

***“the especial delight of those of the
Hebrews who have accepted Messiah”
(Eusebius; Eccl. Hist. 3:25:5)***

***“the Gospel which the Nazarenes
and Ebionites use”
(Jerome; On Mat. 12:13)***

בשורה העברים

B'sorah HaEv'rim

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The
Goodnews
according
to the
Hebrews
Reconstructed
By
James Scott Trimm

INTRODUCTION

The original Jewish followers of Yeshua as Messiah were an ancient Jewish sect known as the Nazarenes (Acts 24:5). The "church father" Jerome (4th Cent.) described these Nazarenes as those

"...who accept Messiah in such a way
that they do not cease to observe the old Law."
(Jerome; On. Is. 8:14).

The fourth century "church father" Epiphanius gives a more detailed description:

But these sectarians... did not call themselves Christians—but "Nazarenes," ... However they are simply complete Jews. They use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion-- except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that G-d is one, and that his son is Y'shua the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following: They disagree with Jews because they have come to faith in Messiah; but since they are still fettered by the Law—circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... (Epiphanius; Panarion 29)

This ancient sect of Jewish believers in Messiah used an apocryphal synoptic Gospel known as "The Gospel according to the Hebrews" sometimes called "The Gospel of the Nazarenes". Jerome referred to this Gospel as

"...the Gospel which the Nazarenes and Ebionites use..."
(Jerome On Mt. 12:13).

Eusebius said

"And among them [doubted books] some have placed the Gospel according to the Hebrews which is the especial delight of those of the Hebrews who have accepted Messiah."
(Eccl. Hist. 3:25:5)

Unfortunately the Gospel according to the Hebrews is a lost Gospel. Not one copy of this Gospel has come down to us. However about 50 quotations and citations of the document have survived from various sources (primarily quotations by the "Church Fathers").

What was this Gospel? Was it an original, longer version of Matthew? Was it the synoptic source? Who wrote it? When was it composed? What did it teach? What does it tell us about the ancient Nazarenes?

Modern scholars have had a difficult time defining just what GH really was. According to Montague Rhodes James GH was "a divergent yet not heretical form of our Gospel according to St. Matthew."¹ Other scholars see in GH a completely unique apocryphal synoptic Gospel. And still others speculate that it was a Gospel Harmony. The difficulty originates in confusing statements by the ancient writers. Jerome, for example, refers to GH as "the original of Matthew"² yet elsewhere he and others quote portions which have parallels only in Luke. This difficulty might be resolved if GH was an unabridged Matthew which also served as a source for Luke.

The Gospel according to the Hebrews was used by both Nazarenes and Ebionites (who split off from the Nazarenes in 70 C.E.). Jerome refers to it as

"...the Gospel which the Nazarenes and Ebionites use..."³

However it seems that the two groups had slightly different versions of the same book:

- **The Nazarene Version** (GH-n) which Epiphanius says was "quite complete... as it was first written."⁴
- **The Ebionite Version** (GH-e) which Epiphanius says was "not wholly complete but falsified and mutilated."⁵

¹ Apocryphal New Testament p. 1

² Jerome; On Matt. 12:13

³ ibid

⁴ Pan. 29:9:4 (this quote actually speaks of Hebrew Matthew however I have included it because: 1) Throughout the Church Fathers there is a confusion between the original "complete" Hebrew Matthew and GH (as we will discuss later they may be the same) this is compounded by the context of this quote in contrast to the Ebionite text of GH (elsewhere the "Church Fathers" say that Ebionites used only Matthew and do not mention GH lending to the implication that they are the same.)

⁵ Pan. 30:13:2

By the middle ages the Nazarene version became known as "the Gospel of the Nazarenes" and in modern times the Ebionite version has come to be known as "The Gospel of the Ebionites."

The Gospel according to the Hebrews: The Synoptic Solution

The Gospel according to the Hebrews is an apocryphal Gospel which was used by the ancient Nazarenes and Ebionites. Scholars have long recognized the profound importance of this document.

Barnes wrote:

...the Gospel according to the Hebrews by its very title claims an authority equal to, if not actually greater than, that of the four which eventually received the approval of the Church.
(A. S. Barnes; *The Gospel according to the Hebrews*;
Journal of Theological Studies 6 (1905) p. 361)

And Schonfield writes:

The Gospel according to the Hebrews is a literary outlaw with a price on its head; but in spite of the scholarly hue and cry it still evades capture. Neither monastic libraries nor Egyptian rubbish heaps have so far yielded up a single leaf of this important document....

For behind Hebrews lies the unknown potentialities of the Nazarene tradition, which may confirm or contradict some of the most cherished beliefs of Orthodox Christianity. It is useless for certain theologians to designate Hebrews as "secondary" on the evidence of the present fragmentary remains preserved in quotation. ...

Judged by ancient testimony alone it is indisputable that Hebrews has the best right of any Gospel to be considered a genuine apostolic production;...

Here is obviously a most valuable witness, perhaps the most valuable witness to the truth about [Yeshua] whom even a jury composed entirely of orthodox Christians could not despise, and who ought to be brought into court. But the witness is missing, and all that we have is a few reported statements of his taken long ago...

(Hugh Schonfield; *According to the Hebrews*; 1937; pp. 13-18)

The Synoptic Problem

Mattityahu, Mark and Luke are known as the synoptic gospels. This is because in many cases these three gospels use identical phrasing to recount many of the same stories. The Synoptic Problem is the problem of explaining these similarities and their interrelationships. This problem is nothing new, it was first addressed in the fifth century by the Christian "Church Father" Augustine.

The Semitic Source Document

Many synoptic variances point to an underlying Semitic text as the common synoptic source document. For example:

Mt. 4:19 = Lk. 5:10 "fisher's of men"/"catch men" = צידא (Aram.)

Mt. 11:8 = Lk. 7:7:25 "In King's Houses"/"Among Kings"

בבית מלכים (Heb.)

בית מלכא (Aram.)

Mt. 11:27 = Lk. 10:22 "and no one knows the Son"/"and no one knows who the son is" = ולא אנוש ידע לברא (Aram.)

Mt. 12:50 = Mk. 3:35 & Lk. 8:21 "my brother"/"brother of me" = אחי (Hebrew or Aramaic)

Mt. 16:26 & Mk. 8:36 = Lk. 9:25 "his soul"/"himself" = נפשו (Heb.) or נפשה (Aram.)

Mt. 27:15 = Lk. 23:17 "accustomed"/"necessary" = מעד (Aram.)

The Gospel according to the Hebrews

The Gospel according to the Hebrews was a Gospel which was once used by the Nazarenes and Ebionites. Eusebius said that GH was "the especial delight of those of the Hebrews who have accepted Messiah" (Eccl. Hist. 3:25:5). When speaking of the Ebionites, Epiphanius calls GH "their Gospel" (Pan. 30:16:4-5) and Jerome refers to GH as "the Gospel which the Nazarenes and Ebionites use" (On Mat. 12:13). The actual document has

been lost to history, but about fifty quotations and citations of this document are preserved in quotations and citations from the so-called “Church Fathers” and other commentators even into the middle ages.

It is unlikely that the Hebrews themselves called their own Gospel “according to the Hebrews”. This is likely a title given the book by Gentile Christians. GH was also called “the Gospel according to the Apostles”; “the Gospel according to the Twelve”; and “the Gospel according to Matthew” and one of these may have been its name among the Hebrews who used it.

Even the most conservative of scholars have given a very early date to the composition of the Gospel according to the Hebrews. In his book *Evidence that Demands a Verdict* Josh McDowell (p. 38) assigns GH a date of A.D. 65-100. The book certainly had to have existed before the time of Hegesippus (c. 180 C.E.) who Eusebius tells us made use of GH in his writings (Eusebius; Eccl. Hist. 4:22:8):

And from the Gospel according to the Hebrews,
and from the Syriac
and particulars from the Hebrew language
he makes extracts.

ΕΚ ΤΕ ΤΟΥ ΚΑΘ ΕΒΡΑΙΟΥΣ ΕΥΑΓΓΕΛΙΟΥ
ΚΑΙ ΤΟ ΣΥΡΙΑΚΟΥ
ΚΑΙ ΙΔΙΩΣ ΕΚ ΤΗΣ ΕΒΡΑΙΔΟΣ ΔΙΑΛΕΚΤΟΥ
ΤΙΝΑ ΤΙΘΗΣΙΝ

Ignatious (98 C.E.) quotes from GH in his letter to the Smyrneans (3:1-2 (1:9-12 some editions)). Although Ignatious does not identify his quote as coming from GH, Jerome (4th Century) does later cite GH as the source (Of Illustrious Men 16). GH (in differing versions) was used by both Nazarenes and Ebionites. Since neither group would have been likely to adopt the other’s book after they split from each other around 70 C.E., it appears that GH in its original form must have originated prior to that time.

There has been much debate about the original language of the Gospel according to the Hebrews. Eusebius refers to GH as “the Gospel that is spread abroad among the Jews in the Hebrew tongue” (Theophina 4:12 on Mt. 10:34-36) and “the Gospel [written] in Hebrew letters” (ibid on Mt.

25:14f). Jerome refers to GH as “written in the Chaldee and Syrian language but in Hebrew letters” (Against Pelagius III.2) but seems to refer to the same document in another passage as “in the Hebrew language and letters” (Of Illustrious Men 3). In context however Jerome seems to say that GH was originally written in “the Hebrew language and letters” but that the copy in the library at Caesarea is “written in the Chaldee and Syrian language but in Hebrew letters” (i.e. Aramaic). Thus Schonfield is correct in writing:

The original language of the Gospel was Hebrew. It has generally been assumed on insufficient grounds that this Hebrew was in fact Aramaic (commonly called Hebrew).
(*According to the Hebrews* p. 241)

Many misconceptions have circulated concerning the Gospel according to the Hebrews. For example many scholars have attempted to make GH into several documents. These refer to the Gospel according to the Hebrews, the Gospel of the Nazarenes and the Gospel of the Ebionites as three different documents. However nowhere do the “Church Fathers” refer to a “Gospel of the Ebionites”. Epiphanius says that the Ebionites used the “Gospel according to the Hebrews” and never refers to a document titled “Gospel of the Ebionites”. The term “Gospel of the Nazarenes” is never used by the “Church Fathers” either and only appears in the middle ages where it is clearly a euphemism for the Gospel according to the Hebrews. The presumption that there were three documents called GH has taken root in scholarship. Part of the basis for this assumption is that Clement of Alexander (who did not know Hebrew or Aramaic) quotes GH in Greek before Jerome translated GH into Greek. However it is quite possible that Clement obtained his quotation from a secondary source who did know Hebrew and that had quoted GH in ad hoc Greek, a secondary source which is now unknown. The fact that Clement of Alexander quotes the book in Greek prior to Jerome’s translation is far to little evidence from which to conclude multiple documents.

Another misconception is the presumption that thirteen readings in marginal notes found in certain manuscripts of Greek Matthew and which refer to alternate readings taken from “the Judaikon” (i.e. the “Jewish version”) refer to the Gospel according to the Hebrews. While one of these readings (a note to 18:22) agrees with the reading of GH as given by Jerome (Against Pelag. III 2) that in itself is not enough evidence to jump to the far reaching conclusion that the “Judaikon” is the same as GH. The “Judaikon” readings

may also be readings from a Jewish (Hebrew or Aramaic?) version of canonical Matthew and not to GH at all.

While there is no reason to presume that there were three different Gospels called the Gospel according to the Hebrews, it is certainly clear that Nazarenes and Ebionites used different versions of GH. Epiphanius describes the version of GH used by the Ebionites as “called ‘according to Matthew’, which however is not wholly complete but falsified and mutilated” (Pan. 30:13:2) however in speaking of the Nazarenes he refer to the “Gospel of Matthew quite complete in Hebrew... preserved... as it was first written, in Hebrew letters” (Pan. 29:9:4). So it would appear that the Ebionite version of GH was “not wholly complete but falsified and mutilated” while the Nazarene version was “quite complete... preserved... as it was first written.”.

This explains why the Ebionite version omitted the birth narrative and opened with the ministry of Yochanan (Pan. 30:13:6) while the Nazarene version is known to have included material parallel to the first two chapters of Matthew.

There are also some important parallels between the Gospel according to the Hebrews and our Hebrew and Aramaic versions of the Synoptic Gospels. To begin with Jerome indicates that GH tended to agree with the Hebrew Tanak against the Greek LXX in its quotations from the Tanak (Of Illustrious Men 3). In the account of the immersion of Yeshua GH as quoted by Epiphanius says that the Ruach HaKodesh (Holy Spirit) descended “in the form of a dove”. This reading not only agrees with Luke (3:22) against Matthew (3:16) it also agrees with DuTillet Hebrew Matthew and the Siniatic Old Syriac text of Matthew 3:16. GH as quoted by Jerome also says that the Ruch HaKodesh “rested” upon Yeshua at this event. This agrees with the Old Syriac reading of Matthew 3:16 against Greek Matthew. The Shem Tob Hebrew Matthew similarly has that the Rucuh HaKodesh “dwelt” upon Yeshua in Mt. 3:16.

There may also be a tendency of GH to agree with the Greek Western type text of the canonical Gospels. For example the immersion event GH (as recorded by Epiphanius) has the voice say (in part) “I have this day begotten you” which is also found in the Greek Western type text of Codex D in Luke 3:22 (compare Ps. 2:7; Acts 13:33; Heb. 1:5; 5:5). Moreover GH as cited by Jerome has the voice at the immersion of Yeshua speak “to him” as does the

Greek Western type text of Codex D in Mt. 3:17. This is important because as I have shown elsewhere the Greek Western type text is the oldest most Semitic type of Greek text⁶.

The Gospel according to the Hebrews: a Synoptic Source Document?

Many scholars through the years have seen within GH possible answers to questions about synoptic origins.

In 1778 Gotthold Ephraim Lessing (1729-1781) known as a founder of the Scientific Method, proposed the idea that GH was the primary source for our Synoptic Gospels⁷.

In 1866 Hilgenfeld concluded:

At length the Gospel according to the Hebrews offers those of us who are investigating the origin of the gospels the *punctum Archimedis*⁸ which so many learned men have vainly sought in the Gospel according to Mark.⁹

In 1905 A. S. Barnes proposed an identification between GH and the Logia document which many scholars closely associate with "Q". Barnes writes:

Is it possible seriously to maintain that there were two separate documents, each of them written at Jerusalem during the Apostolic age and in the Hebrew tongue, each of them assigned to the Apostle Matthew, and each of them dealing in some way with the Gospel story? Or are we not rather forced to the conclusion that these two documents, whose descriptions are so strangely similar, must really be identical,...

(A. S. Barnes; *The Gospel according to the Hebrews*; Journal of Theological Studies 6 (1905) p. 361)

⁶ See my book *The Hebrew and Aramaic Origin of the New Testament*.

⁷ *The Hilbert Journal* 3 (1904); *The Gospel according to the Hebrews*; Walter F. Adeney, M.A., D.D.,; p. 139

⁸ "point of origin"

⁹ *Ibid*; *Novum Testamentum extra Canonem Receptum*, fasciculus iv. P. 13. Apad. Nicholson, *The Gospel according to the Hebrews*, p. ix.

In 1940 Pierson Parker concluded:

...the presence in this gospel of Lukan qualities and parallels, the absence from it of definitive... Markan elements... all point to one conclusion, viz., that the source of the Gospel according to the Hebrews... was most closely related to sources underlying the non-Markan parts of Luke, that is, Proto-Luke.

(Pierson Parker; *A Proto-Lukan Basis for the Gospel according to the Hebrews*; Journal of Biblical Literature 59 (1940) p. 478)

And Hugh Schonfield concluded of GH:

...it may be argued that there has been dependence not of 'Hebrews' on the Synoptics but vice versa-- that 'Hebrews' was one of the sources on which one or more of them drew.

(Hugh Schonfield; *According to the Hebrews*; 1937;pp. 13-18)

As this book will demonstrate, the Gospel according to the Hebrews does indeed lie at the root of all four of our canonical Gospels.

Mark: A Secondary Gospel

The original documentary theory claimed that Mattitياهو and Luke were dependent on a collection of sayings known as the Logia or as "Q". "Q" is from the German word "Quelle" meaning "source" and a narrative document usually identified as Mark. This may be illustrated as follows.

Streeter developed this theory further. He realized that Luke and Mattitياهو contained narratives in common which could not be found in Mark. He attributed these to a third document, which he called "Proto-Luke". Proto-Luke was said to have had incorporated into it "Q", the non-Markan portions of Luke and the narrative material which Luke and Matthew held in common.

The late Dr. Robert Lindsey made further observations. Lindsey points out that the phrase "and immediately" occurs in Mark over 40 times. Luke contains this phrase only once and then in a portion with no parallel in Mark. Lindsey pointed out that it is unimaginable that Luke systematically purged the phrase "and immediately" from every portion of Mark which he used, especially since he uses the phrase himself elsewhere. This means that Luke

could not have copied from Mark and that Mark therefore copied from Luke. If we eliminate all of the Lukan passages from Mark then almost everything else can be found in Mattitiyahu. In fact only 31 verses of Mark cannot be found in either Luke or Mattitiyahu. It is clear as a result that Mark was compiled using Luke and Mattitiyahu. The following three facts also support this conclusion:

1. When Mark and Matthew differ in chronology Luke agrees with Mark.
2. When Mark and Luke differ in Chronology, Matthew agrees with Mark.
3. Matthew and Luke never agree in chronology against Mark.

Mark therefore is secondary, compiled from Matthew and Luke with only 31 lines of original material. It plays no part in synoptic origins.

Matthew: An Abridgement of the Gospel according to the Hebrews

The so-called “Church Fathers” do not hesitate in hinting to us that Matthew’s source document was the Gospel according to the Hebrews. Jerome writes of GH:

In the Gospel which the Nazarenes and Ebionites use which I have lately translated into Greek from the Hebrew and which is called by many people *the original of Matthew*... (Jerome; On Matt. 12:13)

Jerome is not the only “Church Father” to identify GH with Matthew. Irenaeus says that the Ebionites used *only* the Gospel of Matthew (Heresies 1:26:2), Eusebius says they “used *only* the Gospel called according to the Hebrews” (Eccl. Hist. 3:27:4) while Epiphanius says that the Ebionite “Gospel” “...is called "Gospel according to Matthew, or Gospel according to the Hebrews” (Panarion 30:16:4-5). Moreover Jerome seems to refer to the original Hebrew of Matthew and GH interchangeably.

This led Hugh Schonfield to conclude:

My own opinion is that the canonical Gospel [of Matthew] is an abridged edition of a larger work, of which fragments

still survive,... I believe that this Protevangel was written in Hebrew, not in Aramaic,... Whatever may have been its original title, we have early allusions to it under the name of “the Gospel” “the Gospel of the Lord,” “the Gospel of the Twelve, or of the Apostles,” “the Gospel of the Hebrews” and “the Hebrew Matthew.”

- Hugh J. Schonfield

(*An Old Hebrew Text of St. Matthew's Gospel*; 1927 p. viii)

However ten years later Schonfield writes:

The only difficulty in fact that stands in the way of accepting the Greek [of Matthew] as really translated from the Hebrew [of Matthew], instead of vice versa, is undoubtedly the irrefutable evidence that Greek Matthew has largely used Mark.

- Hugh J. Schonfield

(*According to the Hebrews*; 1937; p.248)

Schonfield finally comes to the conclusion of...

...the strong probability that Hebrews was one of the sources of canonical Matthew.

