OUT OF THE STIRRING PAGES OF THE APOCRYPHAL GOSPELS COMES A SPECTACULAR TRUTH OF THE PROPHECIES OF CHRIST JESUS.

THE GOSPEL OF BARNABAS

by Adam Peerbhai

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God's Promise unto Abraham in Genesis

Prophet Abraham was born about 4,000 years ago. His wife SARAH (SAARA in Arabic) had an Egyptian handmaid HAGAR (HAJIRA in Arabic) whom Abraham took as a second wife at the express wish of Sarah, for raising an heir to him, as stated in Genesis, Hagar gave birth to ISHMAEL (ISMAIL in Arabic). God blessed Abraham and Ishmael. Later Abraham's first wife Sarah gave birth to ISAAC (ISHAQ in Arabic) and God renewed His covenant at the birth of Isaac as He had done at the birth of Ishmael. From these two sons of Abraham have sprung two great nations. The ISHMAELITES (the Arabs, from whom Prophet Mohammed had descended) and the ISRAELITES (Jews, from whom Jacob, Joseph, Moses and Jesus are descendants). So, the Jewish, Christian and Islamic faith are referred to as BRETHREN.

Genesis 21:12:
"And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman in all that Sarah had said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Genesis 21:13:
"And also of the son of the bondwoman will I make a great nation, because he is thy seed."

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OF THE GLORY OF PARADISE

(FROM THE GOSPEL OF BARNABAS)

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.

‘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.

‘These delights were seen by our father, David, prophet of God, for God showed them unto him, seeing he caused him to behold the glories of paradise: whereupon, when he returned to himself, he closed his eyes with both his hands, and weeping said: “Look not any more upon this world. O mine eyes, for all is vain, and there is no good!”

‘Of these delights Isaiah the prophet said: ‘The eyes of man have not seen, his ears have not heard, nor hath the human heart conceived, that which God hath prepared for them that love him.” Know ye wherefore they have not seen, heard, conceived such delights? It is because while they live here below they are not worthy to behold such things. Wherefore, albeit our father David verily saw them, I tell you that he saw them not with human eyes, for God took his soul unto himself, and thus, united with God, he saw them with light divine. 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.

‘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.
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 up upon his feet, saw in the air a writing that shone like the sun, which said: "THERE IS ONLY ONE GOD AND MOHAMMED IS THE MESSENGER OF GOD". Whereupon Adam opened his mouth and said: "I thank Thee, O Lord my God, that thou... (continued on page 10)
The Fall of Man

Hast designed to create me; but tell me, I pray thee, what meaneth the Message of these words: "Mohammed 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 hast seen (mentioned) is thy 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.

Adam perceived 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 this 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: "Mohammed is Messenger of God." Then with fatherly affection the first man kissed these words, and rubbed his eyes, and said: "Blessed be that day when he shall come to the world.

Seeing the man alone, God said: "It is not well that he should remain alone." Wherefore he made him a 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" whereas 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."

Mohammed is the Prophet of God. And when the praise of God was sought, Adam said: "By Mohammed the Apostle of God, O our Lord, who is he?" Jesus. God said: "Adam, this shall be one of thy sons. When he scrambles into the world he shall come as an Apostle from us. The creatures have been created on his account." Jesus. The prophet of God. There is no god but God. Mohammed is the prophet of God. God placed in writing on the right thumb of Adam: "There is no god but God, and on the left thumb, Mohammed is the prophet of God." Jesus. God seen. And approached not a tree.

Edited and translated from the Italian Manuscript in the Imperial Library in Vienna by Lonsdale and Laura Ragg
— Oxford (1907)

Document obtained by Author directly from Vienna
SIGNS OF THE MESSENGER

(FROM THE GOSPEL OF BARNABAS)

At night Jesus spake in secret with his disciples saying: 'Verily I say unto you that Satan desireth to sift you as wheat; but I have besought God for you, and there shall not perish of you save that layeth snares for me'. And this he said of Judas, because the angel Gabriel said to him how that Judas had hand with the priests, and reported to them all that Jesus spake.

With tears drew near unto Jesus he who writeth his saying: 'O master, tell me, who is that should betray thee?'

Jesus answered, saying: O Barnabas, this is not the hour for thee to know him, but soon the wicked one reveal himself, because I shall depart from the world.'

Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee.'

Jesus answered: 'Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you. As for me, I am now come to the world to prepare for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets will come, who shall take my words and contaminate my gospel.'

Then said Andrew: 'Master, tell us some sign, that we may know him.'

Jesus answered: 'He will not come in your time, but will come some years after you, when my gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatory upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire.

'He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another with joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall come.'
Mr. Adam Peerbhai became the first Muslim in the World to obtain and publish Documents of Gospel of Barnabas in 1967. He was honoured by Pakistan in 1975 having been invited to the World Seminar. His Madressa Books are used all over the World.

The inspiring and entrancing endeavour to explain and establish justice brings dignity, strength and understanding to the Prophecies of Christ. In unearthing the truth — a really difficult task of an arresting nature — the pivotal objective achieved is commendable.

Because it rises superior to his other works, this should go down as a personal triumph of the creative mind of a young man who has given to the Islamic world the useful contributions, “Glory of the Jesus in the Koran”, and “Women of Evil and Islam”. The author, Mr. Adam Peerbhai, received his early education at the world-renown Aligarh Muslim University in the United Provinces of India (Uttar Pradesh). Here he showed his early prowess as a cricketer, a spirited public speaker, and his insatiable thirst for writing.

The vain and impotent past has branded Islam. In the happy reverse of all the portentous despair, we turn from the disgusting caricature to the real image, to enable us to expand our hearts and minds to rise — uplifted without pride. Falsity brings the opponents to shame. The grand truth has been powerfully portrayed. The concealed Gospel emerges as a monument of learning amid the blessings of the future in a superb form of glory.

