _that hell is one, yet hath seven centres one below another_. Hence, even as sin is of seven kinds, for as seven gates of hell hath Satan generated it: so are there seven punishments therein.”

_Barnabas 135_  

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95 Ibid., pp.77-78.

96 Ibid., p.171.
St. Barnabas describes the seven centres of Hell in the following word:

A: Brief Description

Seventh Centre for the Proud

For the proud, that is the loftiest in heart, shall be plunged into the lowest centre, passing through all the centres above it, and suffering in them all the pains that are therein. And as here he seeketh to be higher than God, in wishing to do after his own manner, contrary to that which God commandeth, and not wishing to recognize anyone above him: even so there shall he be put under the feet of Satan and his devils, who shall trample him down as the grapes are trampled when wine is made, and he shall be ever derided and scorned of devils.

Sixth Centre for the Envious

The envious, who here chafeth at the good of his neighbour and rejoices at his misfortune, shall go down to the sixth Centre, and there shall be chafed by the fangs of a great number of infernal serpents.

And it shall seem to him that all things in hell rejoice at his torment, and mourn that he be not gone down to the seventh centre. For although the damned are incapable of any joy, yet the justice of God shall cause that it shall so seem to the wretched envious man, as when one seemeth in a dream to be spumed by some one and feels torment thereby even so shall be the object set before the wretched envious man. For where there is no gladness at all it shall seem to him that every one rejoices at his misfortune, and mourneth that he hath no worse.

Fifth Centre for the Covetous

The covetous shall go down to the fifth Centre, where he shall suffer extreme poverty, as the rich feast suffered. And the demons, for greater torment, shall offer him that which he desireth, and when he shall have it in his hands other devils with violence shall snatch it from his
hands with these words: “Remember that thou would not give for love of God; so God willeth not that thou now receive.

Oh unhappy man! Now shall he find himself in that condition when he shall remember past abundance and behold the penury of the present; and that with the goods that then he may not have he could have acquired eternal delights!

Fourth Centre for the Lustful

To the fourth centre shall go the lustful, where they that have transformed the way given them by God shall be as corn that is cooked in the burning dung of the devil. And there shall they be embraced by horrible infernal serpents. And they that shall have sinned with harlots, all these acts of impurity shall be transformed for them into union with the infernal furies; which are demons like women, whose hair is serpents, whose eyes are flaming sulphur, whose mouth is poisonous, whose tongue is gull whose body is all girt with barbed hooks like those wherewith they catch the silly fish, whose claws are like those of gryphons, whose nails are razors, the nature of whose generative organs is fire. Now with these shall all the lustful enjoy the infernal embers which shall be their bed.

Third Centre for the Slothful

To the third centre shall go down the slothful who will not work now. Here are built cities and immense palaces, which as soon as they are finished must needs be pulled down straightway, because a single stone is not placed aright. And these enormous stones are laid upon the shoulders of the slothful, who hath not his hands free to cool his body as he walketh and to ease the burden, seeing that sloth hath taken away the power of his arms, and his legs are fettered with infernal serpents.

And, what is worse, behind him are the demons, who push him, and make him fall to earth many times beneath the weight; nor does any help him to lift it up: nay, it being too much to lift, a double amount is laid upon him.
Second Centre for the Gluttonous

To the second centre shall go down the gluttonous. Now here there is dearth of food, to such a degree that there shall be nought to eat but live scorpions and live serpents, which give such torment that it would be better never to have been born than to eat such food. There are offered to them indeed by the demons, in appearance, delicate meats; but for that they have their hands and feet bound with fetters of fire, they cannot put out a hand on the occasion when the meat appeareth to them. But what is worse, those very scorpions which he eateth that they may devour his belly, not being able to come forth speedily, rend the secret parts of the glutton. And when they are come forth foul and unclean, filthy as they are, they are eaten over again.

First centre for the Wrathful

The wrathful goeth down to the first centre, where he is insulted by all the devils and by as many of the damned as go down lower than he. They spurn him and smite him, making him lie down upon the road where they pass, planting their feet upon his throat. Yet is he not able to defend himself; for that he hath his hands and feet bound. And what is worse, he is not able to give vent to his wrath by insulting others, seeing that his tongue is fastened by a hook, like that which he useth who selleth flesh.

B: Of The Seven Centres of the Hell – Detail Description

Then said Peter: “O Master, tell us how the lost shall be tormented, and how long they shall be in hell, in order that man may flee from sin.”