(ibid p. 254)

The pseudo-fact that Matthew used Mark as one of his sources (a theory Lindsey has since disproved) is the only thing which held Schonfield back from concluding that Greek Matthew is a translation of Hebrew Matthew and that Hebrew Matthew was an abridgement of the Gospel according to the Hebrews. With the barrier of presumed Markan priority being removed we may now adopt the logical conclusion that Schonfield hesitated from.

The Gospel according to the Hebrews as Luke's Source

Now having explained the origin of Mark as secondary we need not look to Mark as a primary Gospel source for Luke either. Instead we need concern ourselves only with Proto-Luke (and perhaps “Q”). Proto-Luke or the Proto-Narrative would be the common source behind Matthew and Luke, explaining their common material.

Now we may easily conclude that the Gospel according to the Hebrews is the Proto-Luke or Proto-Narrative which served as the common source for both Luke and Matthew.

To begin with Luke admits to having had source documents when writing his gospel (Luke 1:1-4).

Secondly we have already established that the Gospel according to the Hebrews served as the source for canonical Matthew. If Matthew and Luke had a common source (which is clearly the case) then that source was almost certainly the Gospel according to the Hebrews.

Finally several of the surviving readings from the Gospel according to the Hebrews parallel Luke only and not Matthew. For example only Luke gives Yeshua's age as being 30 (Lk. 3:23); only Luke includes the account of Yeshua being comforted by an angel (Lk. 22:43); only Luke includes the discussion about eating the Passover as described in Luke 22:45 and only Luke includes Yeshua's words at the crucifixion "father forgive them..." (Lk. 23:34). There are also Lukan elements even in the material that also parallels Matthew. As shown earlier the immersion account as cited by Epiphanius also included the words "in the form of [a dove]" (as in Luke's account) and the phrase "I have this day begotten you" (as in Luke's account in the Greek Western type text of Codex D). In fact we should expect that the Proto-Narrative would have readings which parallel Matthew only, readings which parallel only Luke and readings which are common to Matthew and Luke (and sometimes Mark) but should not expect readings which parallel only Mark. This is exactly the case with the Gospel according to the Hebrews.

The Gospel according to the Hebrews and John

The Gospel of Yochanan (John) also seems to have made some use of the Gospel according to the Hebrews but on a much smaller scale. The GH account that Yeshua "kissed the feet of each one of them" recalls the foot washing of Jn. 13:5. The account that one of the talmidim were known to the High Priest also found in GH is found in John only (Jn. 18:15) and the crucifixion as described in John 19 was said to parallel somewhat that of GH. Thus it appears that even the non-synoptic Gospel of John made some use of the Gospel according to the Hebrews.

The Gospel according to the Hebrews and Barnabas

While doing some recent research I discovered that the Gospel of Barnabas (a sort of Islamic apocryphal Gospel from the Middle Ages) seems to have imbedded in it some elements from the Gospel according to the Hebrews.

This relationship is not a complete surprise, some scholars have maintained that there was a relationship between the ancient Ebionites and the roots of early Islam¹⁰ (and Barnabas has its closest affinity with the Ebionite version of GH). Moreover the editor of Barnabas must have used some earlier Gospel(s) as his source material, since GH was certainly in existence, we should not be surprised that it was used as a source text.

My first clue came from Barnabas' account of the immersion of Yeshua (or at least its reworking of that account). Barnabas reworks the immersion story into a story about how Yeshua (i.e. "Jesus") received the "Gospel". In Islamic belief the "Gospel" was a book that "Jesus" received from Gabriel in much the same way that Mohammed is supposed to have received the Quran. In keeping with this idea Barnabas reworks the immersion account into an account of Yeshua receiving his book in much the same way that Muhammed supposedly received the Quran:

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 bath come forth from that book.'

Jesus, having received this vision, and knowing that he was a

¹⁰ *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*; Robert Eisenman; 1997

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 west 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)

Now immediately we may take note of the fact that in Barnabas, as in GH, it is mentioned that Yeshua's mother is present at the event, we may also note that both Barnabas and GH indicate that Yeshua was thirty years old.

The phrase "was surrounded by an exceeding bright light" in Barnabas recalls the phrase "a great light shone around the place" in GH.

The phrase "a book, which descended into the heart of Jesus" in Barnabas recalls: "the Holy Spirit in the form of a dove descending and entering into him" in the Ebionite version of GH.

The phrase "everything was laid bare and open to him" (Barnabas) recalls "the heavens were opened" in GH (and Matthew).

The phrase "Son. ere thou west born" (Barnabas) recalls "...Son... I have begotten" (GH Ebionite) and "My son... my firstborn son" (GH Nazarene).

"That day" (Barnabas) recalls "this day" (GH Ebionite)

These parallels cannot be mere coincidence. The account in Barnabas is clearly a corruption based (at least in part) in the account of Yeshua's immersion in GH.

Within Barnabas we also find a solution to a long time GH mystery. The Ebionite version of GH had the following quote:

"I am come to do away with the sacrifices,
and if you cease not sacrificing
the wrath of God will not cease from you."

(This quote only appeared in the Ebionite version and was not in the original

Nazarene version, so I have not included it in my reconstruction.)

Scholars have long been curious about where this quote belonged in the text since there was no obvious parallel or context in the canonical Gospels. However similar material occurs in Barnabas which could easily be the home of this quote:

'For ye say unto them: "Bring of your sheep and bulls and lambs to the temple of your God, and eat not all, but give a share to your God of that which he hath given you"; and do not tell them of the origin of sacrifice, that it is for a witness of the life granted to the son of our father Abraham, so that the faith and obedience of our father Abraham, with the promises made to him by God and the blessing given to him, should never be forgotten. But by Ezekiel the prophet saith God: "Remove from me these your sacrifices, your victims are abominable to me." For the time draweth near when that shall be done of which our God spoke by Hosea the prophet, saying: "I will call chosen the people not chosen." And as he saith in Ezekiel the prophet: "God shall make a new covenant with his people, not according to the covenant which he gave to your fathers, which they observed not and he shall take from them a heart of stone, and give them a new heart": and all this shall be because ye walk not now in his law. And ye have the key and open not: rather do ye block the road for those who would walk in it.'

The priest was departing to report all to the high priest, who stood nigh unto the sanctuary, but Jesus said: 'Stay, for I will answer thy question.'

(Barnabas 67)

Barnabas also offers a solution to another great GH mystery. Scholars have long noted that the quotes from GH seem to switch from a third person account, to a first person account from the Emissaries, to a first person account from Yeshua himself, but how this took place was a mystery. For example Epiphanius quotes the Ebionite version of GH as reading:

There appeared a certain man named Jesus of about thirty years of age, who chose us. And when he came to Capernaum, he entered into the house of Simon whose surname is Peter, and opened his mouth and said: "As I passed the Lake of Tiberias, I chose John and James the sons of Zebedee, and Simon and Andrew

and Thaddeus and Simon the Zealot and Judas the Iscariot, and you, Matthew, I called as you sat at the receipt of custom, and you followed me. You, therefore, I will to be twelve apostles for a testimony unto Israel."
(Epiphanius, Panarion 30.13.2-3)

Here we see this shift taking place, but in other passages it is not so simple to understand how this shift took place. For example Origen quotes GH as follows:

“Even now did my mother the Holy Spirit take me by one of mine hairs, and carried me away unto the great mountain Thabor”
(Origen; on Jn. 2:12)

Now this appears to be an account of the Temptation, but all three canonical accounts of the Temptation are in the third person, how could GH have worked in a first person account?

Again Barnabas gives us the solution. In Barnabas the flowing third person narrative is at times interrupted by a first person account by an emissary (Barnabas) recalling and recounting a first person account of the events given them by Yeshua.

In Barnabas, for example, we read:

“...as he said unto me: 'Believe, Barnabas, that I know every prophet with every prophecy, insomuch that whatever I say the whole bath come forth from that book.’”
(Barnabas 10)

Barnabas and GH must both have had such interspersed interruptions suddenly shifting from the third person into a first person account of an emissary (or emissaries) recalling a first person account they received from Yeshua.

The Gospel according to the Hebrews and the Toldot Yeshu

In his monumental work on the subject, *According to the Hebrews*, Hugh

Schonfield demonstrated that the Hostile Rabbinic parody Gospel known as the *Toldot Yeshu* was a parody based on the Gospel according to the *Hebrews*.

...the neglected—indeed despised—*Toldoth Jeshu* will be found on serious examination to supply a most important witness to the structure of the lost *Gospel according to the Hebrews*... the original *Toldoth Jeshu* was a counterblast to the *Gospel according to the Hebrews*. This is all the more likely when it is remembered that it was the Jewish custom to name their books from the opening words. Thus Exodus is in Hebrew *Shemoth* from the opening words of the book ‘*we-eleh shemoth*’. The title *Toldoth Jeshu* (Generations of Jesus) must have been taken from a book beginning with those words. The only known Gospel which does so is of course *Matthew*, which opens with: ‘The book of the Generations of Jesus.’¹¹ Now it was commonly held that the Gospel according to the Hebrews was the lost Hebrew Gospel of Matthew...
(*According th the Hebrews*; Hugh J. Schonfield; 1937; p.24)

...We would urge that our hypothesis that the Toldoth is based on Hebrews is proved not only by the similarities which we have illustrated, but by the overwhelming cumulative evidence¹²,...
(*According th the Hebrews*; Hugh J. Schonfield; 1937; p.268)

The Five Fold Gospel

While the Gospel according to the Hebrews is at the root of the four canonical Gospels, this in no way reduces the value of the four Gospels. While the Gospel according to the Hebrews was the original Gospel used by the Nazarenes (and in a variant form by Ebionites) other gospels were fashioned to meet various needs. I believe the four canonical Gospels were composed to present the Gospel story to four specific non-Nazarene groups.

I believe that Matthew was an abridgement of the GH designed to present

¹¹ It should be noted that Hebrew Matthew (both DuTillet and Shem Tob) begins *Eleh Toldot Yeshu[a]...* “These are the generations of Yeshua”.

¹² The reader may wish to consult Schonfield’s 1937 book *According to the Hebrews*, which lays this argument out in detail.

Yeshua as the Messiah to the Pharisee audience. This is evidenced by: 1) The many parallels with the wisdom sayings in the Mishna, Talmud, Midrashim etc. 2) The frequent citations of the Tanak (128 quotations) aimed at establishing the Messiahship of Yeshua. 3) The defense of Nazarene Halachic authority (16:18-19; 18:18; 21:20-21, 23-27 & 23:1-34) 4) More discussion of halachic issues than any other Gospel (5:21-7:12; 9:14-17; 12:1-14; 15:1-6; 17:24-27; 19:3-9; 22:15-22; 23:1-34).

I believe that Luke used GH as a source document in writing a Gospel account aimed at Sadducees. The book of Luke was written originally to Theophilus, who served as High Priest from 37 to 42 C.E.. Theophilus was both a priest and a Sadducee. It would appear that the Gospel was intended to be used by others as well and was likely targeted at Sadducee readers. Theophilus was the son of Annas and the brother-in-law of Caiaphas, as a result he grew up in the Temple. This explains many features of Luke. Luke begins the story with an account of Zechariah the righteous priest who had a vision of an angel at the Temple (1:5-25) he quickly moves on to an account of Miriam's purification and Yeshua's redemption rituals at the Temple (2:21-39) and then to the event of Yeshua teaching at the Temple at the age of twelve (2:46). Luke makes no mention of Caiaphas' role in Yeshua's crucifixion and emphasizes Yeshua's literal resurrection (24:39) (Sadducees did not believe in the resurrection of the dead).

I believe that Mark used elements of Matthew and Luke to compile a shortened simplified Gospel account for the Gentiles. He probably wrote the book for use by Aramaic speaking Syrians and Assyrians he encountered while in Babylon with Kefa (1Kefa 5:13). Since Mark was addressing Gentiles he did not include Yeshua's genealogy, the Sermon on the Mount, makes fewer quotations from the Tanak and makes less mention of Jewish customs than the other Gospels.

I believe that John made some use of GH in composing a Gospel account aimed at the Essenes. This is evidenced by the fact that only Yochanan reveals the fact that Yochanan the immerser had an (Essene) community of talmidim living with him in the wilderness (Yochanan 1). This is further evidenced by the mystical nature of Yochanan's account. (The Essenes were mystics and in fact many scholars see the roots of what we now call "Kabbalah" as stemming from the Essenes.).

The result was four Gospels which covered all four levels of understanding of the original Gospel according to the Hebrews. The Hebrew/Aramaic word PARDES is spelled in Hebrew and Aramaic without vowels as PRDS. PaRDeS refers to a park or garden, esp. the Garden of Eden. The word PRDS is also an acronym (called in Judaism "notarikon") for:

[P]ashat (Heb. "simple") The plain, simple, literal level of understanding.

[R]emez (Heb. "hint") The implied level of understanding.

[D]rash (Heb. "search") The allegorical, typological or homiletically level of understanding.

[S]od (Heb. "hidden") The hidden, secret or mystical level of understanding.

These are the four levels of understanding. The Four Gospels each express one of these four levels of understanding of The Gospel according to the Hebrews. Each also expresses a different aspect of the Messiah and corresponds to each of the four faces of the living beings in Ezekiel 1. The Pashat Gospel is Mark. Mark presents the Messiah as the servant (the servant who purifies the Goyim in Is. 52:13, 15) the "my servant the Branch" of Zech.3:8 who is symbolized by the face of the Ox in Ezekiel 1 (the Ox being a servant, a beast of burden). Mark does not begin with an account of the birth of Messiah as do Matthew and Luke because, unlike the birth of a King, the birth of a servant is unimportant, all that is important is his work as a servant which begins with his immersion by Yochanan. Thus Mark's simplified account omits any account of Yeshua's birth or preexistence and centers on his work as a servant who purifies the Goyim.

The Remez Gospel is Luke. Luke wrote a more detailed account for the High Priest Theophilus (a Sadducee). The Sadducees were rationalists and sticklers for details. Luke presents Yeshua as the "Son of Man" and as "the man whose name is the Branch" (Zech 6:12) who is presented as a High Priest and is symbolized by the face of the man in Ezekiel 1. Luke wants to remind by remez (by implication) the High Priest Theophilus about the redemption of the filthy High Priest Joshua (Zech. 6) and its prophetic foreshadowing of a "man" who is a Messianic "Priest" and who can purify even a High Priest.

The Drash Gospel is Matthew. Matthew presents his account of Yeshua's life as a Midrash to the Pharisees, as a continuing story tied to various passages from the Tanak (for example Mt. 2:13-15 presents an allegorical understanding of Hosea 11:1).. As a drash level account Matthew also

includes a number of parables in his account. Matthew presents Messiah as the King Messiah, the Branch of David (Jer. 23:5-6 & Is. 11:1f) symbolized by the face of the lion in Ezekiel 1.

The Sod Gospel is Yochanan . Yochanan addresses the Mystical Essene sect and concerns himself with mystical topics like light, life, truth, the way and the Word. Yochanan includes many Sod interpretations in his account. For example Yochanan 1:1 presents a Sod understanding of Gen. 1:1. Yochanan 3:14; 8:28 & 12:32 present a Sod understanding of Num. 21:9 etc.).

Conclusion

The Gospel according to the Hebrews which was the “especial delight of those of the Hebrews who have accepted Messiah” was a primary source document either directly or indirectly for all four of our canonical Gospels. The Gospel of Matthew was an abridgement of that Gospel made originally to bring the message of Yeshua to the Pharisees. The Gospel of Luke was drawn largely from GH and was composed to present the message of Yeshua to the Sadducees. The Gospel of Mark was compiled from Matthew and Luke in order to present a shorter, simpler account to the Gentiles. And the Gospel of John made some use of GH in composing a Gospel account aimed at the Essene community. The resulting four Gospels covered all of the levels of understanding (PaRDeS) of the Gospel according to the Hebrews. Mark gives us the pashat, Luke the remez, Matthew the drash and John the Sod. Thus the four canonical Gospels provide us with a complete understanding of the Gospel according to the Hebrews which lies at the root of all of them.

James Trimm

Reconstructing a Lost Gospel

In his 1937 book *According to the Hebrews*, Schonfield concludes:

It is a great temptation to conclude an investigation of this kind with an attempted reconstruction of Hebrews. We believe that ere long it will be possible for such an attempt to be made on the lines of the connections and associations which have been set out in the foregoing pages. It is even now possible to restore conjecturally considerable passages from the indications which we have discovered of their contents.

(According to the Hebrews; 1937; Hugh J. Schonfield; p. 268)

It has been nearly seventy years since Schonfield wrote these words, and the time has now come that the long lost *Gospel according to the Hebrews* can be reconstructed and published to the world.

The following points serve as the basis for this reconstruction:

1. GH is a longer “original” version of our Gospel of Matthew.
2. GH served as a source text for our Gospel of Luke.
3. GH served as a source text for some portions of John.
4. GH served as a source text for the apostate Gospel of Barnabas.
5. The Toldot Yeshu is a hostile Rabbinic parody on GH.
6. The Judaikon fragments probably express readings found in GH.

Using these foundational points I have begun with the text of the Book of Matthew. Starting with this text I have worked the fifty or so fragments of GH preserved in various sources into the text. In cases where these fragments correspond only with Luke or John, I have taken the corresponding sections of Luke or John and worked them into the text of Matthew and then worked the fragment of GH into its proper place. For example I took the foot washing event from John and placed it in Matthew (on the premise that John had derived the material from GH in the first place) and then restored the fragment from GH about Yeshua kissing the feet

of his talmidim. Although some cases required a judgment call as to exactly where a certain fragment belonged, I believe that after 20 years of studying the matter, that I have restored these fragments to their proper place with the greatest amount of accuracy possible. I am convinced that if a manuscript copy of GH is ever found, it will agree very closely with the Gospel as it is presented here. It is possible that there is material still missing from the text, in fact much of what is now in Luke, but is not in Matthew may have originated in GH, but there is no way to know this for sure. In the end I believe that the text presented here-in is effectively the text of the ***Gospel according to the Hebrews*** that was used by our Nazarene fore fathers and at the very least it is close as we can currently get to the original.

James Trimm

בשורה העברים

B'sorah HaEv'rim

The Goodnews according to the Hebrews

- 1 These are the generations of Yeshua¹³, the son of David, the son of Avraham.
2. Avraham begat Yitzchak, Yitzchak begat Ya'akov, Ya'akov begat Y'hudah and his brothers.
- 3 Y'hudah begat Peretz and Zerach by Tamar, Peretz begat Chetzron, Chetzron begat Ram,
- 4 And Ram begat Amminadav, Amminadav begat Nachshon, Nachshon begat Salmon,
- 5 Salmon begat Bo'az by Rachav, Bo'az begat Oved by Rut, And Oved begat Yishai,
- 6 Yishai begat David the king. David begat Shlomo by the wife of Uriyah,
- 7 And Shlomo begat Rechav'am, Rechav'am begat Aviyah, And Aviyah begat Asa,
- 8 And Asa begat Y'hoshafat, Y'hoshafat begat Y'horam, Y'horam begat Uziyahu,
- 9 Uziyahu begat Yotam, Yotam begat Achaz, Achaz begat Chizkiyahu,
- 10 Chizkiyahu begat M'nasheh, M'nasheh begat Ammon, Ammon begat Yoshiyahu,
- 11 Yoshiyahu begat Y'khanyah and his brothers in the Babylonian exile.
- 12 Y'khanyah begat Sh'altiel, Sh'altiel begat Z'rubavel,
- 13 Z'rubavel begat Av'ichud, Av'ichud begat Av'ner, Av'ner begat Elyakim,

¹³ “These are the generations of Yeshua” Hebrew: *Eleh Toldot Yeshua*”. Schonfield has shown that the hostile Rabbinic Gospel known as the “*Toldot Yeshu*” was a parody on GH (see *According to the Hebrews*; Hugh J. Schonfield; 1937; p. 23-24). Ancient Semitic books were often named after the first major opening word(s) of the book. For example the Hebrew names of the books of the Torah are each taken from the opening words of that book and the Arabic names for each of the surahs of the Quran are taken from the opening words of that surah. Thus the document of which the *Toldot Yeshu* was a parody (which was almost certainly GH) must have opened with these words, just as Matthew opens. Thus also GH must have contained the genealogy found in Matthew 1:1-17. One may infer from statements by Epiphanius that the Nazarene version included an opening genealogy. Also one Greek manuscript of Matthew (Codex 1424) has a marginal note to Matt. 1:6 giving an alternate reading from the Judaikon, but unfortunately the note was later erased.