The hatred bestowed on Islam by the implacable past has been destroyed forever, and the grandeur of Islam distinguishes itself to surround the whole world with sympathy, charity and fraternity. Let us all get together to yield to the call of the Creator whose love raises and spreads its branches over generations of humanity to rescue and relieve through the Majesty of His Mercy.
Missing Documents from the Gospel of Barnabas

Introduction

Awaking from a dreamless sleep, to call upon fellow humans amid the perpetual hope for emancipation from the enforced hours of darkness is the grim story of the humiliation of humanity. It is a story of the unrest of man’s bosom to uncover the eternal conflict between truth and untruth, between darkness and light, to wrest honour from humiliation. It is a call to man, who is foolish and corruptible, to his undying capacity for spiritual resurrection.

The sacred flame of truth has burned in the hearts of people through all the centuries of our history to give life new dimensions. It needs no spectacle of immensity for the masterly recapitulation of the incredible, that might astound the mind and dash us against the unseen rock, to unfold the unbounded and matchless truth. The intensely dramatic documents of Jesus throws new light on his prophecies. So intimate is this discovery and yet so wide is its ramifications that it could have a profound effect on our souls. It will sink into the inner recesses of the heart to stay there forever. It will move the depths of the human emotion to give it radiance, power and a perpetual hope for supreme happiness.

In short, it is a reflection of the deep scar the bygone years have carved on the soul of humanity — a scar that could have the most spectacular impact on the wandering mind ever in pursuit of the hidden treasure. Humanity’s highest success depends on giving the fullest possible expression to the deepest and strongest emotion, based on deep religious feeling and sensitiveness to elevate the suffering of humanity. The shape of the future depends on the solutions of our problems, and the only race that should be triumphant on earth is the human race!

Adam Peerbhai
History’s Greatest Tragedy

Suppression of the 2,000-year Truth

We possess only the fragments of the great cycle of truth in whose centre stands the All-Mighty Creator of the Universe in merciful relation to creation. Man is making a forlorn attempt to build out of the ruins of the ancestral palace of the priests. Slowly, from barbarism and falsity, man is rising to a higher or lower culture and civility.

To the present-day thinker therefore, it might appear fantastic that though Saint Barnabas was one of the disciples of Christ, yet his gospel does not appear in the New Testament, whilst lesser important ones like Mark, Luke and Saint Paul do. It is also unquestionably true that in the Christian Archives of the Roman Catholic Church and in the hearts and minds of its great leaders the secret teachings of Christ have been conscientiously preserved with the object of upholding the strength of its high authority.

As might be expected, the state of priesthood had every physical and worldly advantage in forcing its beliefs and practices upon the populace. On the contrary, the seekers of the truth and the ones illumined, found it necessary often to sacrifice all their worldly belongings to preserve the greater truth. But in the sanctums of their own hearts, and in the still hours of their meditations and self-examinations, they would analyse the truth in the light of the Gospel of Barnabas, together with the few Bible Prophecies, remnants of which still remain in the New and Old Testament. It exhibits without doubt, the popular priest potentate of today and yesterday, leading Christianity down to the road of ‘glorious stagnation’.

The influence of the ancient priests of past Christianity, and of today’s world, though vast and for the most part seldom detected, is the visible side of deifying Christ. The generations have contrived through the Miracles bestowed by God unto Jesus, as necessary qualifications for conferring divinity. Herein remains civilisation’s every-day proof of the priest-genius.
The enthralling work of Saint Barnabas, concealed 300 years after Christ (i.e. 310 years before the advent of Prophet Mohammed) constitutes a splendid legacy of truth. Without doubt, the winds of change that have been battering world religions have greatly weakened Christianity. Christianity, the prevalent religion, where it was once powerful, today is dying. In the past many things remained a mystery. But now the 'mystery of mysteries' is being unfolded. It might frustrate the fondest hopes and aspirations of Christianity — but it also leads to the final demonstration of the prophecies of Christ fulfilled in the seventh century of the Christian era in the appearance of a divinely inspired Messenger — Prophet Mohammed.

There might yet be one last mighty struggle to conceal the Gospel of Barnabas still extant in the Imperial Library of Vienna in Austria. But within one's own consciousness, an attempt should be made to dispense to civilisation unselfishly, the greatest of all truths, to save being guilty unto God. Whilst the average Christian does not know of the great mysteries having been held in restraint, it should lead the serious-minded to suspect that it was not wisdom to enforce beliefs. Truth appeals powerfully to the intelligent. One may be drawn closer to the Prophecy of Christ fortelling the advent of Prophet Mohammed. Yet one has to remember that in our resplendent civilisation, another truth has not been so willingly suppressed for nearly 2,000 years. This is history's greatest tragedy.
THE ADVENT OF PROPHET MOHAMMED AS FORETOLD BY JESUS CHRIST

whereas he hopes 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 world, for no bath God promised to Abraham our father. And that which giveth consolation is that his faith shall have no end, but shall be kept inviolate by God.

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 by God, but there shall come a great number of false prophets, wherewith I sorrow. For Satan shall raise them up by the just judgement of God, and they shall hide themselves under the pretext of my gospel. Herod answered: 'How is it a just judgement of God that such impious men should come?'

Jesus answered: 'It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you, that the world hath over despised the true prophets and loved the false, as can be seen in the time of Miahah and Jeremiah. For every one loveth his like.'

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 Mohammed; for I will create paradise, the world, and a great multitude of creatures, whereof I make thee a present, inasmuch

* The religion of the prophet of God is everlasting, for God Almighty shall preserve his religion. Inde.

* God keeps.

* The prophet of God, the soul of the prophets.