Jesus answered: ‘O Peter, it is a great thing that you have asked, nevertheless, if God please, I will answer you. Know you, therefore, that hell is one, yet has seven centres one below another; Hence, even as sin is of seven kinds, for as seven gates of hell has Satan generated it: so are there seven punishments therein.
For the proud, that is the loftiest in heart, shall be plunged into the lowest centre, passing through all the centres above it, and suffering in them all the pains that are therein. And as here he seeks to be higher than God, in wishing to do after his own manner, contrary to that which God commands, and not wishing to recognize anyone above him: even so there shall he be put under the feet of Satan and his devils, who shall trample him down as the grapes are trampled when wine is made, and he shall be ever derided and scorned of devils.

'The envious, who here chafeth at the good of his neighbour and rejoices at his misfortune, shall go down to the sixth Centre, and there shall be chafed by the fangs of a great number of infernal serpents.

And it shall seem to him that all things in hell rejoice at his torment, and mourn that he be not gone down to the seventh centre. For although the damned are incapable of any joy, yet the justice of God shall cause that it shall so seem to the wretched envious man, as when one seemeth in a dream to be spumed by some one and feels torment thereby even so shall be the object set before the wretched envious man. For where there is no gladness at all it shall seem to him that every one rejoices at his misfortune, and mourneth that he hath no worse.

The covetous shall go down to the fifth Centre, where he shall suffer extreme poverty, as the rich feast suffered. And the demons, for greater torment, shall offer him that which he desires, and when he shall have it in his hands other devils with violence shall snatch it from his hands with these words: "Remember that thou would not give for love of God; so God willeth not that you now receive.

Oh unhappy man! Now shall he find himself in that condition when he shall remember past abundance and behold the penury of the present; and that with the goods that then he may not have he could have acquired eternal delights!

To the fourth centre shall go the lustful, where they that have transformed the way given them by God shall be as corn that is cooked in the burning dung of the devil. And there shall they be embraced by horrible infernal serpents. And they that shall have sinned with harlots, all
these acts of impurity shall be transformed for them into union with the infernal furies; which are demons like women, whose hair is serpents, whose eyes are flaming sulphur, whose mouth is poisonous, whose tongue is gull whose body is all girt with barbed hooks like those wherewith they catch the silly fish, whose claws are like those of gryphons, whose nails are razors, the nature of whose generative organs is fire. Now with these shall all the lustful enjoy the infernal embers which shall be their bed.

To the third centre shall go down the slothful who will not work now. Here are built cities and immense palaces, which as soon as they are finished must needs be pulled down straightway, because a single stone is not placed aright. And these enormous stones are laid upon the shoulders of the slothful, who hath not his hands free to cool his body as he walks and to ease the burden, seeing that sloth hath taken away the power of his arms, and his legs are fettered with infernal serpents.

And, what is worse, behind him are the demons, who push him, and make him fall to earth many times beneath the weight; nor doth any help him to lift it up: may, it being too much to lift, a double amount is laid upon him.

To the second centre shall go down the gluttonous. Now here there is dearth of food, to such a degree that there shall be nought to eat but live scorpions and live serpents, which give such torment that it would be better never to have been born than to eat such food. There are offered to them indeed by the demons, in appearance, delicate meats; but for that they have their hands and feet bound with fetters of fire, they cannot put out a hand on the occasion when the meat appeareth to them. But what is worse, those very scorpions which he eateth that they may devour his belly, not being able to come forth speedily, rend the secret parts of the glutton. And when they are come forth foul and unclean, filthy as they are, they are eaten over again.

The wrathful goes down to the first centre, where he is insulted by all the devils and by as many of the damned as go down lower than he. They spurn him and smite him, making him lie down upon the road where they pass, planting their feet upon his throat. Yet is he not able to defend himself, for that he has his hands and feet bound. And what is worse, he is
not able to give vent to his wrath by insulting others, seeing that his
tongue is fastened by a hook, like that which he useth who selleth flesh.

In this accursed place shall there be a general punishment,
common to all the centres, like the mixture of various grains make a loaf.
For fire, ice, thunderstorms, lightning, sulphur, heat, cold, wind, frenzy,
terror, shall all be united by the justice of God, and in such wise that the
cold shall not temper, the heat nor the fire the ice, but each shall give
torment to the wretched sinner.