Elyakim begat Azur,

14 Azur begat Tzadok, Tzadok begat Ammon, Ammon begat El'ichud,

15 El'ichud begat El'azar, El'azar begat Mattan, Mattan begat Ya'akov,

16. Ya'akov begat Yosef, Yosef who was betrothed to Miriam the virgin, who begat Yeshua, who is called Messiah.

17 And all the generations from Avraham to David are fourteen generations, and from David to the Babylonian exile are fourteen generations, and from the Babylonian exile to the Messiah are fourteen generations.

18 And the birth of Yeshua the Messiah was this way: after his mother Miriam was betrothed to Yosef, before he came unto her, the Ruach HaKodesh found her pregnant.

19 And Yosef her husband was a righteous man, and not willing to deliver her up to death, and not to disclose her; only it was in his heart to send her away in secret.

20 And while he thought on this, the angel appeared to him in a dream, saying, "Yosef son of David, fear not to take Miriam your wife, for that which will be born of her is from the Ruach HaKodesh; for from the Ruach HaKodesh she has conceived.

21 And behold, she will bear a son, and you will call his name Yeshua; for he will save his people from all their sins.

22 And all this was to fulfill what was spoken from YHWH by prophet Yesha'yahu, saying,

23 "Behold, the virgin will conceive, and bear a son, and will call his name Immanu'el "¹⁴

24 And Yosef awoke from his sleep, and did as the angel of YHWH had commanded him, and took her as his wife.

25 and he had no intercourse with her until she had born her son, and he called his name Yeshua.

CHAPTER 2

1 And after Yeshua was born in Beit Lechem, a city of Y'hudah, in the days of Herod the king, behold, there came believers from the east to Yerushalayim,

2 saying, "Where is he that is born king of the Jews? For we have seen his star in the east, and have come to pay homage to him."

3 And when Herod heard, he was filled with anger, he, and all Yerushalayim with him.

¹⁴ Is. 7:14

4 And he gathered all the Chief Cohenim and scribes of the people, and inquired from them in what place the Messiah should be born.

5 And they said to him, "In Beit Lechem, Y'hudah; for thus it was spoken by the mouth of the prophet.

6 **"But you Beit Lechem, Ef'ratah, are not to be lightly esteemed among the thousands of Y'hudah¹⁵, for from you shall he come forth to me which is to be ruler among my people Yisrael."¹⁶**

7 Then Herod called the believers in secret, and questioned them diligently as to the time of the star, which had appeared to them.

8 And he sent them to Beit Lechem, and said, "Go and inquire diligently concerning the boy; and when you have found him, tell me, in order that I may come and pay homage to him also."

9 And when they had heard the king, they went; and behold, the star, which they saw in the east, went before their eyes, until it came and stood still above, over against where the boy was.

10 And when they saw the star, they rejoiced with exceeding great joy.

11 When Yosef looked out with his eyes, he saw a crowd of pilgrims who were coming in company to the cave, and he said: I will arise and go out to meet them.

12 And when Yosef went out, he said to Shim'on, "It seems to me as if those coming were soothsayers, for lo, every moment they look up to heaven and confer with one another.

13 But they seem to be strangers, for their appearance differs from ours; for their dress is very rich and their complexion quite dark; they have caps on their heads and their garments seem to be silky, and they have breeches on their legs.

14 And they have halted and are looking at me, and lo, they have halted and are looking at me, and lo, they have again set themselves in motion and are coming here¹⁷.

15 And they came into the house, and they found the boy, and his mother, Miriam, with him, and they fell on the ground and paid homage to him: and opened their stores, and they presented to him gifts; gold, and frankincense, and myrrh.

¹⁵ "Bethlehem of Judaea. This is a mistake of the scribes: for I think it was originally expressed by the Evangelist as we read in the Hebrew: 'of 'of Judah' not 'of Judaea'". – Jerome on Mat. 2:6

¹⁶ Mic. 5:1(5:2)

¹⁷ 2:11-14 "For the Gospel which is entitled According to the Hebrews reports: ... From these words it is clear that not merely three men, but a crowd of pilgrims came to the Lord, even if according to the foremost leaders of this crowd were named with the definite names Melchus, Casper and Phadizarda." (Sedulius Scotus, Comm. On Mt.; MSS: Berlin, Phill. 1660, saec. IX fol. 17v; Vienna 740, saec IX, fol. 15r.v.: cited by Bischoff in Sacris Erudiri VI, 1954, 203f.)

16 And it came to pass, they were fast asleep, and behold, the angel appeared to them, saying, "Beware of returning to Yerushalayim to Herod," and they went and returned to their own land by another way.

17 And after they had departed, and behold, the angel of YHWH appeared to Yosef in a dream, saying, "Arise, take the boy and his mother, and flee you away into Egypt and be there; and there you will stay until I return to you; for Herod is seeking to put the boy to death."

18 And he arose, and took up the boy and his mother by night, and departed into Egypt:

19 and was there until the death of Herod: to fulfill what was spoken from YHWH by the prophet, who said,

"From out of Egypt I have called my son."¹⁸

20 Then Herod, seeing that he was deceived by the magi, was exceedingly furious, and sent forth, and put to death all the boys that were in Beit Lechem,

and in all the border thereof, from two years old and under, as he had heard the set time from the magi.

21 Then was established that which was spoken by Yirmeyahu the prophet, who said,

22 **"A voice was heard in Ramah,
lamentation, and bitter weeping,
Rachel weeping for her children,
she refuses to be comforted for her children,
because they are no more."¹⁹**

23 And after Herod the King was dead, behold, the angel of YHWH appeared in a dream to Yosef in Egypt,

24 saying, "Arise, and take up the boy and his mother and go into the Eretz-Yisrael: for they are dead which sought the child's nefesh."

25 And he arose, and took the child and his mother, and came to Eretz-Yisrael.

26 And when he heard that Archelaus reigned in Y'hudah in the place of Herod his father, he was afraid to go to there: and being warned in sleep, he went to the land of Galil:

¹⁸ Hos. 11:1; "To these [citations where Matt. Follows the Hebrew rather than the LXX] belong two: 'Out of Egypt I called my son.' And 'For he shall be called a Nazarene.'" – Jerome; of Illustrious Men 3

¹⁹ Jer 31:14 (15)

27 and came and dwelt in the city of Natzeret: to fulfill what was spoken by the mouth of the prophet, for he will be called Natzeret²⁰.

28 And his people, during every year, went to Yerushalayim for the celebration of the feast of Unleavened Bread, of Pesach.

29 And when he was twelve years old, they went up, as they were accustomed for the feast.

30 And after the feast days were completed, they returned. But the child Yeshua remained in Yerushalayim, though his kinsfolk did not know.

31 For they thought he was with people in their company. And after they had gone a one-day journey, they searched for him among their company and among their kinsfolk and among those who knew them.

32 And they did not find him. So they returned again to Yerushalayim and searched for him.

33 And after three days, they found him in the Temple, sitting in the midst of the teachers. And he was listening to them and questioning them.

34 Now on a certain day the rabbis were debating matters of civil damages. Then began he to utter halachot before them.

35 Then said one of them to him, "Have you not heard that everyone that speaks a halacha in the presence of his master is worthy of death?"

36 He said to that wise man, "Who is the master and who is the talmid? And which of the two is wiser, Moshe or Yitro? Was it not Moshe, the father of the prophets and chief of the wise men?"

37 Moreover the Torah witnesses concerning him: **And there arose not since in Yisra'el a prophet like unto Moshe.**²¹ Withal Yitro was an alien, yet

he dictated to Moshe right conduct, according to the saying: **And set over them rulers of thousands and rulers of hundreds.**²²

38 But if you therefore say that Yitro was greater than Moshe then would there be an end to his greatness?"²³

39 And all those who heard him were amazed at his wisdom and his answers.

40 And when his kinsfolk saw him they were amazed, and his mother said to him, My son, why have you acted toward us in this manner? For behold, we have been searching for you with much worry.

²⁰ "To these [citations where Hebrew Matt. follows the Hebrew rather than the LXX] belong two: 'Out of Egypt I called my son.' And 'For he shall be called a Nazarene.'" – Jerome; of Illustrious Men 3

²¹ Deut. 34:10

²² Ex. 18:21

²³ 2:34-38 This material is extracted from *Toldot Yeshu* 1:26-30 but since it is in no way antagonistic toward Yeshua, it must have been part of the original source of that document: The Goodnews according to the Hebrews.

41 (And) he said to them, Why were you searching for me? Do you not know that it is necessary for me to be in the House of my Father?
42 And they did not understand the saying that he had told them.
43 And he went down with them and came to Natzaret and was subject to them. And his mother kept all these words in her heart.
44 And Yeshua grew in his stature and in his wisdom and in favor with Elohim and men.

CHAPTER 3

1 It came to pass in the days of Herod the king of Y'hudah, when Kayafa was Cohen HaGadol²⁴, that there came one, Yochanan by name, and immersed with the immersion of repentance in the river Yordan.
2 It was said of him that he was of the lineage of Aharon the cohen, a son of Z'kharyah and Elisheva²⁵: and all went out to him.²⁶
3 and he cried in the wilderness of Y'hudah
4 saying, "Make you teshuva in your lives, for the Kingdom of Heaven is offered to come."
5 And this is he, of whom Yesha'yahu spoke, saying,

**“A voice crying, ‘in the wilderness
Prepare you the way of YHWH,
make straight in the desert, a path for our Elohim.’”²⁷**

6 It came to pass that Yochanan was immersing; and there went out to him P'rushim and were immersed, and all of Yerushalyim.
7 And the garment of Yochanan was of camel's hair, and a leather belt about his waist; and his food was the locust²⁸ and wild honey.²⁹
8 and they were immersed of him in the Yarden, and confessing their sins.
9 And when he saw many from the P'rushim and from the Tz'dukim, which

²⁴ Luke 3:2

²⁵ Luke 1:5 & 3:2

²⁶ 3:1-2 “And the beginning of their [the Ebionites] Gospel runs...” – Epiphanius; Panarion 30:13:6

²⁷ Is. 40:3

²⁸ The Ebionite version had been revised to read “his food was wild honey, the taste of which was that of manna, as a cake dipped in oil.” But the Nazarene version certainly agreed with Matthew 3:4 as I have it here.

²⁹ 3:6-7 “In the Gospel that is in general use among them [Ebionites] which is called ‘according to Matthew’, which however is not whole and complete but forged and mutilated- they call it the Hebrew Gospel- it is reported: ...Thus they were resolved to pervert the truth into a lie and put a cake in place of locusts.” – Epiphanius; Panarion 30:13:2-5

came to his immersion, he said to them, "Generation of vipers, who has informed you to flee from the wrath to come?"

10 Bring forth therefore the fruit in keeping with repentance:

11 and say not among yourselves, 'Because Avraham is our father...' for I say to you, that Elohim has the power to raise up sons of Avraham from these stones."

12 And already the axe is laid at the root of the trees, and every tree which yields not good fruit will be cut down and cast into the fire.

13 Behold I am only immersing you in water to repentance, and he that comes after me is mightier than I, whose sandals I am not fit to carry, and he will immerse you with the fire of the Ruach HaKodesh,

14 whose winnowing fork is in his hand, that he may clean his threshing floor, and gather his wheat into the granary, and he will burn up the chaff in unquenchable fire."

15 It came to pass there was a certain man named Yeshua of about thirty years of age³⁰ who chose us.³¹

16 [And] behold, the mother of our Adon and His brothers said to him, Yochanan the immerser immerses for the remission of sins; let us go and be immersed by him.

17 But He said to them, what sin have I committed that I should go and be immersed by him? Unless perchance, the very words which I have said are [a sin of] ignorance^{32 33}.

18 When the people were immersed Yeshua also came and was immersed by Yochanan.

19 And when the Adon ascended from the water, the heavens were opened and he saw the whole fount of the Ruach HaKodesh in the form of a dove³⁴

³⁰ Luke 3:23

³¹ 3:15 The quote given by Epiphanius in Panarion 30:13:2-3 appears to come from three different parts of the document. The opening phrase of this quote "It came to pass there was a certain man named Yeshua of about thirty years of age, who chose us" seems to go best here, but the rest of the quote corresponds to a time much later on Yeshua's third visit to Kefa's home. Here the emissaries are revealed as the narrators of the document which may be part of the reason it was also known as the Goodnews according to the Emissaries (According to Jerome, Against Pelagius III, 2) see note to 18:1-4.

³² Heb. 9:7; Lev. 4:2, 22, 27; 5:15-18; 22:14

³³ 3:16-17 "In the Gospel according to the Hebrews, which is written in the Chaldee and Syrian language, but in Hebrew characters, and is used by the Nazarenes to this day (I mean the Gospel according to the Emissaries, or, as generally maintained, the Gospel according to Matthew, a copy of which is in the library at Caesarea), we find. ..." – Jerome; Against Pelagius III, 2)

³⁴ "in the form of a dove" compare Luke 3:22- agrees with DuTillet Heb. Matthew and the Old Syriac Aramaic Matthew (OS(s)) against Greek Matthew.

that descended and rested³⁵ upon him,³⁶

20 And said to him, “My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my rest; and you are my firstborn son, who reigns forever.

21 You are my beloved Son, in you I am well pleased.” And Again, “**I have this day begotten you**³⁷.”

22 And immediately a great light shone round about the place³⁸. When Yochanan saw this, he said to him “Who are you Adon?”

23 And again a voice from Heaven rang out to him, “This is my beloved Son in whom I am well pleased.”

24 And Yochanan fell down before him and said, “I beseech you Adon, immerse me.”

25 But he prevented him and said, “Permit it; for thus it is fitting that everything should be fulfilled.³⁹

CHAPTER 4

1. Then Yeshua was led up by the Ruach HaKodesh into the wilderness in order that he might be tempted by HaSatan. As He said unto us "Even so did my mother the Ruach HaKodesh take me by one of my hairs, and carried me away unto the great mountain⁴⁰ Tabor"⁴¹,

2. And when he had fasted forty days and forty nights, afterwards he was hungry.

3. And the tempter came, he said to him, "If you are the Son of Elohim, say

³⁵ “rested upon him” (Nazarene version) the Ebionite version read “entered into him”.

³⁶ Is. 11:2; 42:1; 61:1; Testament of Levi 18:6-7 “rested” agrees with the Old Syriac Aramaic of Matthew and similar to the Hebrew Shem Tob Matthew (which has “dwelt”) against Greek Matthew.

³⁷ Ps. 2:7; this reading appears also in the Greek Western text of Codex D in Luke 3:22. This Psalm is never quoted in any of our four Gospels but is cited as a Messianic proof text in the *Toldot Yeshu*. See Acts 13:33; Heb. 1:5; 5:5

³⁸ Some Old Latin manuscripts of Matthew contain a similar phrase “And when Yeshua was being immersed, a great light shone from the water, so that all that gathered together feared.” (Codex Sangermanensis); “And when he was being immersed, a very great light shone round about from the water, so that all that had come there feared.” (Codex Vercellensis); Also in the “Church Fathers” “a fire was kindled in Jordan.” – Justin Martyr; *Dialog with Trypho* 88; “a light rising over the water” – Ephraim Syrus

³⁹ 3:18-25 see appendix

⁴⁰ “wilderness... mountain” In Judean Aramaic dialects the word ܨܘܪܐ can mean “wilderness” or can mean “hill” or “mountain” although this is not the word used in the Old Syriac or Peshitta in this passage of Matthew, Mark or Luke.

⁴¹ 4:1b “Even so...Tabor.” – “And if any accept the Gospel according to the Hebrews, where the savior himself says: ...he will be perplexed.” (Origen on John 2:12) (also quoted in Origen’s Jer. Homily xv 4; Jerome on Micah 7:6; Is. 40:9ff and Ezek. 16:13).

that these stones be made bread."

4. And Yeshua answered and said, "It is written,

'For not by bread alone will man live, but by everything that proceeds from the mouth of YHWH will man live.'"⁴²

5. Then HaSatan took him up to Yerushalayim⁴³, and set him on a turret of the Temple,

6. and said to him, "If you are the Son of Elohim, drop yourself down, for surely it is written,

'For he will give his angels charge concerning you, to keep you in all your ways, upon the palms of their hands they will bear you up, lest you dash your foot against a stone.'"⁴⁴

7 And Yeshua answered him and said, "It is also written,

'You shall not tempt YHWH your Elohim.'"⁴⁵

8 And again HaSatan took him up into an exceedingly high mountain, and showed him all from the kingdoms of the world, and their glory;

9 and said to him, "All these will I give you, if you will fall down and worship me."

10 Then said Yeshua to him, "Get yourself gone, adversary, for it is written,

'YHWH your Elohim you shall worship, and him alone you shall serve.'"⁴⁶

11 Then HaSatan left him, and behold, angels drew near and attended him.

12 And after Yeshua had heard that Yochanan was imprisoned, he went to Galil;

13 and leaving Natzeret, he left and dwelt in K'far Nachum (which is a city by the sea, on the border of Z'vulun and Naftali.)

14 to establish what was spoken by the mouth of Yesha'yahu the prophet, who said,

15 **"Land of Z'vulun, and land of Naftali, the way of the sea, beyond**

⁴² Deut. 8:3

⁴³ Some manuscripts of Greek Matthew have a marginal note to Mt. 4:5 which reads "The Judaikon [Jewish] has not 'into the holy city' but 'in Jerusalem'". (agrees with Luke 4:9).

⁴⁴ Ps. 91:11-12

⁴⁵ Deut. 6:16

⁴⁶ Deut. 6:13

Yarden, Galil of the Goyim;

16 the people that walked in darkness have seen a great light; the inhabitants of the land of the shadow of death, a light has shined upon them."⁴⁷

17 And then began Yeshua to cry, saying, "Turn you, turn you, in repentance: for the Kingdom of Heaven is offered."

18 And when Yeshua was walking by the sea shore of Galil, he saw two brothers, Shim'on who was called Kefa, and Andrew his brother, casting a net into the sea, for they were fishers.

19 And he said to them, "Follow me, and I will make you fishers of men."

20 And they immediately left the nets, and followed him.

21 And when he departed from there, he saw two other brothers, Ya'akov Ben Zavdai, and Yochanan his brother, in a boat with Zavdai their father, mending their nets; and he called them.

22 And they immediately left the boat and their father, and followed him.

23 And Yeshua went about all Galil, teaching in their synagogues, and announcing the good news of the Kingdom and healing all manner of sickness and pain among the people.

24 And the report of him went out to all the people, and they brought to him all that had any physical illness, or that had fallen into various ailments, and diseases, both epileptics and paralytics; and he healed them.

25 And there followed him great crowds from Galil, and from the ten towns, and from Yerushalyim, and from Y'hudah, and from beyond Yarden.