* God's judgement is just. And unto mankind. *Kind with kind (like with like).* Inde. Certain of the Jews came to Jesus asking the name of the prophet who will be sent in the last times, and Jesus said: 'God created the prophet at the end of time, and placed him in a lamp of light and called him Mohammed. He said: "O Mohammed, be patient, on your account (I have created) many creatures, and have bestowed all on you; and whoever is pleased with you I am pleased with him, and whoever hates you I am quit of him, and when you are sent your word will excel all words and your eye shall last." Inde.

* Prophet.

* Mohammed.

* God loves and gives.

* God creates.
THE GOSPEL OF BARNABAS

that which shall bless thee shall be blessed, and whereunto
they shall succeed thee shall be assured. When I shall send thee into the world a
I shall send thee as my messenger of salvation, and thy word
shall be true, inasmuch that heaven and earth shall fail, but thy
faith shall never fail.” Mohamed is his blessed name.

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

XCVIII.

And having said this, the multitude departed with the priest
and the governor with Herod, having great disputations 104 concerning Jesus and concerning his doctrine. Whereupon
the priest prayed the governor to write unto Rome to the senate
the whole matter; which thing the governor did; wherefore
the senate had compassion on Israel, and decreed 1 that on pain of
death none should call Jesus the Nazarene, prophet of the Jews,
either God or son of God. Which decree was posted up in the
temple, engraved upon copper.

When the greater part of the crowd had departed, there
remained about five thousand men, without women and children; who
being weary by the journey, having been two days without
bread, for that through longing to see Jesus they had forgotten
to bring any, wheresoever they ate raw herbs—therefore they were not able to depart like the others.

Then Jesus, when he perceived this, had pity on them, and said to
Philip: “Where shall we find bread for them that perish
not of hunger?”

Philip answered: “Lord, two hundred pieces of silver could not
buy so much bread that each one should taste a little.” Then 104 said Andrew: “There is here a child which hath five loaves and
two fishes, but what will it be among so many?”

Jesus answered: “Make the multitude sit down.” And they
sat down upon the grass by fifties and by forties. Whereupon
said Jesus: “In the name of God!” And he took the bread, and
prayed to God and then broke the bread, which he gave to the
disciples, and the disciples gave it to the multitude; and so did
they with the fishes. Every one ate and every one was satisfied.

1 God says. 2 The prophet of God. 3 O Mohamed. 4 The
Chapter of Jesus. 5 By permission of God.

1 See below, 139, 437. 2 See John vi. 2-36 and parallels.
SPANISH TRANSLATION also corroborates with Italian Translations of the GOSPEL OF BARNABAS (pages 225-227; see documents on pages 1 and 2 of this book)

SPANISH TRANSLATION on INTRODUCTION (liv) reads thus: reproduction being entirely as reflected on the Introduction page. The word "MESSIAHS" here refers to MOHAMMED — meaning the Promised One

SENATE of Rome, that by an Imperial decree none may call thee God. Jesus said, "I am not comforted with this: for from whence ye hope for light, darkness will come. But my consolation is in the coming of the Messenger of God, Who will destroy all false opinions concerning me; and his law shall run through the whole world; for so God promised our father Abraham. And above all my comfort is that his faith shall have no end, but shall be inviolable and preserved by God". The High Priest said, "Will any more prophets appear after the coming of the Messiahs?" Jesus answered, "There will come no more true prophets sent by God; but there will come many false prophets, for which I grieve; because they will be stirred up by Satan, by the just judgement of God, and they will shelter themselves with my Gospel".

Herod said, "How is it the just judgement of God that such wicked men should come?" Jesus said, "It is just that he who believes not the truth to his salvation should believe a lie to his condemnation; for the world despiseth the good and believeth the bad, as is seen in the time of Micheas and Jeremias; for one loveth his like".

The High Priest said, "What will the Messiahs be called, and how shall his coming and manner of life be known?" Jesus answered, "The name of the Messenger of God is Admirable; for God Himself gave it to him after He had created his soul and placed it in a celestial brightness. God said, Observe, MOHAMMED, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present: so that whoever shall bless thee shall be blessed, and whosoever shall curse thee shall be cursed. And when I shall send thee into the world I will send thee for my messenger of salvation and thy words shall be true; so that heaven and earth shall fail, but they shall never fail in thy law. MOHAMMED is his blessed name".

Then the multitudes lifted up their voices and said, "Send us, O God, Thy Messenger: come presently, O Mohammed, for the salvation of the world".
Barnabas Re-establishes the “Sacrifice of Ishmael” and Advent of Prophet Mohammed

Evidence lost in the sands of time have been pieced together. To a Christian, the Gospel of Barnabas resembles a forgotten culture. But beneath the great forgotten civilisation lies an amazing truth that stands as a monument of learning and achievement. It brings to fruition the remnants of a forgotten truth. Religion owes to Barnabas gratitude for relieving our bodies in chains, and our souls in fetters.

In page 105 of the Gospel of Barnabas, another astounding truth from the Chapter Spiritual Endowment of the Messiah confirms the Islamic version of the ‘Sacrifice of Ishmael’ and re-establishes the advent of Prophet Mohammed.

Then spoke God, saying to Abraham: “Take thy SON, thy first-born ISHMAEL, and come up this mountain to sacrifice him. How is Isaac first-born, if when Isaac was born, ISHMAEL was seven years old?”

Then said the disciples: “Clear is the deception of our Doctors: therefore tell us thou the truth, because we know thou art sent by God”.

Then answered Jesus: “Verily I say unto you, that Satan seeketh to annul the laws of God: and therefore he with his followers, hypocrites and evil-doers, the former with false doctrines, the latter with lewd living, today have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites, for the praises of this world turn them into insults and torments in hell...

“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 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 had received from God three times more than he had 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 hath 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 Mohammed, 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.

This now, is a fascinating revelation of the private teachings not yet divulged to the masses. The purity of the character of Jesus gives boundless charm to the magnificence of a God-given wisdom unto Christ.