_Barnabas 135_ 97

### 10.4 The God’s Mercy to the Faithful Sinners Condemned to Hell

Then shall the Messenger of God say: “O Lord, there are of the
faithful who have been in hell seventy thousand years. Where, O Lord, is
thy mercy? I pray thee, Lord, to free them from those bitter punishments.”

Then shall God command the four favourite angels of God; that
they go to hell and take out every one that hath the faith of his Messenger,
and lead him into paradise. And this they shall do.

And such shall be the advantage of the faith of God’s Messenger,
that those that shall have believed in him, even though they have not done
any good works, seeing they died in this faith, shall go into paradise after
the punishment of which I have spoken.

_Barnabas 137_ 98

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97 Ibid., pp.171-174.
98 Ibid., p.176.
11. Extracts from the Gospel of Barnabas

Some extracts from the Gospel of Barnabas are given in the following passages:

I. One God One Faith

After the prayer of midnight; the disciples came near unto Jesus, and he said to them: “This night shall be in the time of the Messiah, Messenger of God, the jubilee every year that now cometh every hundred years. Therefore I will not that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, mighty and merciful, who is blessed for evermore, and therefore each time let us say: “I confess thee our God alone, that hast not had beginning, nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men, because in your infinite goodness thou are not subject to motion nor to any accident. Have mercy on us, for thou have created us, and we are the works of thy hand.”

Barnabas 83

When the prayer was done, his disciples again drew near to Jesus, and he opened his mouth and said: Draw near, John, for today will I speak unto thee of all that thou hast asked. Faith is a seal whereby God sealeth his elect: which seal he gave to his Messenger, at whose hands every one that is elect hath received the faith. For even as God is one, so is the faith one. Wherefore God, having created before all things his Messenger, gave to him before aught else the faith which is as it were a likeness of God and of all that God hath done and said. And so the faithful by faith seeth all things, better than one seeth with his eyes; because the eyes can err; nay they do almost always err; but faith erreth never, for it hath for

99 Ibid., pp.105-106.
foundation God and his word. Believe me that by faith are saved all the
elect of God. And it is certain that without faith it is impossible for any
one to please God. Wherefore Satan seeketh not to bring to naught fastings
and prayer, alms and pilgrimages, nay rather he inciteth unbelievers
thereto, for he taketh pleasure in seeing man work without receiving pay.
But he takes pains with all diligence to bring faith to nought, wherefore
faith ought especially to be guarded with diligence, and the safest course
will be to abandon the "Wherefore," seeing that the "Wherefore" drove
men out of Paradise and changed Satan from a most beautiful angel into a
horrible devil.

Barnabas 90

Accordingly the governor and the priest and the king prayed Jesus
that in order to quiet the people he should mount up into a lofty place and
speak to the people. Then went up Jesus on to one of the twelve stones
which Joshua made the twelve tribes take up from the midst of Jordan;
when all Israel passed over there dry shod; and he said with a loud voice:
"Let our priest go up into a high place whence he may confirm my
words." Thereupon the priest went up thither; to whom Jesus said
distinctly, so that everyone might hear: "It is written in the testament and
covenant of the living God that our God has no beginning, neither shall he
ever have an end."

The priest answered: "Even so is it written therein."

Jesus said: "It is written there that our God by his word alone
hath created all things."

"Even so it is," said the priest.

Jesus said: "It is written there that God is invisible and hidden
from the mind of man, seeing he is incorporeal and uncomposed,
without variableness."

"So is it, truly" said the priest.

100 Ibid., p.114.
Jesus said: "It is written there how that the heaven of heavens cannot contain him, seeing that our God is infinite."

"So said Solomon the prophet," said the priest, "O Jesus."

Said Jesus: "It is written there that God hath no need, forasmuch as he eateth not, sleepeth not, and suffereth not from any deficiency."

"So is it," said the priest.

Said Jesus: "It is written there that our God is everywhere, and that there is not any other god but he, who striketh down and maketh whole, and doeth all that pleaseth him."

*Barnabas 95* 101

2. Jesus Christ (PBUH) is a Human Being

Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God liveth, in whose presence my soul standeth, *I am a mortal man as other men are*, for although God has placed me as prophet over the House of Israel for the health of the feeble and the correction of sinners, I am the servant of God, and of this ye are witness, how I speak against those wicked men who after my departure from the world shall annul the truth of my gospel by the operation of Satan. But I shall return towards the end, and with me shall come Enoch and Elijah, and we will testify against the wicked, whose end shall be accursed.