CHAPTER 5

1 And when Yeshua saw the crowds, he went up to a mountain: and after he had sat down, and his talmidim approached him:

2 and he opened his mouth and taught them, saying,

3 "Happy are the **poor of spirit**⁴⁸,
for theirs is the Kingdom of Heaven.

4 Happy are the **mourners**,
for they **will be comforted**⁴⁹.

5 Happy are the **meek**,
for they **will inherit the Land**⁵⁰.

⁴⁷ Isa. 8:23-9:1 (9:1-2)

⁴⁸ Is. 66:2; 57:15

⁴⁹ Is. 61:2; 66:10, 13

6 Happy are they, which hunger and thirst for righteousness,
for they will be **satisfied**⁵¹.

7 Happy are the merciful,
for they will obtain mercy.

8 Happy are the **pure in heart**⁵²,
for they will see Elohim.

9 Happy are the peacemakers,
for they will be called the sons of Elohim.

10 Happy are they which are persecuted for the sake of
righteousness, for theirs is the Kingdom of Heaven.

11 Happy are you, when men shall revile you, and persecute you, and shall
say all evil against you falsely, for my sake.

12 **Rejoice and be glad**⁵³, for great is your reward in heaven, for persecuted
they the prophets.

13 You are the salt of the earth, and if the salt has lost its savor, how will it
be salted? it is afterwards good for nothing, but to be cast outside, and
trampled by men.

14 You are the **light** of the world⁵⁴. A city that is set on a hill cannot be
hidden.

15 Neither do they obtain a lamp, to put it under a measure, but on a lamp
stand; to give light to all that are in the house.

16 So let your light shine before the sons of men, in order that they may see
your good works, to honor your Father, which is in heaven.

17 Think not that I have come to abolish the Torah or the Prophets, I have
not come to abolish, but to fulfill.

18 Truly, I say to you, until heaven and earth pass away, not one yud or one
hook will pass away from the Torah, until they all be fulfilled.

19 And whoever shall abolish one of these least commandments, and shall
teach the sons of men so, the same will be called least in the Kingdom of
Heaven. And whoever shall keep one of these least commandments, and
shall teach the sons of men so, the same will be called greatest in the
Kingdom of Heaven.

20 And I tell you, unless your righteousness exceeds the righteousness of the
P'rushim and scribes, you will not come into the Kingdom of Heaven.

⁵⁰ Ps. 37:11

⁵¹ Is. 66:11-12

⁵² Ps. 24:4; 51:10; 73:11

⁵³ Is. 66:10

⁵⁴ Is. 49:6

21 You have heard what was said to them of old time, '**You shall not murder**⁵⁵, and whoever commits murder, the same will be condemned to the judgment,'

22 but I tell you that whoever shall be enraged against his brother⁵⁶, he will be condemned to the judgment. And whoever says to his brother, 'you are nothing!,' he will be condemned to the council of the synagogue. And whoever says to him, 'You impious one', he will be condemned to the fire of Gey Hinnom.

23 And whoever grieves the spirit of his brother is guilty of one of the greatest sins⁵⁷.

24 And if you present your offering at the altar, and there remember that your brother has something against you,

25 leave your offering there before the altar, and go you first to atone to your brother, and then come and give your offering.

26 And never be joyful except when you look on your brother with love⁵⁸.

27 Come to terms with your adversary quickly, while you are with him on the way; lest HaSatan deliver you up to the judge, and the judge deliver you up to the officer, and you be cast into the jail.

28 Amen, I tell you, you will not go out from there until you have paid the last penny.

29 You have heard that it was said to them of old time, '**You shall not commit adultery**,⁵⁹

30 but I tell you, that whoever sees a woman and covets her has already committed adultery with her in his heart.

31 And if your right eye offends you, pluck it out, and cast it from you, for it is better for you that one of your members should perish, than that thy whole body should be cast into Gey Hinnom.

32 And if your right hand offend you, cut it off, and cast it from you, for it is better for you that one of your members should perish, than that your whole body should be cast into Gey Hinnom.

33 It was also said concerning him that would put away his wife, that **he should write her a bill of divorcement, and give it to her, and send her away from his house**,⁶⁰

⁵⁵ Ex. 20:13; Deut. 5:17

⁵⁶ Aramaic and Greek Matthew add the phrase "without cause" here, some manuscripts of Greek Matthew have a marginal note to this phrase that reads "The word [for] 'without cause' is not written in some copies, nor in the Judaikon." The phrase is also lacking from Hebrew Matthew.

⁵⁷ "And in the Gospel according to the Hebrews, which the Nazarenes are accustomed to read, one of the greatest sins is to grieve the spirit of one's brother." – Jerome; Comm. On Ezek. 18:7

⁵⁸ "As also we read in the Hebrew Gospel that the Lord spoke to his talmidim: ..." – Jerome; On Eph. 5:4

⁵⁹ Ex. 20:13 (20:14); Deut. 5:18

34 but I tell you, that whoever shall put away his wife, except for the cause of fornication, commits adultery with her, and whoever takes her that is cast off commits adultery.

35 Again, you have heard that it was said to them of old time, **'You shall not forswear yourself, but shall pay to YHWH your vow'**,⁶¹

36 but I tell you, you shall not swear by a confirming word; not by **heaven**, for **it is Elohim's throne**,

37 and not by **the earth**, for **it is the footstool**⁶² of his feet; and not by Yerushalayim, for it is the city of the great **king**⁶³.

38 and you shall not swear by your head, in that you have no power to whiten one hair or turn it black again.

39 But let your words be, 'Yes, yes'; 'No, no'; for whatever is more than these words is of evil.

40 You have heard what was said, **'An eye for an eye, a tooth for a tooth'**⁶⁴

41 but I tell you, that you not withstand evil; but if one would smite you on the right cheek, turn unto him the other.

42 And whoever wishes to contend you in judgment, and wishes to take from

you your coat, leave him the cloak also.

43 And he that impresses you for one mile, go with him even two.

44 And whoever asks of you gives to him, and from him that would borrow of you turn not you away.

45 You have heard that it was said, **'You shall love your neighbor**⁶⁵, and hate your enemy'

46 but I tell you, Love your enemies, do good to them that hate you, and pray

for them which persecute you and despitefully use you;

47 in order that you may become the sons of your Father which is in heaven, who makes his sun to rise on the good and on the evil, and sends rain on the righteous and on the wicked.

48 For if you love only them which love you, what reward have you? do not even the transgressors do this?

49 And if you ask after the shalom of your brothers only, what do you exceed? do not even the Goyim do this?

50 You therefore be whole-hearted, like your Father which is in heaven, who

⁶⁰ Deut. 5:21

⁶¹ Lev. 19:12; Num. 30:3 (30:2); Deut. 23:22 (23:21)

⁶² Is. 66:1

⁶³ Ps. 48:2

⁶⁴ Ex. 21:24; Lev. 24:20; Deut. 19:21

⁶⁵ Lev. 19:18

is whole-hearted.

CHAPTER 6

1 See that you not bestow your tzadakim before men, so that they may see you, for then you have no reward on the part of your Father, which is in heaven.

2 Therefore when you give tzedakah, do not blow a shofar before you, like the hypocrites do in the synagogues and in the streets, in order that men may honor them.

3 Amen, I tell you that they have already received their reward. But you, when you give tzedakah, your left hand shall not know what your right hand does,

4 that your tzedakah may be in secret, and your Father which sees in secret will himself recompense you publicly.

5 And be not like the hypocrites when you pray, for they delight to stand in the assemblies and at the corners of the streets to pray, that men may see them. Truly I tell you that they already have received their reward.

6 But you, when you pray, enter into your chamber, and shut the door, and pray to your Father, which is in secret; and your Father, which sees in secret, will recompense you publicly.

7 And you, when you pray, multiply not words like the Goyim do, who think that in an abundance of words they will be heard.

8 But you do not be like them: for your Father knows what is needed for you, before you ask him.

9 And you: this way will you pray:

- Our Father, which is in heaven,
Your name be set-apart.
- 10 Your Kingdom come.
Your will be done, as in heaven, so on earth.
- 11 Give us today our bread of tomorrow⁶⁶.
- 12 And forgive us our debts,
like we release our debtors.
- 13 And let us not come into temptation,

⁶⁶ “In the so-called Gospel according to the Hebrews instead of ‘essential to existence’ I found מחר ‘mahar’, which means ‘of tomorrow’, so that the sense is: ...” –Jerome; On Mat. 6:11; “In the Hebrew Gospel according to Matthew it is thus: ... That is, ‘The bread which you will give us in the Kingdom, give us this day.’” –Jerome; On. Ps. 135; see Prov. 30:8

but deliver us from all evil:
for **yours is the Kingdom, and the might and the honor,**⁶⁷
forever and forever and ever. Amen.

14 For if you forgive men their sins, your Father which is in heaven will also forgive you your sins:

15 but if you forgive not men, neither will He forgive you your sins.

16 And you, when you fast, do not be like the hypocrites: for they begrime and disfigure their faces that they may appear in the sight of men to fast.

Amen, I tell you that they already have their reward.

17 But you, when you fast, anoint your head, and wash your face;

18 that you appear not to men to fast, but to your Father which is in secret, who will recompense you publicly.

19 Lay not up for yourselves stores upon earth, and moth devour, and where thieves break through and steal,

20 but lay up for yourselves stores in heaven, where caterpillar and moth waste not, and where thieves do not steal,

21 for just where your store is, there your heart will be also.

22 The lamp of your body is your eye, if therefore your eye is sound, your whole body will be in great light.

23 But if your eye is bad, your whole body shall be gloomy. If therefore the light that is in you is darkness, how great is that darkness!

24 No man can serve two masters, for either he will hate the one, and love the other; or else he will love the one, and hate the other. You cannot serve Elohim and Mammon.

25 And therefore I tell you, be not anxious for your nefeshot, in what you will eat, or in what you will drink, or for your bodies, with what you will be clothed. Is not the nefesh more than food, and the body more than garment?

26 See the birds of the heavens, for they sow not, neither do they reap, nor gather into their granaries; yet your Father which is in heaven feeds them. Are you not much better than they?

27 And which of you by taking thought can add even a single cubit unto his stature?

28 Why, then, are you anxious about garment? Consider the lilies of the field, how they grow, yet they toil not, neither do they spin.

29 Of a truth I tell you, that not even Shlomo in all his glory was so arrayed like one of them.

30 Therefore, if Elohim so clothes the herb of the field, which today is, and

⁶⁷ 1Chron. 29:11-13

tomorrow is cast into the oven, how much more so you, of little faith?
31 Therefore be not anxious, saying, 'What will we eat?' or 'What will we drink?' or, 'What will we wear?'
32 (For after all these things do Goyim seek) for your Father, which is in heaven, knows that you have need of all things.
33 Therefore, you seek at the first the dominion of Elohim, and all his righteousness; and all things will be added unto you.
34 And be not anxious for tomorrow, for tomorrow will be anxious for itself. Sufficient to today is the evil thereof.

CHAPTER 7

1 Judge not, and you will not be judged, condemn not, and you will not be condemned.
2 For with what judgment you judge, you will be judged; and with what measure you mete, it will be measured to you again.
3 And how [do] you see the splinter in your brother's eye, but see not the beam that is in your own eye?
4 And how [do] you say to your brother, 'Suffer it now brother, so that I may pull out the splinter out of your eye,' and behold, a beam is in your own eye?
5 You hypocrite, pull out at the first the beam from your own eye, and then you will be able to see to pull out the splinter out of your brother's eye.
6 Do not hang earrings on dogs, neither cast you pearls before swine, lest they trample them with their feet, turn again and rend them.

7 Ask, and it will be given to you,
 seek and you will find,
 knock and it will be opened to you
8 or everyone that asks, receives;
 and he that seeks, finds;
 and to him that knocks it will be opened.
9 He who seeks will not cease until he finds,
 and having found he will be amazed,
 and having been amazed he will resign,
 and having reigned he will rest.⁶⁸

⁶⁸ “Also in the Gospel according to the Hebrews is written: ...” – Clement of Alexandria; Stromateis i, 9, 45; “For those words (from Plato, Timaeus 90) have the same force as these:...” –Stromateis v, 14, 96.

10 And which of you, whose son will ask of him bread, his father will deliver to him a stone?

11 Or whose son will ask him for a fish, his father will put in his hand a serpent?

12 If you then, being evil, know how to seek to give good gifts to your children, how much more so your Father which is in heaven, which gives good gifts to them that seek of him and ask him?

13 Therefore whatever you would that men should do to you, do you even so to them: for this is the Torah and the Prophets.

14 Enter you in by the narrow gate, for wide is the gate, and wide the way, that leads to destruction, and many there be that go there.

15 How narrow is the gate, and narrow the way, which leads to life, and few there be that find it.

16 Be warned of false prophets, which come to you in sheep's garment, but beneath their garment they are <as full of deceit> as ravening wolves.

17 But by their fruits you will recognize them. Are grape clusters gathered from thorns, or figs from thistles?

18 Even so every good tree yields good fruit, but every bad tree yields bad fruit.

19 A good tree cannot yield bad fruit; neither can a bad tree yield good fruit.

20 But indeed, every tree that yields not good fruit is cut down, and cast into the fire.

21 And you, by their fruit you will know them.

22 Not everyone that says to me, 'Adonai, Adonai,' will enter into the Kingdom of Heaven; but he that does the will of my Father, which is in heaven, the same will enter with me into the Kingdom of Heaven.

23 Many will say to me in that day, 'Adonai, Adonai', did we not eat and drink in your name and have we not prophesied in your name? And in your name have cast out shadim? And in your name done many powerful works?

24 And then will I profess to them, that I know them not. If you are in my bosom and do not the will of my Father which is in heaven, out of my bosom will I cast you away⁶⁹. **Depart from me, all you workers of Torahlessness⁷⁰.**”

⁶⁹ Some Greek manuscripts of Matthew have the following marginal note to 7:5 (obviously belonging instead to 7:21-23) which reads “The Judaikon [Jewish] has here, “If you are in my bosom and do not the will of my Father which is in heaven, out of my bosom will I cast you away.” ; This is also referred to by Clement in his second letter to the Corinthians “Also let us not fear men, but rather God. Wherefore, if we should do such wicked things, the Lord has said, ‘Though you should be joined to me, even in my very bosom and keep not my commandments, I would cast you off, and say to you, ‘Depart from me; I know not who you are, you workers of iniquity.’” (2Clement 4:5 (2:15 some editions))

⁷⁰ Ps. 6:9 (6:8)

25 Whoever hears these my words, and does them, is comparable to a wise man, which built his house upon a rock:
26 and the rain descended, and the floods came, and the winds blew and beat upon that house, it fell not, for it was based upon the rock.
27 And whoever hears these, my words, and does them not, is comparable to a foolish man, which built his house upon the sand,
28 and the rain descended, and the floods came, and the winds blew upon it, and beat upon the house, it fell, and great was the fall of it."
29 And it came to pass, that when Yeshua had ended these words, the crowds were amazed at his teaching,
30 for he was teaching as one having ability of his own, and not from the mouth of the scribes and P'rushim.

CHAPTER 8

1 Then Yeshua had come down from the mountain; many people followed him.
2 And behold, there came one man, a leper and paid homage to him, saying, "If you desire, you can make me clean."
3 Then Yeshua put out his hand, and touched him, and said "I do desire, be you clean." And immediately he was cleansed from his leprosy.
4 And Yeshua said to him, "See [that] you tell no man, but go your way, and show yourself to the Cohen, and bring to him your offering, as Moshe commanded them for a testimony.
5 And when Yeshua had entered K'far Nachum, there drew near to him a centurion, and beseeched him, saying,
6 "My master, my son lies in the house, and he is paralytic, and greatly afflicted."
7 And Yeshua said to him, "I will come and heal him."
8 But the centurion answered and said, "My master, I am not ready that you should come under my roof, but only speak a word, and my son will be healed.
9 For even I am placed under the authority of another man, and I have authority, and under me are valiant men, and if I say to this one, 'go', then he goes; and to another, 'come' then he comes; and to my servant, 'Do this', then he does it."
10 Now when Yeshua heard, he was amazed, and told them that followed him, "Amen, I tell you, I have not found such faith as this in Yisrael.
11 And I tell you that many will come from the east, and from the west, and

will recline with Avraham, Yizchack and Ya'akov in the Kingdom of Heaven.

12 But the children of the kingdom will be cast into the darkness outside, and there will be crying and gnashing of teeth."

13 And Yeshua said to the centurion, "Go your way; and as you have believed, be it to you." And the boy was healed the same hour.

14 And when Yeshua had come into Kefa's house, he saw his mother-in-law lying in a continual burning fever.

15 And he touched her hand, and the burning fever left her, and she arose and served them.

16 And when it was evening, they brought to him many that were possessed by shadim, and he, by his word alone, cast out for them the spirits, and healed them that were in evil state,

17 to establish what was spoken by Yesha'yahu the prophet, who said,

**"He took our diseases,
and our pains he carried."⁷¹**

18 Now when Yeshua saw great crowds surrounding him, he commanded his talmidim to go to the other side of the sea.

19 Then one of the scribes approached, and said to him, "Rabbi, I will follow you wherever you go."

20 And Yeshua said to him,

"Foxes have holes, and the birds of the heavens nests,
but the Son of Man has no floor where he may lay his head."

21 And one of his talmidim said to him, "Give me leave until I bury my father."

22 But Yeshua answered him, "Come after me, and leave the dead to bury their dead."

23 And he went up into the ship, and his talmidim came after him.

24 And, behold, there was a great storm at sea, and the ship was covered with

the waves, but he himself was asleep.

25 And his talmidim drew near to him, and awoke him, saying,

26 "My master, save us lest we perish." Then Yeshua said to them, "Why are you afraid, O little of faith?" Then he arose, and commanded the winds and the sea, and there was a great calm.

⁷¹ Is. 53:4

27 But the men were amazed, and said, "Who is this, that the winds and the sea hearken to him?"

28 After this, Yeshua came to the other side of the sea, into the country of the Gergashites, and there came to meet him two possessed of shadim coming out of the tombs, and they were exceedingly fierce, so that because of them no man could pass that way.

29 And behold, they cried out, saying, "What have we to do with you, Yeshua, you Son of Elohim? Why have you come here, to afflict us before the set time?"

30 Now near by was a herd of many pigs feeding.

31 And the shadim beseeched him saying, "If you cast us out from here, send us away into the herd of pigs."

32 And, behold, the whole herd went with a rush and with great commotion, and precipitated themselves into the sea, and perished.

33 Then the herdsmen fled, and came into the city, and told all these things, and also concerning those in whom were the shadim.

34 And, behold, the whole city came out to meet Yeshua, and when they saw him, they beseeched him that he would pass out of their coasts.

CHAPTER 9

1 And Yeshua went up into the ship, and departed from the other side of the sea, and came into his own city.

2 And, behold, they brought to him a man stricken with paralysis, lying on a bed, and when Yeshua saw their faith, he said to the paralytic, "Have faith, my son, for your sins are forgiven you."

3 And, behold, the scribes said among themselves, "Behold, he is a blasphemer."

4 And when Yeshua perceived their thoughts, he said, "Why think you evil in your hearts?"

5 For which is easier to say 'Your sins are forgiven you'; or to say 'Arise and walk?'

6 But that you may know that a son of man has authority on earth to forgive sins," (then said he to the paralytic), "Arise, and take up your bed, and walk into your house."

7 And he arose, and walked into his house.

8 But when the crowds saw it thus, they were afraid, and gave honor to Elohim, which had given such power to the Son of Man.

9 And as Yeshua departed there, he saw one man, sitting in the customhouse, whose name was Mattityahu, and he said to him, "Follow me."