The Sacrifice of Ishmael together with the further evidence of the Prophecy of Christ in the matter of the advent of the Prophet Mohammed has been hidden behind a 'veil' — a veil that is intermingled with strange interpretations of the present-day. This remains as a plain and simple truth without the 'touch of allegory'. It is not susceptible to several interpretations. It gives the heretofore veiled incidents of the life of Christ. The untold secrets now remain for the public gaze.

It is for any challenger of facts to disprove that these amazing documents of Barnabas are not in the Imperial Library in Vienna. The roots for the liberty of our soul planted in the heart of the earth by Saint Barnabas, is that he instinctively dispensed the knowledge gained, to the disciples to convey and carry throughout the ages.

During the early ministry of Christ he sought, trained and prepared twelve disciples, amongst whom was Barnabas, to be spiritually worth, morally and ethically qualified, to perpetuate the knowledge that Christ Jesus brought to earth. The exclusion of these secrets during the Christian Era is a demonstration of a knowledge, which could become the most potent and powerful influences for the health and happiness of the nations. It has in the seed of the gradual elimination of the national, international war and strife, in an attempt to save humanity from error and sin — an attempt that is the mother of the improvement of mankind.

N.B.—In the Bible Isaac (and not Ishmael) is mentioned, as one offered for sacrifice. The further corruptive element is borne by testimony of the Gospel of Barnabas.
FRA MARINO - THE ITALIAN MONK'S
TRANSLATION OF THE GOSPEL OF BARNABAS

Barnabas was one of the 120 Jews who accepted the teachings of CHRIST. He was one of the TWELVE CHOSEN ONES of Jesus. His name is omitted from the New Testament for obvious reasons. Barnabas was a Jew from Cyprus.

BARNABAS successfully recorded the teachings of Jesus as revealed to those closest to him. He recorded the teachings of Jesus as revealed to those closest to him. He recorded these in the HEBREW language in the Aramatic script. The EVANGEL of JESUS recorded by BARNABAS was read as the CANONICAL GOSPEL in the CHURCHES AT ALEXANDRIA till 325 A.D.

Emperor Constantine the Great, in his capacity as Pontifex Maximus, called a meeting of the Church Council at Nicoaea in Asia Minor in 325 A.D. At this meeting Emperor Constantine ordered the seizure of the ORIGINAL HEBREW EVANGELS in the ARAMATIC SCRIPT by LEVI and JOHN from the custody of ARIUS. These were burnt by ATHANASIUS, the BISHOP OF ALEXANDRIA. Emperor Constantine issued an EDICT that anybody found with GOSPELS similar to those in possession of ARIUS and not burning same would be immediately put to death. The GOSPEL OF JESUS recorded by BARNABAS was therefore suppressed and hidden. This Gospel of Jesus, recorded by Barnabas, was handed over to the POPE as per order of POPE ST. DAMASUS in the year 383 A.D.

Since the year 383 A.D. it has been lying in the Pope's PRIVATE LIBRARY. Only those in confidence of the Pope could read them. When POPE SEXTUS became Pope (1585—1590 A.D.) his personal friend FRA MARINO, an Italian Monk, was permitted to read these private books. He could read Hebrew-Aramaic Script. He was so profoundly impressed that he used to take loose sheets of paper, fold same to a small pocket-size note book, in which he translated the GOSPEL OF BARNABAS from HEBREW into ITALIAN, his own mother tongue, in fast running handwriting. Fra Marino accepted Islam according to the Prophecies of Jesus.

This ITALIAN TRANSLATION is now lying in the IMPERIAL LIBRARY at Vienna. A SPANISH TRANSLATION was made from it in 1709 A.D. by JOHN TOLAND and an English translation from the Spanish by DR. THOMAS MONKHOUSE. Both these were given to Dr. White Bampton in 1784 A.D.

An English translation was done by Laura Ragg and published by Claredon Press Oxford in 1907.

All these have been suppressed by the Church because they disclosed the original teachings of Jesus. The only copies which have escaped are the Italian Original in the Imperial Library at Vienna, and the English Translation with the Italian Text by Lonsdale and Laura Ragg (1907) in the British Museum, London. Of course, the SPANISH TRANSLATION has disappeared along with its English Translation altogether.

Particulars of the aforementioned has been obtained from Mahboob Kassim (F.C.I.S.), Calcutta, India. He has obtained a full photocopy of the Gospel of Barnabas from the British Museum.
Hereunder are important extracts from Chapters "THE TWELVE APOSTLES" (page 25) and "DECREE OF THE ROMAN SENATE" (page 227) of the GOSPEL OF BARNABAS, to furthed dispel remaining doubts in the mind of the reader.

THE TWELVE APOSTLES

Then appeared Satan unto him, and tempted him in many words, but Jesus drove him away by the power of the words of God. Satan having departed the angels came and ministered unto Jesus that whereof he had need.

Jesus having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they prayed him that he would abide with them; for his words were not as those of the scribes, but were with power, for they touched the heart.

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

N.B.—Readers may understand that in the present Bible, the New Testament the names of Barnabas and Thaddaeus are omitted and filled by Thomas and Simon Zelotes.

FROM THE GOSPEL OF BARNABAS

Jesus said:

Verily, I say unto you, that every prophet when he is come has borne one one nation only, the work and Mercy of God. And so their mercies were not extended save the people to which they were sent.

But the Messenger of God, Mohammed, when he comes, God will give him as if it were the SEAL of the HAND - in so much that he will carry salvation and mercy to all nations that will receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatory - in so much that he shall make Satan confounded, for so God promised to Abraham, saying, “Behold, in thy seed I will bless all the tribes of the earth: as thou has broken to pieces the idols, O Abraham, so shall thy seed to.”
Drama of the Crucifixion
Mystery

Mankind strives in vain to look beyond the heights for an answer. From the voiceless lips of the unreplying past there comes a word — these words bring new facts of the hidden secrets of Jesus, containing the formulas conveying the spirit of truth and human search. Had this magnificently real truth been permanently concealed, mankind would have lost a veritable treasure indeed. Nations would have thus fallen back into the errors of the past. Now, the lost documents have added a glimmer of hope and a majestic authenticity.