*Barnabas 52* 102

Then Jesus, having lifted up his hands, said: "Lord our God, this is my faith wherewith I shall come to thy judgment: in testimony against every one that shall believe the contrary." And turning himself towards the

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101 Ibid., pp.119-120.

102 Ibid., p.68.
people, he said: "Repent, for from all that of which the priest has said that it is written in the Book of Moses, the covenant of God for ever, ye may perceive your sin; for that I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning, and shall have an end, and [am] such that I cannot create a fly over again."

Barnabas 95

When the prayer was ended, the priest said with a loud voice: “Stay, Jesus, for we need to know who thou art, for the quieting of our nation.”

Jesus answered: “I am Jesus, son of Mary, of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.”

Barnabas 96

3. Jesus Christ (PBUH) Prepares the Way for Prophet Muhammad (S.A.S)

Then said Jesus: “I am a voice that crieth through all Judea, and crieth: “Prepare you the way for the messenger of the Lord,” even as it is written in Esaias;”

Barnabas 42

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103 Ibid., pp.120-121.
104 Ibid., p.121.
105 Ibid., p.54.
4. Prophet Muhammad (S.A.S) – Light of the World – Splendour

“Jesus answered: There are written in the prophets many parables, wherefore thou oughtest not to attend to the letter, but to the sense. For all the prophets, that are one hundred and forty-four thousand, whom God hath sent into the world, have spoken darkly. But “after me shall come the Splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God” And having said this, Jesus sighed and said: Have mercy on Israel, O Lord God; and look with pity upon Abraham and upon his seed, in order that they may serve thee with truth of heart.”

Barnabas 17

5. The Religion of Islam will Have No End

Jesus answered: “The miracles which God workth by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the Messenger of God whom ye call “Messiah,” who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end.”

Barnabas 42

106 Ibid., p.18.
107 Ibid., p.55.
6. Enoch and Elijah will Return with Jesus Christ (PBUH) on the End

Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God liveth, in whose presence my soul standeth, I am a mortal man as other men are, for although God has placed me as prophet over the House of Israel for the health of the feeble and the correction of sinners, I am the servant of God, and of this ye are witness, how I speak against those wicked men who after my departure from the world shall annul the truth of my gospel by the operation of Satan. "But I shall return towards the end, and with me shall come Enoch and Elijah, and we will testify against the wicked, whose end shall be accursed."

Barnabas 52

7. The Miracles of Moses and Elijah

In the Gospel of Barnabas, chapter 94, Jesus Christ (PBUH) remarked about the miracles of Moses and Elijah to the priest, governor and Herod as following:

And having said this, Jesus said again: “I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit, that I am more than man. For I am a man, born of a woman, subject to the judgment of God; that live here like as other men, subject to the common miseries. As God liveth, in whose presence my soul standeth, thou hast greatly sinned, O priest, in saying what thou hast said. May it please God that there come not upon the holy city great vengeance for this sin.”

Then said the priest: “May God pardon us, and do thou pray for us.

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108 Ibid., p.68.
Then said the governor and Herod: "Sir, it is impossible that man should do that which thou doest; wherefore we understand not that which thou sayest.

Jesus answered: "That which ye say is true, for God works good in man, even as Satan worketh evil. For man is like a shop, wherein whose entereth with his consent worketh and selleth therein. But tell me, O governor, and thou O king, ye say this because ye are strangers to our Law: for if ye read the testament and covenant of our God ye would see that Moses with a rod made the water turn into blood, the dust into fleas, the dew into tempest, and the light into darkness. He made the frogs and mice to come into Egypt, which covered the ground, he slew the first-born, and opened the sea, wherein he drowned Pharaoh; Of these things I have wrought none. And of Moses, every one confesseth that he is a dead man at this present. Joshua made the sun to stand still, and opened the Jordan, which I have not yet done. And of Joshua every one confesseth that he is a dead man at this present. Elijah made fire to come visibly down from heaven, and rain, which I have not done. And of Elijah every one confesseth that he is a man. And [in like manner] very many other prophets, holy men, friends of God, who in the power of God have wrought things which cannot be grasped by the minds of those who know not our God, almighty and merciful, who is blessed for evermore."

Barnabas 94

109 Ibid., pp.118-119.