10 And it came to pass, as they sat down to eat in the house, behold, many transgressors and sinners came in and ate with Yeshua and his talmidim.

11 And the P'rushim, seeing, they said to his talmidim, why does your teacher eat with transgressors and sinners?

12 But when Yeshua heard, he answered, saying, "There is no need of a physician to heal the healthy, but to heal them that are sick."

13 Therefore, go you and learn what is written:

'I desire mercy, and not sacrifice,'⁷²
for I have not come to call the righteous,
but the sinners.

14 Then approached him the talmidim of Yochanan, saying, "Why [do we] and the P'rushim fast often, but your talmidim fast not?"

15 And Yeshua said unto them,

"Can the sons of the bridegroom cry,
as long as they have the bridegroom with them?
But the days will come, when the bridegroom will be taken from
them, and then will they fast.

16 There is no one who would put a patch of worthless cloth upon an old robe, for he takes away its completeness from the robe, and his tear is made worse than before.

17 Neither do they put new wine into worn out wine-skins, for the wine-skins would be split, and the wine spilled, but new wine they put into new wine-skins, and both are preserved."

18 And while he was speaking these words to them, behold one ruler of their synagogue drew near and paid homage, saying "My master, my daughter Miriam⁷³ is but recently dead, but you come and lay your hand upon her, and she will live."

19 And Yeshua arose, and followed him with his talmidim.

⁷² Hosea 6:6

⁷³ "the daughter", that is the synagogue, whose name is Mariossa." (Historical Commentary on Luke 8:42; MS: Clem. 6235 fol. 55v, cited by Bischoff op. cit., 262)

20 And, behold, Miriam⁷⁴, a woman, which had an issue of blood twelve years, approached behind him, and touched the **tzitzit** of his garment,
21 for she said within herself, "If I touch his garment only, I will be delivered."
22 But Yeshua turned, and when he saw her, he said, "Have faith, my daughter, for your faith has delivered you." And the woman was delivered the same hour.
23 And when Yeshua had obtained entry to the ruler's house, and saw the pipers and dirge makers of the people,
24 he said, "Withdraw, for the girl is not dead, but sleeps." And they ridiculed him.
25 But when the multitude was put out, he obtained entry, and took her by the hand, <and said, "Arise, arise, e "> and the girl arose.
26 And this report went out to all that land.
27 And when Yeshua passed over from there, there followed him two blind men, crying, and saying, "Take pity on us, O Son of David."
28 And when he had come into the house, the blind men drew near to him, and Yeshua said to them, "Believe you that I am able to do this for you?" and they said to him "Yes, I believe my master."
29 Then touched he their eyes, saying, "according to your faith be it done to you."
30 And their eyes were opened, and Yeshua straightly charged them, saying, "See that no man knows this."
31 But they, when they went away, publicized the report of him in all that land.
32 And as they went out, behold, they brought to him a man mute, and possessed by a shad.
33 But when the shad was cast out of him, he spoke, <and was no more mute, > and the crowds were amazed, saying "It was never so seen in Yisrael."
34 But the P'rushim said, "By the chief of the shadim he casts out the shadim."
35 And Yeshua went about all the cities, teaching in their synagogues, and declaring the good news of the Kingdom, and healing every sickness and every disease among the people.
36 But when he saw the crowds, he took pity on them because they were tired and powerless, as sheep, which have no shepherd.

⁷⁴ "[a woman with an issue of blood] named Mariosa." (Comm. On Mat. 9:20; MS:Wurzburg, M. p. th. Fol. 61, 8th-9th Century; cited by Bischoff in *Sacris Erudiri* VI, 1954, 252)

37 Then said he to his talmidim, "There is a plentiful harvest, but the workers are few,
38 beseech you therefore the master of the harvest that he will send out the laborers to reap his harvest."

CHAPTER 10

1 And when he had called out his twelve < talmidim, > he gave the authority over unclean spirits, to cast them out, and to heal every sickness and disease.
2 Now the names of the twelve emissaries are these:

The first, Shim'on, who is called Kefa,
and Andrew his brother;
3 Philip, and Bar Talmai;
Ya'akov Ben Zavdai,
and Yochanan his brother;
Toma, and Mattityahu, who was a transgressor;
4 and Ya'akov [Bar] Chalfai,
and Taddai,
Shim'on the Zealot,
and Y'hudah from the shore of Sk'riot, who delivered him up to death.
5 And Yeshua sent out these twelve, and commanded them, saying,
"Go you not in the way of the Goyim,
and into the cities of the Samaritans enter you not;
6 but go you to the lost sheep of the house of Yisrael.
7 Go, and cry, saying
'Turn you, turn you, for the Kingdom of Heaven is offered,'
8 Heal the sick, raise the dead, cleanse the lepers, and cast out shadim, for nothing you have received, for nothing you will give.
9 Provide neither gold, nor silver, nor lesser coin in your belts.
10 Pack not for the journey, either two coats, or sandals, or a staff, for the laborer is worthy of his food.
11 And into whatever city or town you will enter,
enquire who in it is honorable,
and there abide until you go out from there.
12 And when you obtain entry into a house,
ask after its shalom, <saying, 'Shalom be with this house.'>

- 13 And if this house be honorable, it will return to you your
'Shalom'.
- 14 But any man who will not receive you,
nor listen to the sound of your words,
go away, outside of the house or city,
and shake off even the dust from your feet.
- 15 Amen, I tell you, It will be easier for the land of S'dom and
'Amora in the day of doom, than for that city.
- 16 Behold, I send you out as sheep in the midst of wolves,
be you therefore wise more than serpents⁷⁵, and simple as doves.
- 17 Take care to yourselves of men,
lest they deliver you up to the courts,
and scourge you with whips in the assemblies,
18 and you will be led unto officers and kings for my sake,
or a testimony to them and the Goyim.
- 19 But when they deliver you up, take no thought how or what you
will say, for it will be put into your mouths in that hour what you
will answer.
- 20 For it is not you that will speak,
but the Spirit of your Father will speak in you.
- 21 And the brother will deliver up the brother to death,
and the father the son, and the sons will rise up against their
parents, to cause them to be put to death.
- 22 And all men will hate you on account of my name,
but he that endures to the end, the same will be saved.
- 23 But when they persecute you in one city, flee you to another,
Truly, I say to you, you will not have finished the House of
Yisrael, until the Son of Man has come.
- 24 There is no talmid above the teacher,
nor servant above his master.
- 25 But enough for the talmid that he be as his rabbi,
and the servant as his master.
If they have called the master of the house Ba'al Z'vuv,
how much more the sons of the house?
- 26 Fear them not therefore,
for there is nothing covered, that will not be revealed,
and hid, that will not be known.

⁷⁵ Some manuscripts of Greek Matthew have a marginal note to this phrase which reads "The Judaikon [Jewish] has '[wise] more than serpents'"

27 What I tell you in the darkness, that speak you in the light,
and what you hear in the ear, that cry you from the roofs.
28 And fear not them which kill the body, but cannot kill the nefesh,
but fear you him which can destroy both nefesh and body in
Gey Hinnom.

29 Now the young boys of Galil were making birds of clay.
30 And Yeshua fashioned there of twelve sparrows.
31 And Yeshua clapped his hands together and cried out to the
sparrows and said to them, “Go!”
32 and the sparrows took their flight and went away chirping.
33 Then he spoke saying:⁷⁶

Are not two sparrows sold for the smallest coin?
and one of them will not fall on the ground without your Father.
34 But the very locks of your hair are all numbered.
35 Fear you not therefore, for you are better than many sparrows.
36 Whoever therefore will confess me before men,
him will I confess also before my Father which is in heaven.
37 But whoever will deny me before men,
him will I also deny before my Father which is in heaven.
38 Think not that I have come to send shalom on earth,
I have not come to send shalom, but the sword.
39 For I have come to separate a man from his **father**,
and the **daughter** from **her mother**,
and the **daughter-in-law** from **her mother-in-law**.
40 **And a man's enemies will be the men of his own house.**⁷⁷
41 And whoever loves his father and mother more than me is not
worthy of me; and whoever loves son or daughter more than me
is not worthy to be with me in the Kingdom of Heaven.
42 And whoever takes not his gallow, and follows me, the same is
not worthy of me.
43 I choose for myself the most worthy;
the most worthy are those whom my Father in heaven has given
me.⁷⁸
44 Whoever finds his nefesh will lose it,

⁷⁶ 64 10:29-33a See appendix 3

⁷⁷ Micah 7:6

⁷⁸ “He (Messiah) himself taught the reason for the separation of souls that take place in houses, as we have found somewhere in the Gospel that is spread among the Jews in the Hebrew tongue, in which it is said:...”
– Eusebius; Theophania (preserved in Syriac) 4:12 on Matt. 10:34-36

- and he that loses his nefesh for my sake will find it.
- 45 Whoever receives you, the same receives me,
and he that receives me the same receives him that sent me.
- 46 Whoever receives the prophet in the name of a prophet,
the same receives a prophet's reward;
and whoever receives the righteous man in the name of a
righteous man, the same receives a righteous man's reward.
- 47 And he that gives to drink to one of these little ones,
even a single cup of cold water, in the name of a talmid,
amen, I tell you, he will in no way lose his reward.

CHAPTER 11

1. And it came to pass, when Yeshua had finished commanding his twelve talmidim, he passed over from there to teach and to proclaim in their cities.
- 2 Now Yochanan when he heard, in the prison, the deeds of the Messiah, sent two of his talmidim, and said to him,
- 3 "Are you he that is destined to come, or do we await another?"
- 4 And Yeshua answered and said to them, "Go you and tell Yochanan what you have heard and seen;
- 5 **the blind** see, **the lame** walk,
the lepers are cleansed, **the deaf** hear⁷⁹,
and the dead are raised, **the poor** are made happy⁸⁰;
- 6 and happy is he that is not offended in me."
- 7 And after these were departed, Yeshua began to speak to the crowds concerning Yochanan. "What went you out into the wilderness to see? Was it a reed shaken in the wind?
- 8 But what went you out to see? Was it a man clothed in soft garment? Behold, they that are clothed in soft garment are in king's houses.
- 9 Only what went you out to see? The prophet? Yes, I say to you, he was more than a prophet.
- 10 For he it is, concerning whom it was written:

'Behold, I send my messenger,

⁷⁹ Is. 35:5-6

⁸⁰ Is. 61:1

and he will clear the way before me.'⁸¹

11 Amen I say, among them that are born of women there has not arisen a [one] greater than Yochanan the immerser, nevertheless he that is least in the Kingdom of Heaven is greater than he.

12 Only from the days of Yochanan the immerser until now the Kingdom of Heaven is constricted, and the forceful plunder⁸² it.

13 For all the Prophets and the Torah prophesied concerning Yochanan.

14 And if you will receive it, this is Eliyahu, which comes.

15 Whoever has ears to hear, let him hear.

16 To what shall I compare this generation? It is compared to boys, which sit in the market, who call to their companions, and say,

17 'We have played happily to you, and you have not danced, We have played sadly, and you have not lamented.'

18 For Yochanan came neither eating nor drinking, and they say, 'he is possessed by a shad.'

19 The Son of Man came both eating and drinking, and they say, 'Behold the man is a glutton and a drunk, and a friend of transgressors and sinners.' But wisdom is justified by her children."

20 Then began he to rebuke the cities in which he showed many of his mighty works, because they turned not from their evil deeds.

21 "Woe to you, Korazin! Woe to you, Beit Tzaidah! for if the fifty three⁸³ mighty works were done in Tzor and Tzidon, which were done in you, they would have turned from evil long ago in sackcloth and ashes.

22 Surely I say to you, that it shall be easier for Tzor and Tzidon in the Day of Judgment, than for you.

23 And you, K'phar Nachum, are you not exalted to **the heavens?** to **She'ol will you be brought down**⁸⁴, for if the mighty works were done in S'dom, which were done in you, perhaps it would have remained until this day.

24 Of a truth, I tell you, that it will be easier for the land of S'dom in the day of doom, than for you."

⁸¹ Micah 3:1

⁸² Greek Matthew has "take it by force" but some manuscripts of Greek Matthew have a marginal note to this phrase which says "The Judaikon [Jewish] has 'is ravished/plundered'" in agreement with DuTillet Hebrew Matthew which reads here גזל "plundered".

⁸³ "In these cities (namely Chorazin and Bethsaida) many wonders have been wrought, as their number the Gospel according to the Hebrews gives fifty three." (Historical Commentary on Luke 10:13; MS: Clem. 6235 fol. 56r, cited by Bischoff in Sacris Erudiri VI, 1954. p. 262)

⁸⁴ Is. 14:13, 15

25 At that time Yeshua answered and said, "I give thanks⁸⁵ to you, O Father, Adon of heaven and earth, which has concealed these things from the wise and prudent, and has revealed them to the lightly esteemed.

26 Yes, O Father, for so was your will before you.

27 All has been given me by the Father, and no man knows the son but the father; neither knows anyone the Father except the son, and to whomever the son wills to reveal him.

28 Come to me, all you that labor and are heavy laden, and I will satisfy you.

29 Take my **yoke** upon you, and learn of me, for I am meek and downcast in spirit, **and you will find rest for your nefeshot.**⁸⁶

30 For my yoke is gentle, and my burden easy.

CHAPTER 12

1 At that time Yeshua went through the grain on the Sabbath, and his talmidim were hungry, and began to pluck the ears from the stalks, and to eat.

2 But the P'rushim seeing, said, "Behold, your talmidim do that which is not right to do on the Sabbath."

3 But he said to them, "Have you not read what David did, when he was hungry, both he and they that were with him,

4 for he entered into the House of Elohim, and did eat the show-bread, which was not lawful for him to eat them, neither for them which were with him, but only for the cohenim?⁸⁷

5 Have you not read in the Torah, that the cohenim profane the Sabbath in the Temple, and are blameless?

6 But I tell you, that here is greater than the Temple.

7 But if you had known what it means, '**For I desire mercy, and not sacrifice**'⁸⁸, you would not have condemned the guiltless.

8 For the Son of Man is Adonai even of the Sabbath."

9 And when he had passed over from there, he entered into their synagogue.

⁸⁵ The Greek of Matt. 11:25 has literally "I confess" (although many translations translate "I give thanks") some manuscripts of Greek Matthew have a marginal note to this word which says "The Judaikon [Jewish] has 'I give thanks/praise to you'" this agrees with Hebrew and Aramaic Matthew.

⁸⁶ Jer. 6:16; Ps. 23:3

⁸⁷ 1Sam. 21:6

⁸⁸ Hosea 6:6

10 And behold, Melek⁸⁹, a man which had his hand withered praying "I was a mason seeking a livelihood with my hands: I pray you Yeshua, to restore me my health, that I may not beg meanly for food."

11 And they asked him, saying, "Is it lawful on the Sabbath to heal the sick?" And all this was that they might accuse him <before the beit din. >

12 And he said to them, "What man among you, having one sheep that shall fall into a pit on the Sabbath, will not lay hold on it, and lift it out?"

13 And is not a man better than a sheep? Therefore it is lawful to do good on the Sabbath."

14 Then said he to the man, "Stretch out your hand." And he stretched it out, and it was restored to health, like as the other.

15 Then the P'rushim went out, and took counsel against him, how they might destroy him.

16 But when Yeshua knew, he withdrew from there, and many multitudes followed him, and he healed them all,

17 and commanded them that they should not make him known,

18 in order that it might be established which was spoken by Yesha'yahu the prophet, who said;

19 **"Behold my servant, whom I uphold;
my chosen, in whom my nefesh delights;
I have put my Spirit upon him,
he will make righteousness to go out to the Goyim.
20 He will not cry, nor lift up,
nor cause his voice to be heard in the street.
21 A bruised reed will he not break,
and the dimly burning wick will he not quench;
he will make the right go out according to the truth.
22 He will not fail nor be discouraged,
until he has set right in the earth;
and the isles shall wait for his Torah."**⁹⁰

23 Then was brought to him one possessed by a shad, blind and mute, and he healed him, so that he was both to speak and to see.

24 And all the crowds were amazed, and said, "Is he not the Son of David?"

25 But when the P'rushim heard, they said, "He does not cast out the shadim, but by Ba'al Z'vuv the chief of the shadim."

⁸⁹ "‘Aman’ by name Malchus and he was a mason." (Comm. On Mt. 12:10; MS:Wurzburg, M. p. th. Fol. 61, 8th-9th Century; cited by Bischoff in Sacris Erudiri VI, 1954, 252)

⁹⁰ Is. 42:1-4

26 And when Yeshua knew their thoughts, he said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand,

27 and if Satan casts out Satan, he is divided against himself, and how then will his kingdom stand?

28 And if I by Ba'al Z'vuv cast out the shadim, by whom do your sons cast out? Therefore they will be your judges.

29 But because I am casting out the shadim by the Spirit of Elohim, then the Kingdom of Elohim has come to you.

30 And how can a man enter into the strong man's house to plunder his goods, except he first bind the strong man? And then he will plunder his house.

31 Whoever is not with me, the same is against me, and whoever gathers not with me, the same scatters.

32 And therefore I tell you, every sin and blasphemy will be forgiven the sons of men, but the blasphemy which is against the Spirit will not be forgiven.

33 And every man that says a word against a son of man, it will be forgiven him, but he that says a word against the Ruach HaKodesh, it will not be forgiven him, neither in this world, or in the world to come.

34 Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, for the tree is known by its fruit.

35 Generation of vipers, how can you speak good things, being yourselves evil? For out of the abundance of the heart the mouth speaks.

36 The good man brings forth good things out of his good store, but the evil man brings forth evil things out of his evil store.

37 And I tell you, that every idle word that men shall speak, they will render an account thereof in the day of judgment.

38 For by your words you will be justified, and by your words you will be condemned."

39 Then certain of the scribes and of the P'rushim answered him, saying, "Rabbenu, we wish to see a sign from you."

40 But he answered and said to them,

"An evil and adulterous generation seeks a sign, but no sign will be given it except the sign of Yonah the prophet.

41 For as **Yonah was three days and three nights in the fish's belly**⁹¹, so will the Son of Man be in the heart of the earth⁹².

42 And the men of Nineveh will arise in the judgment with this generation, and will condemn it⁹³, because they repented at the proclaiming of Yonah⁹⁴, and behold, a [one] greater than Yonah is here.

43 Meroe of Ethiopia⁹⁵, the queen of the south will arise in the judgment with this generation, and will condemn it, for she came from the farthest parts of the earth to hear the wisdom of Shlomo⁹⁶, and behold, a [one] greater than Shlomo is here.

44 When the unclean spirit is gone out of a man, it goes through dry places, seeking rest, but finds none.

45 Then it says, 'I will return to my house from which I came out,' and it comes, and finds it empty, and cleaned out with shovels, and adorned.

46 Then it goes, and takes seven other spirits more wicked than itself, and they enter in and dwell there, so that the latter end of that man is worse than the beginning⁹⁷. Even so will it be to this wicked generation."

47 And as he continued to speak to the crowds, behold, his mother and his brothers stood outside, and sought to speak with him.