Human lips can never tell what the past civilisations have endured. Many self-styled concepts have come into the human thought. The regular amendments to the pure text of the Bible, corrupted by the taint of human error, obscured the original truth. The Gospel of Barnabas holds high the past which rises before us like a dream. Judas, who bore striking similarity to Jesus, was substituted on the Cross as part of God's plan to save Jesus from the ignominy of death at the hands of his enemies. Whilst the Bible proves Jesus died an ignoble death, the Gospel of Barnabas proves an honourable end in that he was saved and raised unto God.

The brave words out of the past stands fearlessly disclosed. The weary march in search of truth must cease. This would add to the sum of human joy, to bring a blossom to our religious life. In those assemblages of the past we see notable sects of early Christianity who subscribed to the truth that Judas was substituted on the Cross. From the dust of the dead past are enlisted these seven names that subscribed to the 'Substitution Theory'.

(1) The early Basildians
(2) The Vaselins
(3) The Corinthians
(4) The Carpocate
(5) The Dositors
(6) The Armingus
(7) The Nazarites

These sects have brought new life to the withered leaves of the past. The non-acceptance of the seventh century truth
of Islam can be traced to the carefully developed explosion of hate against Islam. Decent citizens should hang their heads in shame by this atrocious attitude adopted by the past and present contemporaries. The Church Council and its leaders seek some united way to stem the forceful and magnetic tides of Islam. Sometimes, this infection of hatred is publicly exhibited. Even competing sportsmen have been unable to withstand the pernicious infestation of hate, and eventually, all have ended in wringing their hands in despair.

A new development should not baffle any clergymen, for, turning to the Gospel of Barnabas, we find a partial answer to the problem from the disquietening trend. The indisputable truth must help one so that generosity can take the place of selfishness, and love take the place of malice. Let humanity get together to thrust the spear through the shield and heart of falsehood, to acquire a tranquility and freshness provided by the shapeless morning air. Let us tread on the silent depths of eternal truth, avoiding thereby the desperate game of falsity and the instincts of beasts.

FROM THE GOSPEL OF BARNABAS

The third day Jesus said: ‘Go to the Mount of Olives with my mother, for there will I ascend again unto heaven, and ye will see who shall hear me up.’

So there went all, saving twenty-five of the seventy-two disciples, who for fear had fled to Damascus. And as they all stood in prayer, at mid-day came Jesus with a great multitude of angels who were praising God: and the splendour of his face made them sore afraid, and they fell with their faces to the ground.

But Jesus lifted them up, comforting them, and saying: ‘Be not afraid, I am your master.’

And he reproved many who believed him to have died and risen again, saying: ‘Do ye then hold me and God for liars? for God hath granted to me to live almost unto the end of the world, even as I said unto you. Verily I say unto you, I died not, but Judas the traitor. Beware, for Satan will make every effort to deceive you, but be ye my witnesses in all Israel, and throughout the world, of all things that ye have heard and seen.’
CRUCIFIXION OF JUDAS (CONFIRMATION OF SUBSTITUTION THEORY)

THE GOSPEL OF BARNABAS

478

JUDAS SCOURGED AND MOCKED 479

Commence reading from last paragraph

The Chief Priest with the scribes and Pharisees seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor who, having received it, gave Judas to the scribes and Pharisees as guilty unto death. Whereupon they condemned two robbers with him to the death of the Cross.

So they led to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy.

(continued on page 19)

Edited and translated from the Italian Manuscript in the Imperial Library in Vienna by Lonsdale and Laura Ragg — Oxford (1907)
Judas truly did nothing else but cry out: 'God, why hast Thou forsaken me, seeing the malefactor hath escaped and I die unjustly!'

Verily I say that the voice, face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus; whereupon they departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; for at that time he should be taken away from the world.

(Read further on, second last paragraph)

Those disciples who did not fear God went by night and stole the body of Judas and hid it, spreading a report that Jesus was risen again, whence great confusion arose . . .

The high priest then commanded, under the pain of anathema, that no one should talk of Jesus of Nazareth. And so there arose a great persecution, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.
Light Dispels Darkness

Whilst the ancient records never fail to bring the living and vibrant surprises for everyone, the fresh evidences bring new truth with rich rewards. Sitting beneath our contemplative shade, rapt in mighty thoughts, we gain consolation at the thought that the King James version of the Bible, commonly accepted up to the year 1961, was in itself quite a modification in some important points of the former accepted interpretations of the Bible. Without doubt, there has been a regular and a progressive modification of the Christian doctrines. In recent years much has been heard of revisions, alterations, modifications and eliminations. Man the imperfect, embarked on the mischievous, satanic plan to sap the vital truth of the Limitless God. This process was in operation since the first century of the Christian Era.

It is not necessary to be rich to be just and generous and to have a heart filled with divine affection for truth — for the original messages unto Christ were in its pristine purity. Those who tried to protect the modern intrusion of the thought (the fundamentalists) knew little of the inventions from the original. Today, as misfortune will have it, everything in the Christian Church is subservient to Churchianity. This is equally applicable to the Roman Catholics or Protestants. In reading carefully the discussions of the third, fourth, fifth and following centuries, the priests exercised consistently the 'Sole Rule'. The resultant Christian form of Churchianity emerged as one of the most complex systems of today, as compared with the magnificent simplicity of Jesus.