48 Then one said to him, "Behold, your mother and your brothers stand outside."

49 But he answered him that told him [this], and said, "Which is my mother? and who are my brothers?"

50 And he stretched out his hand toward his talmidim, and said, "Behold, my brothers and mother and sisters,

51 who do the will of my Father."⁹⁸

⁹¹ Jonah 1:17

⁹² Matthew also says that the Son of Man would be three days and three nights in the heart of the earth. Some manuscripts of Greek Matthew have a marginal note to this phrase which says "The Judaikon [Jewish] has not 'three [days and three nights]' there [in the heart of the earth]"

⁹³ Ex. 22:9(8)

⁹⁴ Jonah 3:4-10

⁹⁵ "'the queen' namely Meroe, 'of the South' that is Ethiopia (Comm. On Mat. 12:42; MS: Wurzburg, M. p. th. Fol. 61, 8th-9th Century; cited by Bischoff in Sacris Erudiri VI, 1954, 252); "'the queen of the south' whose name is Meruae." (Historical Commentary on Luke 11:31; MS: Clem. 6235 fol. 57v, cited by Bischoff op. cit., 262)

⁹⁶ 1Kn. 10:1; 2Chron. 9:1

⁹⁷ Num. 24:20; Job 42:12

⁹⁸ 12:48-51 "Moreover they [Ebionites] deny that he was a man, evidently on the ground of the word which the Savior spoke when it was reported to him..." –Epiphanius, Panarion 30:14:5

CHAPTER 13

- 1 The same day Yeshua went out of the house, and sat by the seaside.
2 And great crowds crowded him, so that he went up into the ship, and sat, and all the people stood on the seashore.
3 And he spoke much to them in parables, and said, "Behold the sower went out to sow his seed,
4 and as he sowed, some of them fell by the wayside, and the birds of the heavens came and ate them up.
5 And others fell upon the rock, where there was not much earth, and outside they sprouted, because they had no depth in the earth,
6 and when the sun was risen, they were withered, and because they had no root, they withered away.
7 And others fell among the thorns, and the thorns grew up, and choked them.
8 But others fell into good ground, and brought forth fruit, one a hundred times, and another sixty, and another thirty times.
9 Whoever has ears to hear, let him hear."
10 And his talmidim came near to him, and said to him, "My Master, why speak you with us in parables?"
11 And he answered and said to them, "Because it is given to you to understand the secrets of the Kingdom of Heaven, but to these it is not given.
12 Now whoever has, to him shall be given, and he will abound, but whoever has not, even what he has will be taken from him.
13 And therefore I am speaking to you in parables, who **seeing will not see, and hearing will not hear, neither will they understand.**
14 To establish in them the prophecy of Yesha'yahu, he who said,

- 'Hear you indeed, but understand not,
and see you indeed, but perceive not.**
15 **Make the heart of this people fat,
and make their ears heavy,
and shut their eyes,
lest they, seeing with their eyes,
and hearing with their ears,
and understanding with their heart,**

return, and be healed.'⁹⁹

16 But happy are your eyes, for they see, and your ears, for they hear.

17 Truly, I say to you, that many prophets and righteous men have desired to see what you are seeing, but have not seen, and to hear what you are hearing, but have not heard.

18 Hear you therefore the parable of the seed.

19 Whoever hears the word of the kingdom, and understands not, the evil one comes and plucks out that which was sown in his heart. And this is that which was sown by the way side.

20 But as for that which was sown on the rock, this is he that hears the word, and immediately with joy receives it,

21 but is comparable to the seed which has no root, for he endures but for an hour, and when tribulation or persecution arises, he is immediately offended.

22 And as for that which was sown among the thorns, the same is he that hears the word of Elohim, but the care of this world, and the lust for the false Mammon, choke the word, and becomes unfruitful.

23 But as for that which was sown on good ground, the same is he that hears the word, and understands, and brings forth fruit, and one produces a hundred

times and another sixty, and another thirty times."

24 Yet another parable put he forth to them, saying, "The Kingdom of Heaven is comparable to a man which sowed good seed in his field,

25 but while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade grew up, and produced the fruit, then appeared there the tares also.

27 So the servants of the householder came near and said to him, 'My master, did not you sow good seed in your field? From where then came the tares into it?'

28 And he said to them, 'A man that is an enemy has done this. Then the servants said to him, will you that we go and gather them up?'

29 But he said, 'No, lest while you gather up the tares, you root up also the wheat with them.

30 Let both grow together until the harvest, and at harvest time I will say to the reapers, gather first the tares, and bind them in bundles for burning, but gather the wheat into the floor.'"

31 Still another parable put he forth to them, saying, "The Kingdom of Heaven is comparable to a grain of mustard seed, which a man took and

⁹⁹ Is. 6:9-10

sowed it in his field,
32 which indeed is least of all seeds, for when it is grown, becomes the greatest of herbs, and becomes a tree, so that the birds of the heavens come and nest in the branches thereof."
33 And he spoke to them another parable, "The Kingdom of Heaven is comparable to leaven, which a woman took and hid in three measures of meal, until the whole should be leavened."
34 All these are sayings of Yeshua in parables to the crowds, and without parables spoke he not to them,
35 to fulfill the utterance of the prophet who said, "**I will open my mouth with a parable. I will utter dark sayings concerning days of old.**"¹⁰⁰
36 Then he sent the crowds away, and entered into the house, and his talmidim approached him, saying, "Explain to us the parable of the tares of the field."
37 Then he answered and said, "He that sowed the good seed is the Son of Man,
38 and the field is the world, and the good seed they are the sons of the kingdom, but the tares, they are the sons of B'liya'al,
39 and the enemy that sowed them is HaSatan, and the harvest is the end of the world, and the reapers, they are the angels.
40 And just as the tares were gathered up and burned in the fire, so will it be in the end of the world.
41 For the Son of Man will send out his angels, and they will gather out of his kingdom all offences, and them which do Torah-less-ness,
42 and will cast them into the furnace of fire, [where] there will be weeping and gnashing of teeth.
43 Then will the righteous shine out as the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.
44 The Kingdom of Heaven is comparable to treasure hid in a field, which if a man finds, he hides, and out of his joy he goes and sells all that he has, and buys that field.
45 Again, the Kingdom of Heaven is comparable to a man that is a merchant, seeking good pearls,
46 who, when he had found one precious pearl, went and sold all that he had, and bought it.
47 Again, the Kingdom of Heaven is comparable to a drag net, that was cast into the sea, and gathered of every kind of fish,
48 which they, drawing forth when it was full, and sitting down on the sea

¹⁰⁰ Ps. 78:2

shore, chose the good fish as being good, but the bad they cast away.
49 So will it be in the end of the world, for the angels will go out, and separate the wicked from among the righteous,
50 and will cast them into the furnace of fire, [where] there will be weeping and gnashing of teeth.
51 Have you understood these things?" And they said to him, "Yes".
52 They said to them, "Therefore every scribe taught in the Kingdom of Heaven is comparable to a man that is a householder, which brings forth out of his store new and old."
53 And it came to pass, when Yeshua had finished speaking these parables, he passed over from there.
54 And when he had come into his native land, he taught them in their synagogues, and they were amazed, saying, "Where has he this wisdom, and might?
55 Is he not the smith's son? Is not his mother called Miriam, and his brothers Ya'akov, and Yosef, and Shim'on, and Y'hudah?
56 And are not his sisters all with us? Where then has he all these things?"
57 And they were offended in him. But Yeshua said to them, "There is no prophet without honor, except in his native place, and in his own house."
58 And he did not many mighty works there because of their lack of faith.

CHAPTER 14

1 At that time Herod the tetrarch heard the report concerning Yeshua,
2 and said to his servants, "This is Yochanan the immerser; he is risen from the dead, and therefore the powers are worked by him."
3 For Herod had laid hold on Yochanan, and bound him, and put him in prison from before Herodias, his brother's wife.
4 For she said to him, "Yochanan is not worthy to be with you."
5 And he wished to kill him, but he feared the people, for he was as a prophet in their eyes.
6 Now on Herod's birthday, the daughter of Herodias danced in the midst, and she won approval in the eyes of Herod.
7 And he swore to her with an oath to give her whatever she would ask of him.
8 And she, being instructed by her mother, said, "Give me here, in a dish, the head of Yochanan the immerser."
9 And it grieved the king, but on account of the oath, and on account of them, which sat together with him at the table, he commanded it to be given

her.

10 And he sent, and cut off the head of Yochanan which was in the prison,
11 that his head might be brought in a dish, and that they might give it to the girl. And they did so. And it was given to the girl, and she brought it to her mother.

12 Then his talmidim approached, and removed his body, and buried it, and his talmidim came and told Yeshua.

13 And when he heard it, he escaped from there into a wilderness place alone. Now when the crowds heard, they followed him on foot out of their cities.

14 And he went forth, and saw many people, and took pity on them, and healed their sick.

15 And when evening had come, his talmidim came near to him, saying, "This place is desolate, and the hour has already passed; take leave of the crowds, therefore, that they may go into villages, and buy themselves food."

16 But Yeshua said to them, "There is no need for them to go; give you them to eat."

17 And they answered him, "We have here but five loaves, and two fishes."

18 And he said to them, "Bring them here to me."

19 And he commanded the people to sit down to eat on the grass in the field, and he took the five loaves, and the two fishes, and lifting up his eyes to heaven, he blessed, and broke, and gave the loaves to his talmidim, and his talmidim gave to the crowds.

20 And they did all eat, and were satisfied, and there were left over to them twelve baskets full of the crumbs.

21 And the number of them that did eat was five thousand men, besides the women and infants.

22 And immediately Yeshua urged his talmidim to go up into a ship, and go before him across the sea, while he took leave of the crowds.

23 And when he had taken leave of the people, he went up alone into the mountain to pray, and it was evening, and he was there alone.

24 Now the ship was tossed in the midst of the sea by the waves, for the wind was against them.

25 And it came to pass in the fourth watch of the night that he came to them and walked upon the sea.

26 And when they saw him walking upon the sea, they were terrified, and said, "It is a vicious spirit," and they cried out for fear.

27 But right away Yeshua spoke to them, saying, "Have faith, for it is I; be not afraid."

28 Then Kefa answered and said, "My Master, if it is you, bid me come to

you over the water."

29 And he said, "Come." So Kefa descended from the ship, and went over the water, to come to Yeshua.

30 But when he saw the boisterous wind, he was exceedingly afraid, lest he should sink, and cried out, saying, "My master, save me!"

31 And immediately Yeshua stretched out his hand, and caught him, and said

to him, "O you little in faith, why did you doubt?"

32 And when they had gone up into the ship, immediately the wind subsided.

33 And when they were in the ship, they came and paid homage to him, saying, "In truth you are the Son of Elohim."

34 And they departed from over the sea, and came to the land of Gey N'sar.

35 And the men of that place, when they knew it, sent into all that land, and brought to him all that were in an evil state,

36 and beseeched him that they might touch the **corner**¹⁰¹ of his garment, and as many as touched were healed.

CHAPTER 15

1 Then came near to him scribes and P'rushim from Yerushalayim, saying,

2 "Why do your talmidim transgress the decrees of the elders? For they clean not their hands when they eat bread."

3 But he answered them and said, "And why do you transgress the commandments of Elohim by means of your decrees?"

4 Is it not written in your Torah from the mouth of Elohim, '**Honor your father and your mother?**'¹⁰² And more-over written, '**And he that curses his father and his mother will surely die?**'¹⁰³

5 But you say, "Whoever says to father and mother, It is all an offering¹⁰⁴, whatever of mine might profit you,¹⁰⁵

6 and he honors not his father and his mother. Thus have you made void the commandments of Elohim on account of your judgments?"

7 You hypocrites, Yesha'yahu did well indeed to prophesy concerning you,

¹⁰¹ Num. 15:37-41

¹⁰² Ex. 20:12; Deut. 5:16

¹⁰³ Ex. 21:17; Lev. 20:9

¹⁰⁴ קרבן

¹⁰⁵ Some manuscripts of Greek Matthew have a marginal note to this verse which says "The Judaikon "corban [an offering] is what you should obtain from us." This agrees with Aramaic Matthew and Greek Mark 7:11.

saying,

8 'This people honors me with their mouth and with their lips, but have removed their heart far from me,

9 And their fear of me is a commandment learned of men.'"¹⁰⁶

10 Then he called the crowds to himself, and said, "Hear, and know;

11 What enters into the mouth defiles not the man, but what proceeds out of the mouth, that defiles the man."

12 Then his talmidim approached him, and said, "Know you that the P'rushim which heard this saying were annoyed."

13 But Yeshua answered and said, "Every plant, which my Father which is in heaven has not planted, will be uprooted.

14 Leave them alone, for they are blind. And if the blind lead another blind, both of them will fall into the ditch."

15 Then answered Kefa and said to him, "Explain to us this parable."

16 And Yeshua said, "Are you also still without understanding?

17 Do you not understand, that whatever enters into the mouth enters into the belly, and is cast out in the latrine?

18 But those things, which come out of the mouth, they come from the heart, and they are those things, which defile the man.

19 For from the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, lies, and blasphemies,

20 these are those things which defile the man, but that a man should eat without washing his hands that defiles not the man."

21 Then Yeshua went out from there, and entered into the parts of Tzor and Tzidon.

22 And behold, a merchant woman came out of those coasts, and cried out, and said to him, "Take pity on me, O My master, you Son of David, for my daughter is very afflicted by a shad."

23 But Yeshua answered her not at all. And his talmidim came near and beseeched him, saying, "Send her away, for she cries after us."

24 But he answered and said, "I was not sent but to the lost sheep of the house of Yisrael."

25 Then came she and prostrated herself to the ground to him, and said, "My master, deliver me."

26 But Yeshua answered and said, "It is not good to take the children's bread and to give it to the dogs."

27 Then answered she and said, "Truth certainly, My master, but the dogs, even they eat of the crumbs which fall under their masters' table."

¹⁰⁶ Is. 29:13

28 Then Yeshua answered and said to her, "O woman, how great is your faith, be it to you even as it is in your heart." And her daughter was healed the same hour.

29 And Yeshua passed over from there, and came by the Sea of Galil, and went up to a mountain, and sat down there.

30 And there came near to him great crowds, having with them mute, blind, lame, maimed, and many others, and laid them down at his feet, and he healed them.

31 And the people were amazed, when they saw the mute speaking, and the lame walking, and the blind seeing, and they glorified the Elohi of Yisrael.

32 Then Yeshua called his talmidim and said to them, "I have compassion for the people, because it is now three days that they dwell with me in the wilderness, and they have nothing that they may eat, and I will not let them go fasting, lest they faint by the way.

33 And his talmidim said to him, "Where should we have bread enough in the wilderness, to satisfy these people?"

34 And Yeshua said to them, "How many cakes of bread have you?" And they answered and said, "Seven, and a few fishes."

35 Then he commanded the people to sit down on the ground.

36 And he took the seven cakes of bread and the fishes, and gave thanks, and broke, and gave to his talmidim, and they gave to the people.

37 And they did all eat, and were satisfied, and what was left over by the crowds they took up seven baskets full.

38 And they that did eat were four thousand men, besides the infants and women.

39 And he took leave of the crowds, and went up into the ship, and came to the coast of Magdala.

CHAPTER 16

1 And there approached him P'rushim and Tz'dukim tempting and asking that he would show a single sign from heaven.

2 But he answered them, and said to them¹⁰⁷,

3 An evil and lewd stock seek a sign, and no sign will be given it, but the

¹⁰⁷ Some manuscripts of Greek Matthew have a marginal note here which reads "What is marked by an asterisk [‘When it is evening you say ‘fair weather, for the heaven is red? And in the morning ‘foul weather today, for the heaven is red and lowering.’ You know how to discern the face of heaven; but you cannot {discern} the signs of the times’] is not found in other manuscripts, also it is not found in the Judaikon."; The phrase is also lacking in the Aramaic of the Old Syriac text of Matthew.

sign of Yonah the prophet." And he left them, and went his way.
 4 And when his talmidim had come to the other side of the sea, they had forgotten to take bread.
 5 And he said to them, "See and beware of the leaven of the P'rushim and Tz'dukim."
 6 And they reasoned among themselves, saying, "Is it because we have carried no bread?"
 7 And when Yeshua knew, he said, "What are you thinking, O little faith, that it is because you have taken no bread?"
 8 Do you not yet understand, neither remember the five loaves to the five thousand men, and how many baskets you took up?
 9 Neither the seven loaves to the four thousand men, and how many baskets you took up?
 10 And why then do you not understand that it was not concerning loaves that I spoke to you. Beware of the leaven of the P'rushim and Tzadukim?"
 11 Then they heard and understood that he said not to beware of the leaven of bread, but of the teaching of the P'rushim and Tz'dukim.
 12 And Yeshua came into the coasts of Caesarea Philippi. And he asked one and all of his talmidim, saying, "Who do the sons of men say that the Son of Man is?"
 13 And they said, "Some, that he is Yochanan the immerser; and some, Eliyahu; and others; Yirmeyahu, or another of the prophets."
 14 And Yeshua said to them, "And you, who say you that I am?"
 15 Then answered Shim'on Kefa, saying, "You are Messiah, the Son of the living Elohim."
 16 And Yeshua said to him,

"Happy are you Shim'on Ben Yochanan¹⁰⁸,
 for this was not revealed to flesh and blood
 but to you, when it was revealed to you
 by my Father which is in heaven.
 17 And I tell you, that you are Kefa,
 and upon this rock I will build my assembly,
 and the gates of takh'ti will not prevail against you.
 18 And to you will I give the keys of the Kingdom of Heaven,
 and whatever you will prohibit on earth

¹⁰⁸ Matthew has here "son of Yonah" but some Greek manuscripts of Matthew have a marginal note which reads "The Judaikon has 'son of Yochanan.'"

is prohibited in heaven; and
whatever you will permit on earth
is permitted in heaven."

19 Then commanded he his talmidim that they should tell no man that he, Yeshua, was the Messiah.

20 And then began Yeshua to make known to his talmidim, that he must go to Yerushalayim, and to suffer there many scourgings, and many mockings, of the elders and scribes, and of the Chief Cohenim, and to be killed, and to rise again the third day.

21 Then Kefa took him, and began to rebuke him, saying, "Far be it from you, My master, all this will not be unto you."

22 But he turned, and said to Kefa, "Follow me. Satan, you are an offence to me, for you savor not the things that are of Elohim, but those that are of men."

23 Then said Yeshua to his talmidim, "who ever wishes to follow me, let him reject himself, and take up his gallows, and follow me.

24 For whoever will desire to save his nefesh will lose it, and whoever will lose his nefesh for my sake, the same will find it.

25 For what will it profit a man, if he gains the whole world, and in his own nefesh receive injury? Or what exchange will a man give for his nefesh?

26 For the Son of Man will come in the glory of his Father with his angels, and then will he pay every man, each according to his deeds.

27 Truly I tell you, there are those standing here which will not taste death until they see the Son of Man coming in his Kingdom.

CHAPTER 17

1 And after six days Yeshua took Kefa, and Ya'akov, and Yochanan his brother, and brought them up to a high mountain apart,

2 and the fashion of his face was altered before them, and his face did shine as the sun, and his raiment became white as the snow.

3 And, behold, there appeared to them Moshe and Eliyahu talking with him.

4 Then answered Kefa, and said to Yeshua, "My master, it is good for us to be here, if you will let us make here three tabernacles; for you one, for Moshe one, and for Eliyahu one."

5 While still speaking, behold, a bright cloud overshadowed them. And, behold, a [bat] kol out of the cloud said, "This is my beloved Son, with whom I am well pleased, hear you him."

6 And when the talmidim heard, they fell on their faces, and were very afraid.

7 But Yeshua approached and touched them, and said to them, "Arise, and be not afraid."

8 And when they had lifted up their eyes, they saw no one, save Yeshua only.

9 And as they came down from the mountain, Yeshua commanded them, saying, "Tell no man the vision which you have seen, until the Son of Man is raised from the dead."

10 And the talmidim asked him, saying, "Why then say the scribes that Eliyahu must come first?"

11 And he answered and said to them, "Eliyahu will surely come, and restore all things.

12 And I tell you, that Eliyahu has come already, and they knew him not, but have done to him whatever they chose. Likewise will the Son of Man receive from them."

13 Then the talmidim heard and understood that he was speaking of the immerser Yochanan, when he spoke to them.

14 And when they had come to the crowd, there came near to him one man, and fell on his knees before him, saying,

15 "My master, have compassion on my son, for he is epileptic, and with this sickness he is very afflicted, for often he falls into the fire, and often he falls into the water.

16 And I brought him to your talmidim, but they could not cure him.

17 Then Yeshua answered and said, "O stubborn and perverse generation, how long will I be with you? How long will I suffer you? Bring him to me."

18 And Yeshua rebuked him, and the shad went out of him, and the boy was cured the same hour.

19 Then came near to him the talmidim privately, and asked him, "Why could not we cast him out?"

20 And he answered them and said, "On account of your lack of faith. Truly I say to you, "If you have faith as a grain of mustard seed, and shall tell this mountain, 'Pass away from here,' it will immediately pass away, and the thing will not be withheld from you.

21 But this kind is not cast out but by prayer and fasting."

22 And as they were going into Galil, Yeshua spoke to them and said, "The Son of Man will be betrayed into the hands of men.

23 and they will kill him, and the third day he will rise again." And they were very grieved.

24 And when they had come into K'far Nachum¹⁰⁹, they that received the drachma came near to Kefa, and said to him, "Does your rabbi pay the drachma?"

25 And he said, "Certainly." And as he came to the house, Yeshua prevented him, saying, "How seems it to you, Shim'on? The kings of the earth, of whom do they receive tribute and custom? Of their own children, or of strangers?"

26 And he said, "Of strangers." Then Yeshua said to him, "If so, the children are free.

27 But in order that we may not provoke them, go you to the sea, and cast the baited net, and take the fish that first comes up, and when you have opened its mouth, you will find a litra, that take, and give to them for me and you."

CHAPTER 18

1 And he entered into the house of Shim'on whose surname is Kefa, and opened his mouth and said:

2 "As I passed the Lake of Tiberias, I chose Yochanan and Ya'akov the sons of Zavdai, and Shim'on and Andrew and Taddai and Shim'on the Zealot and Y'hudah Iscariot,

3 and you Mattiyahu, I called as you sat at the receipt of custom, and you followed me.

4 You therefore, I will to be twelve emissaries for a testimony to Yisrael.¹¹⁰

5 And an argument arose among them as to which of them was the greatest.

6 And Yeshua called one boy, and stood him in the midst of them,

7 and said, "Truly I say to you, unless you repent, and become as children, you will not enter into the Kingdom of Heaven.

8 And whoever therefore will humble himself as this boy, the same will be greatest in the Kingdom of Heaven.

9 And whoever receives one such boy as this in my name receives me.

10 And whoever offends one of these little ones, which believe in me, it is better for him that an upper millstone be hanged around his neck, and that he

¹⁰⁹ See note to 18:1-4

¹¹⁰ verses 1-4 "In the Gospel that is in general use among them which is called 'according to Matthew', which however is not whole and complete but forged and mutilated – they call it the Hebrew Gospel- it is reported: 'It came to pass there was a certain man named Yeshua of about thirty years of age, who chose us. And when he came to Capernaum, he entered into the house of Simon...(etc.)'-Epiphanius; Panarion 30:13:2-3

be cast into the depth of the sea.

11 Woe to the world because of offences. It must be that offences come, but woe to that man by whom the offence comes.

12 And if your hand or your foot offends you, cut it off, and cast it from you, for it is better for you to enter into life maimed or lame, rather than having both hands and both feet to be cast into the eternal fire.

13 And if your eye offends you, pluck it out, and cast it from you, for it is better for you to enter into life with one eye, rather than having both eyes to be cast into the fire of Gey Hinnom.

14 See that you despise not one of these little ones, for I say to you, that their angels in heaven do continually see the face of my Father, which is in heaven.

15 For the Son of Man has [come] to save that which is lost.

16 How seems it to you? If a man has a hundred [sheep], and one of them is lost, does not a man leave the ninety-nine sheep on the mountain, and goes to find that which was lost?

17 And if so be that he finds it, truly I tell you, that he rejoices over it more

18 Even so it is not the will of your Father, which is in heaven, that one of these little ones should be lost.

19 And if your brother sins against you, go and reprove him between you and him alone, and if he will hear you, you have won your brother.

20 But if he will not hear you, take to yourself one witness or two, that **at the mouth of two or three witnesses every word may be established.**¹¹¹

21 And if he will not hear them, speak to him in the assembly, but if he neglects to hear in the assembly, let him be to you as a Goy or a transgressor.

22 Truly I tell you, all that you will prohibit on earth is prohibited in heaven also, and all that you will permit on earth is permitted in heaven also.

23 Again I tell you, If two of you might be worthy on earth as touching a thing that they will ask, it will be for them of my Father which is in heaven.

24 For in every place where two or three will assemble in my name, there am I in the midst of them."

And if your brother sins against you in a word and makes amends with you, receive him seven times in a day"

25 Shim'on, His talmid, said to Him, "Seven times in a day?"

26 The Adon answered and said to him, "I say to you, until seventy times seven. For the prophets, after they were anointed with the Ruach HaKodesh,

¹¹¹ Deut. 19:15

were guilty of a word of sin."¹¹²

27 And therefore the Kingdom of Heaven is comparable to a man that is a king, who wished to make a reckoning with his servants.

28 And when he had begun to make the reckoning, one was brought to him, which was due to render him ten thousand talents.

29 And as he had not with which to pay, his master commanded that he be sold, and his wife, and children, and all that he had, until full payment should be made of what was due to him.

30 Then that servant fell down and beseeched him, saying, 'Give me time, and I will pay you all.'

31 And the master had pity on his servant, and let him go, and forgave him his debt.

32 But this servant went out, and found one of those who were servants like himself, and this one was due to render him a hundred meahs, and he seized him, and held him fast, saying, 'Pay what you are due to render me.'

33 Then that servant fell down, and beseeched him, saying, 'Give me time, and I will pay you all.'

34 But he would not, and went and cast him into prison, until he should pay all his debt.

35 So when the other servants saw what was done, they were exceedingly grieved, and came and related to their master all that had happened.

36 Then his master called to him, and said to him, 'Servant of B'liya'al, I forgave you all the debt, because you did beseech me,

37 and should not you also have had pity on your fellow servant, even as I had pity on you?'

38 And his master's anger was kindled, and he delivered him to the prison, until he should pay all his debt.

39 So likewise will my Father, which is in heaven, do to you, if you from your hearts forgive not every man his brother their trespasses.

CHAPTER 19

1 And it came to pass, that after Yeshua had finished speaking these sayings,

¹¹² Verses 21-22 "In the Gospel according to the Hebrews, which is written in the Chaldee and Syrian language, but in Hebrew characters, and is used by the Nazarenes to this day (I mean the Gospel according to the Emissaries, or, as generally maintained, the Gospel according to Matthew, a copy of which is in the library at Caesarea), we find [a quote in chapter 3] and in the same volume..." – Jerome; Against Pelagius III, 2) also some Greek manuscripts of Matthew have a marginal note reading "The Judaikon [Jewish] has, immediately after the 'seven times seven', 'for in the prophets, after they were anointed with the Ruach HaKodesh, there was found in them the word of sin.'"

he departed from Galil, and came into the borders of Y'hudah at the crossing of the Yarden.

2 And great crowds followed him, and he healed them there.

3 And the P'rushim approached him, and tempted him, saying, "Is it right for a man to put away his wife for every cause?"

4 And he answered and said to them, "Have you not read, that he who made man at the beginning, made **them male and female.**"¹¹³

5 and said, '**Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall become one flesh?**'¹¹⁴

6 And now they are no more two, but one flesh only. What therefore Elohim has joined together, man cannot separate."

7 But they said, "And why did Moshe then command to **give a bill of divorcement, and to put her away if she was not pleasing in his sight?**"¹¹⁵

8 And he answered them and said, "Because Moshe on account of the hardness of your hearts allowed you to put away your wives, but from the beginning it was not so.

9 And I tell you, that every man that has put away, or shall put away his wife,

except it be for fornication, and takes another, commits adultery, and whoever

takes the divorced also commits adultery."

10 And his talmidim said to him, "If the case of the man be so with his wife, it is not good to marry."

11 But he said to them, "All cannot accept this saying, but they to whom it is given.

12 For there are faithful ones, which were so born from their mother's womb,

and there are faithful ones which were made of man, and there are faithful ones which are self-made faithful ones for the Kingdom of Heaven's sake.

Whoever can accept, let him accept."

13 Then were brought to him children, that he should lay hands on them and pray, but his talmidim rebuked them.

14 And Yeshua said, "Allow the children, and hinder them not from coming to me, for of such is the Kingdom of Heaven."

¹¹³ Gen. 1:27; 5:2

¹¹⁴ Gen. 2:24

¹¹⁵ Deut. 24:1, 3

15 And when he had laid hands on them, he departed there. And as he sat out on his journey he came upon two rich men.¹¹⁶

16 And, behold, one came near, and said to him, "Good Rabbi, and what good thing shall I do that I may acquire the life of the world to come?"

17 And he said to him, "Why ask you me concerning what is good? There is none good but one, there is a good, and that is El. And if you desire to enter into the life of the world to come, keep the commandments of El."

18 And he said to him, "And which?" And Yeshua answered and said, "**you shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness against your neighbor,**¹¹⁷

19 honor your father and your mother¹¹⁸, and **you shall love your neighbor as yourself.**"¹¹⁹

20 But the young man said to him, "All these things have I kept from my youth, and what lack I still?"

21 And Yeshua said to him, "If you will be whole-hearted, go sell all that you have, and give to the poor, and you will have great store in heaven, and come follow me."

22 But when the young man heard the saying, he went away troubled, for he had great possessions.

23 The second of the rich men said unto him: Adon, what good thing can I do and live? He said unto him: O man, fulfil the Torah and the Prophets.

24 He answered him: I have kept them. He said unto him: Go, sell all that you own, and distribute it unto the poor, and come, follow me. But the rich man began to scratch his head, and it pleased him not.

25 And the Adon said unto him: How say you: I have kept the Torah and the Prophets? For it is written in the Torah: **You shall love your neighbor as yourself**¹²⁰, and lo, many of your brothers, sons of Avraham, are clad in filth, dying for hunger, and your house is full of many good things, and nothing at all goes out of it unto them.

26 And he turned and said unto Shim'on his talmid who was sitting by him: Shim'on, son of Yonah, it is easier for a rope¹²¹ to enter the eye of a needle

¹¹⁶ verse 15b is borrowed in part from Mark 10:17 slightly modified to facilitate the two rich men in the account found in GH.

¹¹⁷ Ex. 20:13; Deut. 5:17-20

¹¹⁸ Ex. 20:12

¹¹⁹ Lev. 19:18

¹²⁰ Lev. 19:18

¹²¹ The Latin as Origen preserves it has "camel" agreeing with the Greek but I have corrected this to agree with the Aramaic of Matthew, Mark and Luke have GAMLA גמלא which can mean "camel" or "rope".

than for a rich man to enter into the kingdom of heaven¹²².

27 And when the talmidim heard these sayings, they marveled exceedingly, saying, "Who then can be saved?"

28 And Yeshua regarded them, and said, "On men's part this is impossible, but to Elohim all such things are possible."

29 Then answered Kefa and said to him, "Here are we, we have left everything, and followed you, and what will we have?"

30 And Yeshua said to them, "Truly I tell you, that you which have followed me, in the second birth when the Son of Man sits on his glorious throne, you also will sit on twelve thrones, and judge the twelve tribes of Yisrael.

31 And whoever leaves house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, on account of my name, will receive a hundred times, and will inherit the sublime life.

32 But many of the first will be last, and the last will be first.

CHAPTER 20

1 The Kingdom of Heaven is comparable to a man that is a householder, who went out early in the morning to hire laborers to tend his vineyard.

2 And when he had contracted with them at the rate of a coin for the whole day, he sent them into his vineyard.

3 And he went out at the third hour, and saw others standing idle in the market place,

4 and said to them "Go you also into my vineyard, and whatever is right I will give you." And they went their way.

5 Again he went out at the sixth hour and the ninth, and did likewise.

6 And at the eleventh hour he went out, and found others standing, and said to them, 'Why stand you here all the day idle?'

7 And they said to him, 'No man has hired us.' And he said to them, 'Go you also into my vineyard.'

8 And when it was evening, the master of the vineyard said to his overseer, "Call the laborers, and give them their wage, beginning from the first to the last."

9 And when those came which came at the eleventh hour, they received each man a coin.

¹²² 19:23-24 "It is written in a certain Gospel which is called according to the Hebrews (if at least anyone care to accept it, not as authoritative, but to throw light on the question before us):... " – Origen; On Mat. 15:14 on 19:16ff in Latin version (some regard this as a pseudo-Origen). See appendix.

10 And when the first came, they thought that they should have received more than these, and they likewise received each man a coin.
11 And when they had seen it, they murmured against the householder, saying,
12 'These last have labored but one hour, and you have put them on a level with us, which have borne the burden of the day and the heat.'
13 But he answered them, and said, 'Brother, I do you no injury. Did you not contract with me for a coin?
14 Take what is yours, and go your way, and as to my will to give to this last, the same as to you,
15 have I no right to do what I will in my own sight? Or, is your eye bad, because I am good?'
16 So the last will be first, and the first last. For many were called, but few were chosen."
17 And as Yeshua went up to Yerushalayim, he took his twelve talmidim privately, and said to them,
18 "Behold, we are going to Yerushalayim, and the Son of Man will be delivered up to the Chief Cohenim and the scribes, and they will condemn him to death,
19 and will deliver him over to the Goyim to be mocked, and scourged, and crucified, and the third day he will rise again."
20 Then came near to him the mother of Zavdai's children, with her sons, and worshiped him, and would ask of him.
21 And he said to her. "What wish you?" And she said to him, "Grant that these, my two sons, may sit, the one on your right hand, and the other on your left, in your kingdom."
22 But Yeshua answered and said, "You know not what you ask. Can you drink the cup that I will drink of, and be immersed in the immersion that I will be immersed in?"¹²³ They said to him, "We can."
23 Then he said to them, "You will drink indeed of my cup, and will be immersed in the immersion that I will be immersed in, but to sit on my right hand, or on my left, is not mine to give you, but for whom it is prepared of my Father."
24 And when the ten heard, they were displeased with the two brothers,
25 but Yeshua called them to himself, saying, and "You know that the chiefs of the Goyim rule over them, and the great ones exercise authority among them
26 It shall not be so among you, but whoever among you wishes to be great,

¹²³ Ps. 42:7

let him be your servant,
27 and he among you that wishes to be first, let him be your servant,
28 even as the Son of Man came not to be served to, but to serve, and to give his nefesh a ransom for many."
29 And as they went out from Yericho, a great crowd followed him.
30 And, behold, two blind men went out and sat by the wayside, and when they heard that Yeshua passed by, they cried out saying, "My master, take pity on us, O Son of David."
31 And the crowd rebuked them, and told them to keep silence, but they cried out the more, saying, "My master, take pity on us, O Son of David."
32 And Yeshua stopped, and called to them, saying, "What wish you that I do for you?"
33 And they said to him, "My master, that our eyes may be restored to sight."
34 And Yeshua had pity on them, and touched their eyes, and immediately they saw, and followed him.

CHAPTER 21

1 And when they came near to Yerushalayim, and had come to Beit Pagey, to the mount of Olives, then sent Yeshua two talmidim,
2 and said to them, "Go to the enclosure which is before you, and right away you will find there an ass tied, and a foal by her side; loose and bring [them] to me.
3 And if any man say anything to you, you will say that, My master has need of them, and immediately he will let them go."
4 And this was to establish what was spoken by the prophet, who said,
5 **"say to the daughter of Zion, 'Behold your king comes to you... poor, and riding upon an ass, even upon a foal, the offspring of an ass.'"**¹²⁴
6 And the talmidim went, and did as Yeshua commanded them,
7 and brought the ass, and the foal, and they put upon them their garments, and mounted him thereon.
8 And a great crowd spread their garments in the way, and others cut down leafy branches of trees, and carpeted the way.
9 And the multitude that went before him, and behind him, cried, saying,

"Hoshianna to the Son of David,

¹²⁴ Zech. 9:9

**Blessed is he that comes in the name of YHWH,
Hoshianna¹²⁵ barrama¹²⁶."**

10 And when he had come into Yerushalayim, the whole city was seething, saying,

11 "Who is this?" And the people said, "It is Yeshua the prophet, from Natzeret of Galil."

12 And Yeshua entered into the Temple of Elohim, and cast outside all the vendors and buyers in the Temple, and overturned the tables of the moneychangers,

and the stalls of them that sold the doves,

13 and said to them, "It is written, '**For my house will be called a house of prayer,**'¹²⁷ but you have made it a **robber's den.**"¹²⁸

14 rays went forth from his eyes, by which they were frightened and fled¹¹⁷.

15 And the blind and the lame drew near to him in the Temple, and he healed them.

16 And when the Chief Cohenim and the scribes saw the wonders that he did,

and the children cried in the Temple, saying, "**Hoshianna**"¹²⁹ to the Son of David"

17 They were displeased, and they said to him, "Hear you not what these say?" And Yeshua said to them, "Have you not read that,

**"Out of the mouths of babes and sucklings
you have found strength?"¹³⁰**

18 And he left them, and went out of the city to Beit Anyah, and lodged there.

19 And as he returned in the morning to the city, he was hungry.

20 And when he saw a fig tree by the way side, he came to it, and found

¹²⁵ Psalm 118:25-26

¹²⁶ "Matthew, who wrote his Gospel in Hebrew speech, put it thus: 'Osanna barrama, i.e. Onanna in the highest.'" –Jerome; Letter to Damasus 20

¹²⁷ Isa. 56:7

¹²⁸ Jer. 7:11

¹²⁹ "In the Gospel books which the Nazarenes use we read: ..." (Marginal note in Aurora of Peter Riga manuscript). This is probably the source for Jerome's statement "For a certain fiery and starry light radiated from his eyes and the majesty of the Godhead gleamed in his face." -Jerome; on Mat. 21:12

118 Psalm 118:25

¹³⁰ Ps. 8:3 (8:2)

nothing thereon, but leaves only. And he said to it, "Let there not come forth of you fruit forever," and immediately the fig tree withered away.

21 And when the talmidim saw, they marveled, saying, "How did it immediately wither away?"

22 And Yeshua answered and said to them, "Truly I tell you, if you will have faith, and doubt not, you will not do such things to a fig tree only, but if you will say to this mountain, 'Be you lifted up, and cast into the sea', it will come to pass.

23 And whatever you will ask in prayer and faith, you will receive.

24 And when he had come to the Temple, the Chief Cohenim and the elders of the people approached him as he was teaching, saying, "By what authority do you these things? And who gave you this authority?"

25 And Yeshua answered and said to them, "I also will ask you this thing, which if you tell me, I in like wise will tell you by what means I do what I am doing.

26 The immersion of Yochanan, of where was it? of Heaven, or of men?"

And they reasoned with themselves, and said, "If we shall say, 'Of Heaven', he will say to us, 'Why did you not believe him?'

27 But if we shall say, 'Of men', we fear the crowd, for Yochanan was in the eyes of all as a prophet.

28 And they answered and said to Yeshua, "We know not." And he also said to them, "And neither tell I you by what means I do these things."

29 But how seems it to you? There was one man which had two sons, and he approached the first, and said, 'My son, go work today in my vineyard.'