As a great flash of lightning dispels darkness, so the astonishing yet simple truths of Jesus remains the test of the times. Today, we find in the Christian Churches a similar multiplicity of gods — called saints — involved in a ritualistic programme of direct prayers to a large number of saints and mediators. The sublime thought “Thou shall have no other gods besides Me” has been lost forever. The question now inevitably remains, “Does the Christian religion of today remain in the form as divinely inspired unto Jesus?” “Or is it a man-made system of Pagan or modern ideas carefully fabricated to conceal rather than to reveal the great jewel of Prophecies?” There is considerable evidence to indicate that within the ‘sealed vaults of the archives of Rome’ and ‘elsewhere’ — inaccessible to all but a very few — are the original documents of Jesus.

At this hour — and every hour of each passing year — somewhere in the numerous groups of Christian Sectarian Divisions, small committees and Church Council Leaders are
busy debating about the future modifications. The laborious struggle to give newer and more modern thought continues unceasingly. They exhibit thereby a satanic 'no confidence' in the simple yet unalterable truths of Jesus.

Year after year, century after century, these debates have continued unabated. From all this, it is possible to gather the shrouded mystery of the obscurity of the Gospel of Barnabas. Saint Barnabas departed amid the curses of the past and the blessings of the future. This itself is an undiminishing form of glory. The name of Barnabas re-lives amid the acclamations of the present generations. This acclamation will continue with posterity because he was more than a disciple of Christ Jesus — he was an epoch. He had done his work. He had fulfilled the mission evidently chosen for him by Christ and designed by the Creator on high. The Supreme Will of God manifests itself as visibly in the laws of destiny as in the laws of Nature. The cradle of Saint Barnabas brought with it the last rays of hope, and the rays for the Dawn of a Great Civilisation . . .

CHAPTER: MESSIAH SPRINGETH FROM ISHMAEL
(From the Gospel of Barnabas)

Whereupon said the scribes: 'I have seen an old book written by the hand of Moses and Joshua (he who made the sun stand still as thou has done), servants and prophets of God, which book is the true book of Moses. Therein is written that Ishmael is the father of the Messiah, and Isaac the father of the Messenger of the Messiah. And thus saith the book, that Moses said: "Lord God of Israel, mighty and merciful, manifest to thy servant the splendour of the glory". Whereupon God showed him his messenger in the arms of Abraham. Nigh to Ishmael stood Isaac, in whose arms was a child, who with his finger pointed to the messenger of God, saying: 'This is he for whom God hath created all things.'

'Whereupon Moses cried with joy: "O Ishmael, thou hast in thine arms all the world, and paradise. Be mindful of me, God's servant, that I may find grace in God's sight by means of thy son, for whom God hath made all."

Then said Jesus: 'See that thou never keep back the truth, because in the faith of the Messiah, God shall give salvation to me, and without it none shall be saved and there did Jesus end his discourse.
Conclusion—
A Turn in the Telescope

Let us salute the memory of the real Jesus whose prophecies have been unfolded in all its glory, having been closed to the eyes of the world for centuries of its history. The verification of the indisputable truth written nearly 2,000 years ago and given only to the few intimates of the Christian clergy for private study, has never been known to man. It recapitulates the great truth with an illuminating simplicity. These documents bring with it the realisation of man’s highest ambition in life — ‘unification of the human race, peace and happiness’.

Man must learn to Discord feelings and not become slave of false influences. One must recourse into the inner consciousness for a personal satisfaction to avoid being torn by the never-ending conflict of desires. Man has been in constant search for truth for centuries on end. Some have become indifferent to religion. Some have found their own doctrines in new man-made movements, abounding in more falsities. Yet others have become avowed atheists, vowing unto themselves never to make a turn in their telescopes. Man, through his lack of the inner experience, has brought humiliation and dishonour unto himself. Man’s unique incapacity to fathom limitless truths brings with it untold bitterness.

Man’s soul has become tortured. Human beings have lost self-confidence and the serenity of mind. The innate desire for peace has been torn to shreds by invisible darts, poisoned thoughts and mysterious rays. Islam, as a religion, has undergone all these violent attacks, but truth has emerged again and again, but not before many innocent victims have been claimed because of the falsity and hate for Islam, the great sister-religion of Christianity. The avalanche of hate has time and again descended upon helpless man or woman in a series of calamities. “Must humanity remain at the mercy of the evil influences created by the vicious opponents of Islam?”
Millions are poisoned each year, yet 18 million accepted Islam in Africa alone in the past 4 years.

During the brief interval of reading this, a fresh inspiration and a new vision of life’s mission should dawn upon man’s mind. This must settle down in the intelligent. Let truth reflect on man’s conception and turn his telescope with a new found sensation and a new sense of security for supreme happiness. Within the privacy of the mind, one may awaken the mystical consciousness and be surrounded with an unbounded love for submitting to the Prophecies of Jesus as in the Gospel of Barnabas.

In doing so might mean war against the great and formidable world, against the unconscious power — blind multitude — the great war of mind against matter, of reason against prejudice, a war for the just against the unjust, a war for the spread of God’s mission on earth. Behold, the fruits of the great war, undoubtedly close at hand — will establish wisdom and clemency, substitute the true for the false, regardless of menaces, insults, persecutions, calumny and exile. Such was the war that was fought by Jesus Christ. And what a man who will carry on that war for which Jesus wept and the angels in Heaven smiled, for from that tear of Jesus sprang the beginning of the mildness of the existing civilisation, a heritage reclaimed in the advent of Prophet Mohammed.

Mosque in Medina. Here (it is said in Traditions Hadis of the Prophet Mohammed) will Jesus be laid to rest after his second coming

The Kaaba — first House of Worship built by Prophet Abraham. Seven circumambulations by Pilgrims around the Kaaba exhibit Islam’s acclamation of Prophet Abraham’s monotheism
APPENDIX I

CORRUPTION BY MAN

All Bibles do not contain exactly the same books as those of the AUTHORISED or REVISED VERSIONS. The DOUAY BIBLE of the Roman Catholic Church contains what is known as Apocrypha. This comprises of SEVEN extra books in the Old Testament, namely: Tobit, Baruch, Judith, Wisdom, Ecclesiasticus, and 1 and 2 Maccabees, together with seven extra verses in third chapter of DANIEL called "The Story of the Three Children". Of the 14 books held uncanonical by the Protestants, only seven are mentioned by the Roman Catholics. Calculatingly, but obviously, the GOSPEL OF BARNABAS has been conveniently omitted.

APOCRYPHA

A collection of books originally issued in the AUTHORISED VERSION of the Old Testament, but now commonly omitted. These books are recognised by the Church of Rome, but they are excluded by most Protestant Churches. The word APOCRYPHA means hidden. By earliest Churches it was applied to any professionally sacred or inspired writings which was considered objectionable. They were written in Greek. There has been occasion of considerable disputation in Greek, Roman and Anglican Churches.

(From New Standard Encyclopaedia)

MEANING OF APOCRYPHAL

(From page 61 of Funk, Wagnall’s Practical Standard Dictionary)

Fourteen books of the Septuagint and Vulgate not in the Canonical Hebrew Scriptures, and held uncanonical by most Protestants. One of the various collections of Apocryphal writings that abounded in the 1st and 2nd Centuries, in invitations of, or proposed as, additions to the New Testament Gospel. The Christians regard the GOSPEL OF BARNABAS as APOCRYPHAL.

Greek: Apo (away) Krypto (conceal) — Concealed away.

DR. H. SPENCER LEWIS, Ph.D., says:

"That from the year 328 A.D. there were held twenty Ecclesiastic or Church Council Meetings in which man alone decided upon the context of the Bible. Self-appointed judges in the Four Lateran Councils between 1123 A.D. and 1215 A.D. decided to expurgate from the Bible those sacred writings which did not please them."

REFLECTIONS FROM THE BIBLE

MATTHEW Chap. 4, Verse 10:
Christ rebukes satan saying "for it is written, thou shalt worship the LORD thy GOD, and HIM only shalt thou serve.

MARK Chap. 12, Verse 29:
Jesus says: "The first of all the Commandments is: Hear, O Israel, the LORD our God is ONE LORD."

MARK Chap 12., Verse 30:
"And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first Commandment."
APPENDIX II

THE ADVENT OF PROPHET MOHAMMED (PBUH)
as foretold in the Bible

The prediction related to the coming of a future Prophet, and remaining
doubts in connection with it, is dispelled when coupled with the Prophecies
in GENESIS, of a PROMISED NATION from ISHMAEL, the abandoned son of
HAGAR. While the admission, that the Greek word 'PERIKLUTOS', which
is almost a literal translation for Ahmed or Muhamed, meaning the Praised
One (vide page 163, footnote 4, 209-10) of the 'Religion of Crescent' by Rev.
Dr. Tisdal, almost conclusively removes the last vestige of doubts that might
still exist as to the identity of the person, whom the prediction relates: Para-
cletos (as now in the Bible) is a corruption from 'PERIKLUTOS'.

Jesus said, "And I will pray the FATHER and He shall give you
another Comforter, that he may abide with you forever." (JOHN Chap. 14,
Verse 16)

Jesus said: "But the Comforter, whom the Father will send in my
name, shall teach you all things, and bring all things to your remem-
brance, whatsoever I have said unto you." (JOHN Chap. 14, Verse 26)

Jesus said, "Nevertheless I tell you the truth; it is expedient for you
that I go away; for if I go not away the Comforter will not come unto
you, but if I depart, I will send him unto you. (JOHN Chap. 16, Verse 7)

Verse 8 continued: "And when he is come, he will reprove the world
of sin, and of righteousness, and of Judgement."

Verse 9 continued: "Of sin, because they believe not in me."

Jesus said, "But when the Comforter is come, whom I will send unto
to you from the Father, even the spirit of truth, which proceedeth from
the Father, he shall testify of me." (JOHN Chap. 15, Verse 26).

JOHN Chap. 16, Verses 12, 13, and 14:
Jesus said: "I have many things to say unto you, but ye cannot
hear them now.

"Howbeit when he, the spirit of truth is come, he will guide you
unto all truth; for he shall not speak of himself: but whatsoever he shall
hear, that shall he speak: And he will show you the things to come. He
shall glorify me: for he shall receive of mine, and shall show it unto you."

MATTHEW Chap. 21, Verse 43:
Jesus saith: "Therefore I say unto you, the KINGDOM OF GOD shall
be taken from you, and given to a nation bringing forth the fruits thereof."

ACTS: Chap. 7, Verse 36:
This is that MOSES who said unto the Children of Israel, "A Prophet
shall the Lord our GOD raise up unto you of your brethren, like unto me;
him shall ye hear".

REFLECTIONS FROM THE BIBLE

MARK Chap. 12, Verse 32:
And the Scribe said unto him, Well Master, thou hast said the truth: for
which there is ONE GOD: and there is none but HE.

JOHN Chap. 20, Verse 17:
Where Christ says to Mary Magdalene, "Go unto my brethren, and say
unto them, I ascend unto my Father and your Father; and to my God
and your God."

LUKE Chap. 18, Verse 19:
Where Christ rebukes a certain ruler for calling him Good Master: "Why
callest thou me Good?" "None is good, save ONE, that is GOD."
APPENDIX III

Extract from "The Seventh General Council, The Second to Nicoaea" — Introduction pp. iii—vi.

IMAGE WORSHIP

The worship of images was one of those corruptions of Christianity which crept into the church stealthily and almost without notice or observation. This corruption did not, like other heresies, develop itself at once, for in that case it would have met with decided censure and rebuke; but, making its commencement under fair guise, so gradually was one practice after another introduced in connection with it, that the church had become deeply steeped in practical idolatry, not only without any efficient opposition, but almost without any decided remonstrance; and when at length an endeavour was made to root it out, the evil was found, too deeply fixed to admit of removal . . . It must be traced to the idolatrous tendency of the human heart, and its propensity to serve the creature more than the CREATOR . . .

"Images and pictures were first introduced into churches, not to be worshipped, but either in the place of books to give instruction to those who could not read, or to excite the devotion in the minds of others. How far they have answered such a purpose is doubtful; but, even granting that this was the case for a time, it soon ceased to be so, and it was found that pictures and images brought into churches darkened rather than enlightened the minds of the ignorant, degraded, rather than exalted the devotion of the worshipper. So that, however they might have directed men's minds to God, they ended in turning them from HIM to the worship of 'CREATED THINGS'.

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JESUS AND DIVINITY

Maulana Abdul Aleem Siddiqi's interesting interview with George Bernard Shaw is recalled (at Mombasa in 1934). Maulana to Bernard Shaw:

"History bears testimony to the fact that 'CHRIST WAS DECLARED CON-SUBSTANTIAL WITH THE FATHER' (Gibbon) by the Council of Nice convened in Bithynia in the year 325 A.D. and to enforce the belief in the Divinity of Christ, there followed that horrid, inhuman slaughter of thousands of innocent people who refused to accept the Divinity of Christ conferred on him by the said Council, not only in Europe, but in the sacred city of Jerusalem as well. But inspite of it all, I can never hold the real Christianity responsible for it," concluded Maulana Aleem Siddiqi, in reply to a misunderstanding that Islam was spread by the sword.
Extracts (vide book by M. Lawal B. Augusto, Q.C. of Lagos, Nigeria), referring to page 5 of Introduction to the Book "The History of the Origin of the Doctrine of Trinity in the Christian Church" a Prize Essay by Hugh H. Stannus, which ran into the forty-first thousandth edition, The Rev. R. Spears gives this quotation, inter alia, in support of his view, from Macaulay:

"In the fifth century Christianity had conquered Paganism, and Paganism had infected Christianity. The Church was now victorious but corrupt. The rites of the Parthenon had passed into her worship 'the substities of the Academy into her creed.'"

The foundation of this process seems to have begun at Antioch, Vide Acts 14:11-15. At page VII of the same book are given the following chronological data as to how the Religion practised by Christ had gradually become paganised and corrupted. Here are the data:

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>About this time recorded &quot;I ascend unto my Father and your Father; and to my God and your God.&quot;</td>
</tr>
<tr>
<td>57</td>
<td>About this time Paul wrote &quot;There is none other God but One . . . To us there is but One God the Father and One Jesus Christ.&quot;</td>
</tr>
<tr>
<td>96</td>
<td>About this time Clement wrote &quot;Christ was sent by God and the Apostles were sent by Christ.&quot;</td>
</tr>
<tr>
<td>120</td>
<td>The Apostles' creed begins to be known to the Church. It says, &quot;I believe in God the Father Almighty.&quot;</td>
</tr>
<tr>
<td>150</td>
<td>Justin Martyr about this time began with Platonic teaching to corrupt Christian simplicity.</td>
</tr>
<tr>
<td>170</td>
<td>The word 'Trias' first occurs in Christian Literature.</td>
</tr>
<tr>
<td>200</td>
<td>The word 'Trinitas' is first used by Tertullian.</td>
</tr>
<tr>
<td>230</td>
<td>Origen writes against prayers being offered to Christ.</td>
</tr>
<tr>
<td>260</td>
<td>Sabellius teaches: Father, Son and Holy Spirit are three names for the same God.</td>
</tr>
<tr>
<td>300</td>
<td>No trinitarian form of prayer are yet known to the Church.</td>
</tr>
<tr>
<td>310</td>
<td>Lactanius (orthodox father) writes &quot;Christ never calls himself &quot;God&quot;. &quot;</td>
</tr>
<tr>
<td>320</td>
<td>Eusebius writes &quot;Christ teaches us to call his Father the true God and to worship Him.&quot;</td>
</tr>
<tr>
<td>325</td>
<td>The Nicene Council agrees to call Christ 'God of God, very God of very God'.</td>
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<tr>
<td>350</td>
<td>Great conflicts in the church about the doctrine of Trinity.</td>
</tr>
<tr>
<td>370</td>
<td>The Doxology &quot;Glory to the Father, the Son and the Holy Ghost,&quot; composed and complained of as a novelty.</td>
</tr>
<tr>
<td>381</td>
<td>The Council of Constantinople gives the finishing touch to the doctrine of 'three persons in one God'.</td>
</tr>
<tr>
<td>383</td>
<td>The Emperor Theodosius threatens to punish all who will not believe in and worship the Trinity.</td>
</tr>
</tbody>
</table>

N.B.: Decree of Gelasius (496 A.D.) further condemned the GOSPEL OF BARNABAS
Then said the PRIEST,
"How shall the Comforter be called
And what sign shall reveal his coming?"
Jesus answered:
The name of the Comforter
Is Admirable
For God gave him the name
When He had created his Soul,
And placed it in Celestial Splendour.
God said: Await Mohammed,
For thy sake I will create
Paradise, the World, and
A great multitude of creatures,
Whereof I make thee a present,
Insomuch that whoso
Shall bless thee shall be blessed,
And whoso shall curse thee
Shall be accursed.
When I shall send thee unto
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.
MOHAMMED is his blessed name.
Then the crowd lifted up
Their voice saying:
"O God, send us THY Messenger.
O Mohammed, come quickly for
The salvation of the world".
And having said this,
The Multitude departed with the priest
And the Governor with Herod,
Having great disputation concerning Jesus
And concerning his doctrine.
Whereupon the priest prayed the governor
To write unto Rome to the Senate
The whole matter, which the Governor did,
Wherefore the Senate had compassion on Israel,
And decreed that on pain of death,
None shall call Jesus, the Nazarene.
Prophet of the Jews, either God or Son of God:
Which decree was posted up in the Temple,
Engraved upon copper.