30 But he answered and said, 'I will not do so,' but after that he repented, and went.

31 And he approached the second, and said likewise. And he answered and said, 'I will go, my master,' but he went not.

32 Which of these two did the father's will?" They answered him, "The first."

And Yeshua said to them, "Truly I tell you, that the transgressors and harlots go before you in the Kingdom of Elohim.

33 For Yochanan came to you in the way of righteousness, and you believed him not, but the transgressors and harlots believed him, and you, when you had seen, repented not after that, to believe him.

34 Hear you another parable: There was a man that was a householder, which planted a vineyard, and surrounded it with a hedge, and dug a winepress in it, and built a tower, and delivered it to vinedressers to cultivate it, and went abroad.

35 And when the time of the fruit came near, he sent his servants to the

vinedressers, to receive the fruit.

36 But the vinedressers seized his servants, and beat one, and slew another, and another they stoned.

37 Again he sent other servants more than the first, and they did to them likewise.

38 But at last he sent to them his son, saying, 'Perhaps they will honor my son.'

39 But the vinedressers, when they saw the son, said among themselves, 'This is the heir, come, let us kill him, and his inheritance will be ours.' i

40 And they seized him, and brought him outside the vineyard, and slew him.

41 Think for yourselves, when the master of the vineyard has come, what will he do to these vinedressers?"

42 And they answered him and said; "He will destroy the wicked vinedressers in their wickedness, and will hire out his vineyard to another, which will render him the fruit in its seasons."

43 And Yeshua said to them, "Have you not read in the scripture,

**'The stone which the builders rejected
has become the head of the corner.
This is from YHWH,
It is wonderful in our eyes?'**¹³¹

44 And therefore I tell you, the Kingdom of Elohim will be taken away from you, and given to people, who will bring forth the fruits thereof.

45 And whoever falls on this stone will be broken, but on whomever it falls, it will break him."

46 And when the Chief Cohenim and P'rushim heard his parables, they knew that he spoke concerning them.

47 But when they sought to seize him, they feared the crowds, for he was in their eyes a prophet.

CHAPTER 22

1 And Yeshua answered and spoke to them again in parables, saying,

2 "The Kingdom of Heaven is comparable to a man that is a king, who made a marriage for his son,

¹³¹ Ps. 118:22-23

3 and sent his servants to call them that were invited to the marriage, but they would not come.

4 Again, he sent other servants, saying, 'Tell you them which are invited, 'Behold, I have prepared my banquet, my oxen and my geese are cooked, and all things are ready, come you to the marriage.'

5 But these remained unresponsive, and went their ways, one to his village, another to his merchandise,

6 and the rest seized his servants, whom with violence they slew.

7 But when the king heard, his anger was kindled, and he sent his hosts, and destroyed those murderers, and burned their city with fire.

8 Then said he to his servants, 'The marriage indeed is ready, but they which were invited were not worthy.

9 Go you therefore to the outgoing of the ways, and whomever you will find, call to the marriage.'

10 So his servants went out by the ways, and gathered together all whom they found, both bad and good, and the marriage was filled with them that sat at the table.

11 And when the king came in to see them that were seated, he saw there a man not clothed with the marriage garment, and said to him,

12 'Friend, how came you in here not having a marriage garment?' And he was silent.

13 Then said the king to his servants, 'Bind him hand and foot, and cast him into the darkness outside; there will be weeping and gnashing of teeth.'

14 For many were called,
but few were chosen."

15 Then went the P'rushim, and took counsel together concerning this saying.

16 And they sent to him their talmidim with the servants of Herod, saying, "Rabbi, we know that you are a sincere man, and teach the way of Elohim in truth, and are not influenced by any man, for you regard not the face of man.

17 Tell us therefore, how seems it to you? Is it right to give tribute to Caesar or not?"

18 But Yeshua knew the evil in their hearts, and said to them, "You hypocrites, why tempt you me?

19 Show me a coin of the tribute." And they brought to him a coin.

20 And he said to them, "Whose is the likeness and this inscription?"

21 And they answered him and said, "Caesar's." Then said he to them,

"Give therefore to Caesar what is Caesar's,
and to Elohim the things that are Elohim's."

22 And when they heard it, they were amazed, and left him, and withdrew.

23 The same day the Tz'dukim, which are those that say that there will not be

a resurrection, came near to him, and asked him, saying,

24 "Rabbi, Moshe said, **'If a man dies, and has no son, his brother shall take to himself to wife, the wife of the dead, that he may raise up seed to his brother.'**¹³²

25 And he left his wife to his brother.

26 Likewise the second, and the third, until the seventh.

27 And after that the woman died also.

28 In the resurrection whose will she be? Because all the seven were her husbands."

29 And Yeshua answered and said to them,

"You do err, not knowing the Scriptures,
nor the power of Elohim.

30 For in the resurrection they marry not,
neither are they betrothed,
but are as the angels of Elohim in heaven.

31 And concerning the resurrection of the dead, have you not read what was spoken by Elohim, who said to you,

32 **'I am the Elohi of Avraham,
I am the Elohi of Yitzchak,
I am the Elohi of Ya'akov'?**¹³³

and he is not the Elohi of the dead
but Elohi of the living."

33 And when the crowds heard, they were amazed concerning his teaching.

34 But when the P'rushim heard that he had silenced the Tz'dukim, they took counsel together.

35 And one of them, which was a doctor of the Torah, asked him, and tested him, and said to him,

36 "Rabbi, which is the greatest commandment in the Torah?"

¹³² Deut. 25:5-6

¹³³ Ex. 3:6

37 And Yeshua answered him, and said, "**You shall love YHWH your Elohim with all your heart, and with all your nefesh, and with all your might.**"¹³⁴

38 This is the greatest commandment in the whole Torah.

39 And this is the first, but the second is like it, '**And you shall love your neighbor as yourself.**'¹³⁵

40 On these two commandments hang all the Torah and the Prophets."

41 Now while the P'rushim were assembled, Yeshua asked them, saying,

42 "How seems it to you concerning the Messiah? Whose son is he?" And they said to him, "He is the Son of David."

43 But he said to them, "And how then spoke David, by the Ruach HaKodesh calling him "My Adon," saying,

44 '**YHWH said to my Adon, Sit you on my right hand, until I make your enemies the footstool of your feet**'?¹³⁶

45 If David then calls him 'My Adon', how is he his son?"

46 And they could not return him a word; neither did any man wish again to question him further from that day.

CHAPTER 23

1 Then spoke Yeshua to the crowds, and to his talmidim, saying,

2 "On Moshe's seat sit the scribes and P'rushim.

3 And all that he says to you observe and do. But do not you according to their works, for they say, but do not.

4 For they bind up heavy burdens, and put them on men's shoulders, but they will not stagger around with them themselves.

5 And so all their works they do that they may be seen by the sons of men, for they make broad the straps of their t'ffila¹³⁷, and enlarge the corners of their mantles¹³⁸,

6 and love the principal couches at the suppers,

7 and the principal seats in the synagogues, and benedictions in the market, and to be called by men, 'Rabbi'.

8 But you shall not be called 'rabbi' for one is your rabbi, and that is the Messiah. And all of you are brothers.

¹³⁴ Deut. 6:5

¹³⁵ Lev. 19:18

¹³⁶ Psalm 110:1

¹³⁷ Ex. 13:1-16; Deut. 6:4-9; 11:13-21

¹³⁸ Num. 15:37-41

9 Also be not you called 'father' upon the earth, for one is your Father, which is in heaven.

10 Neither be you called 'teachers', for one is your teacher, and that is Messiah.

11 Whoever will be greatest among you let him be your servant.

12 For whoever exalts himself will be abased, and whoever is abased will be exalted.

13 Woe to you, scribes and P'rushim, hypocrites! Who close the Kingdom of Heaven against the sons of men, for you enter not yourselves, neither do you allow them that are eager to enter.

14 Woe to you, scribes and P'rushim, hypocrites, who devour widows' houses in order to pray lengthy prayers, and therefore will receive a lengthy judgment.

15 Woe to you, scribes and P'rushim, hypocrites, who compass the sea and land in order to make one proselyte, and when he is made, you make him two times more a son of Gey Hinnom than yourselves.

16 Woe to you, blind guides, who say, 'whoever swears by the Temple, is not obligated, but he that swears by the gold of the Temple, is obligated.'

17 Fools and blind, which is greater, the gold, or the Temple that sanctifies the gold?

18 And 'Whoever swears by the altar, is not obligated, but he that swears by the gift that is upon it, is obligated.'

19 O blind, which is greater, the gift, or the altar that sanctifies the gift?

20 He that swears by the altar swears by it, and by all things thereon.

21 And he that swears by the Temple swears by it, and by that which abides therein.

22 And he that has sworn by heaven swears by the throne of Elohim, and by him that sits thereon.

23 Woe to you, scribes and P'rushim, hypocrites! Who tithe mint, and rue, and cumin, and have neglected those things which are weightiest in the Torah: judgment, loving-kindness and faith. Those things ought you to have done, neither to have rejected these.

24 Blind guides, who strain out the gnat, and swallow the camel.

25 Woe to you scribes and P'rushim, hypocrites, which clean the outside of the cup and the dish, but within, they are full of extortion and uncleanness.

26 Blind Parush, clean first that which is within the cup and dish that the outside may be clean also.

27 Woe to you, scribes and P'rushim, hypocrites, for you are like whitened sepulchers, which appear outwardly fair to the sons of men, but within are full of the bones of the dead, and all uncleanness.

28. And so you also seem outwardly righteous to the sons of men, but within you, you are full of depravity and violence.

29. Woe to you, scribes and P'rushim, hypocrites, which build the sepulchers of the prophets, and adorn the sepulchers of the righteous, and say,

30. 'If we had been in the days of our fathers, we would not have been their accomplices in the blood of the prophets?

31. Therefore you are witnesses to yourselves, that you have come by them, which slew the prophets, and their children you are.

32. Fill you up then the measure of your fathers.

33. Serpents, and generations of vipers, how will you escape the judgment of Gey Hinnom?

34. Therefore I tell you, Behold, I send to you prophets, and the wise men, and the scribes, and some of them you will kill and crucify, and some of them will you scourge with whips in your synagogues, and persecute from city to city,

35. that upon you may come all the righteous blood which has been shed upon the earth, from Hevel the righteous, to Z'kharyah Ben Y'hoyada¹³⁹, whom you slew between the Temple and the alter.

36. Truly I tell you, that all these things will come upon this generation.

37. Yerushalayim, Yerushalayim, which kills the prophets, and stones them which are sent to you, how many times would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not!

38. Behold, your house is forsaken to you desolate.¹⁴⁰

39. And I tell you, that you will not see me here after, until you say, **'Blessed is he that comes in the name of YHWH¹⁴¹.**

CHAPTER 24

1. And Yeshua went out, and as he was departing from the Temple, his talmidim came near in order to show him the buildings of the Temple.

2. But he answered them, saying, "Regard you all these things? Truly I tell you, there will not be left here a stone upon a stone that will not be

¹³⁹ "In the Gospel which the Nazarenes use, instead of 'son of Barachias' we have found written 'son of Joiada.'" –Jerome; on Matt. 23:35

¹⁴⁰ Jer. 22:5

¹⁴¹ Psalm 118:26

overthrown.

3 And as he sat upon the Mount of Olives, his talmidim approached him privately, saying, "Tell us, when will these things be? And what sign will there be at your coming, and the end of the world?"

4 Then Yeshua answered and said to them, "Let no man deceive you.

5 For many will come in my name, saying, 'I am Messiah', and will deceive many.

6 For you will hear of wars and rumors of wars, see that you are not foolish. It must be that such things be done, but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom, and there will be pestilence, and famine, and earthquake in every place.

8 And these are but the beginning of plagues.

9 Then will they give you over to tribulation, and will slay you, and all Goyim will hate you on account of my name.

10 And then will many be offended, and a man will betray his neighbor, yes, a man will hate his brother.

11 And many false prophets will arise, and will lead many astray.

12 And because apostasy will abound, the love of many will wax cold.

13 But whoever endures to the end, the same will be saved.

14 And this good news of the kingdom will be proclaimed throughout the world for a witness to all the Goyim, and then will the end come.

15 When you therefore will **see the abomination of desolation**, spoken of by Dani'el the prophet, he who said that it would stand **in the set-apart place**¹⁴², (whoever reads, let him understand).

16 Then let them which are in Y'hudah flee to the mountains,

17 and he that is upon the roof, let him not descend to take anything out of his house,

18 and he that is in the field, let him not return to take his clothes.

19 But woe to them that are with child, and to them that are about to bear, and to them that give suck in those days.

20 And pray you that your flight be not in the winter, neither on the Sabbath,

21 for then will be great **tribulation, such as there has never been from the beginning of the world until now, neither will be after it**¹⁴³.

22 And if those days had not been shortened, there should no flesh be saved; only on account of the chosen those days will be shortened.

23 Then if any man says to you, 'Behold, here is the Messiah,' or 'there', believe it not.

¹⁴² Dan. 9:27; 11:31; 12:11

¹⁴³ Joel 2:2; Dan. 12:1

24 Because there will arise false Messiahs, and false prophets, and will give great signs and wonders, that so they may bring about, if that were possible, the going astray of the very chosen.

25 Behold, I have told you.

26 Therefore, if they will say to you, 'Behold, he is in the wilderness', go not out, 'Behold he is in the apartments', believe it not.

27 For as the lightning goes out from the east, and appears even to the west, so will be the coming of the Son of Man.

28 Wherever the carcass is, there will **the eagles be gathered together**¹⁴⁴.

29 And immediately after the tribulation of those days will **the sun be darkened, and the moon will not give her light, and the stars**¹⁴⁵ will fall from heaven, and the powers of heaven will be shaken,

30 and then will appear the sign of the Son of Man in heaven, and then will **all the tribes of the land mourn**¹⁴⁶, when they will see the **Son of Man coming in the clouds of heaven**¹⁴⁷ with great power and glory.

31 And he will send his angels **with a shofar**¹⁴⁸, and a great voice, that they may **gather together** his chosen **from the four winds**, from the heights of **heaven to its extremities**¹⁴⁹.

32 Learn you the parable from the fig tree, when its branch is tender, and the leaves sprout, you know that the summer fruit is near,

33 so likewise you, when you will see all these things, know that it is near, even at the doors.

34 Truly I say to you, this generation will not pass away, until the whole is accomplished.

35 Heaven and earth will pass away, but my words will not pass away.

36 Until that day, and concerning that hour there will be no man that knows, not even the angels in heaven, but my Father only.

37 And as it was in the days of Noach, so will it be at the coming of the Son of Man.

38 For as they were in the days that were before the flood eating and drinking, marrying and giving in marriage, until the day that Noach entered into the ark,

39 and knew not until the flood came, and took them all away, so will be the coming of the Son of Man.

40 Then will two be in the field, one will be taken, and one left.

¹⁴⁴ Ezek. 39:17; Is. 34:3, 15

¹⁴⁵ Is. 13:10; 24:32; Ezek. 32:7; Joel 2:10; 3:4(2:31); 4:1(3:15)

¹⁴⁶ Zech. 12:10, 14

¹⁴⁷ Dan. 7:13-14

¹⁴⁸ Is. 27:13

¹⁴⁹ Is. 11:12; Deut. 30:4; Zech. 2:6

41 Two will be grinding at the mill, one will be taken, and one will be left.
42 Be you alert therefore, for you know not at what hour your Adon comes.
43 But know this, if the householder had known at what hour the thief would come, in truth, he would have been alert, and not allowed his house to be broken into.
44 Therefore be you also ready, for you know not at what hour the Son of Man comes.
45 Who then is a faithful and prudent servant, whom the master had set over his household, that he may give them bread in due season?
46 Happy is that servant who, at his master's coming to his house, he will find so doing.
47 Truly I tell you, that in truth, he will set him over all his substance.
48 But if such a servant will say evilly in his heart, that his master delays to come,
49 and begins to hit the servants which are with him, and eats and drinks with the drunken,
50 the master of that servant will come on a day when he expects not, and in an hour when he knows not, and will surprise him suddenly,
51 and appoint his portion with the hypocrites; there will be weeping and gnashing of teeth.

CHAPTER 25

1 Then will the Kingdom of Heaven be comparable to ten virgins, which took their torches, and went out to meet the bridegroom.
2 Five of them were foolish, and five of them were prudent.
3 The five foolish, when they took the torches, took no oil with them,
4 but the prudent took the oil in their vessels with the torches.
5 And while the bridegroom was delayed, they all slumbered and slept.
6 And at midnight there was a cry, 'Behold, the bridegroom has come, go out now to meet him.'
7 Then all those virgins arose, and made ready their torches.
8 And the foolish said to the prudent, 'Give us now of your oil, for our torches are extinguished.'
9 But the prudent answered and said to them, 'We may not give you, lest there suffice not for us and you, but go now therefore to them that sell, and buy for yourselves.'
10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11 And after that came the rest of the virgins, saying, 'My master, my master, open to us.'

12 But he answered, saying, 'Amen, I say to you, I know you not.'

13 Be you alert therefore, for you know not the day and the hour when the Son of Man comes.

14 For it is like the man who went abroad, seafaring, and which called his servants, and delivered to them his substance.

15 To one he gave five talents, to another two, and to another one, to every man gave he according to his power, and right away took his journey.

16 Then he that had received the five talents went and squandered his master's substance with harlots and flute-girls.

17 And likewise, he that had received the two traded with the same, and gained another two.

18 But he that had received the one, went and dug in the earth, and hid it in the earth.

19 And it came to pass that after a long time that master returned, and made an accounting with them.

20 He also that had received the five talents came near, and said, 'master, you delivered to me the five talents, and, behold, I have gained these five more.'

21 And his master said to him, 'Aha! In that you have been a good servant and faithful over the few, come now, and I will give you charge over the many; go enter into the joy of your master.'

22 So he that had received the two talents came near, saying, 'My master, you delivered to me two talents and, behold, I have squanderd them.'

23 And his master said to him, 'Aha! You have been an idle servant.

24 He also that had received the one talent came near and said, 'master, I knew that you are a hard man, and reap where you have not sown, and gather where you have not scattered,

25 and I was afraid, and went and hid your talent in the earth, behold, you have what is yours.'

26 And this master answered and said to him, 'You evil and slothful servant, you knew that I reap where I have not sown, and gather where I have not scattered,

27 you ought to have delivered my money to the money-changers, then surely, at my coming I should have received my own with increase.

28 Take now therefore the talent from him, and give it to him that has the ten talents.'

29 For to whoever has, to him will be given, and he will have abundance, but who has not, from him even what he seems to have shall be taken

away.

30 And the idle servant, cast you him into the darkness outside, where there will be weeping and gnashing of teeth.

31 And when the Son of Man comes in his glory, and all his angels with him, then will he sit upon his glorious **throne**,

32 and he will bring before himself **all nations**¹⁵⁰, and will separate them, these from those, as the shepherd separates the lambs from the kids,

33 and he will set the lambs on the right hand, and the kids on the left hand.

34 And then will the king say to them that are on his right hand, 'Come, you blessed by my Father, and possess the kingdom prepared for you from the beginning of the world.

35 I was hungry, and you gave me to eat,
I was thirsty, and you gave me to drink.

36 I was a stranger, and you entertained me.
I was naked, and you clothed me,
I was sick, and you visited me,
I was in prison, and you came to me.

37 Then will the righteous answer him saying,

'Adonai, when saw we you hungry, and fed you?
or thirsty, and gave you drink?

38 And when saw we you a stranger, and entertained you?
or naked, and clothed you?

39. Or when saw we you sick,
or in prison, and came to you?'

40 And the king will answer and say to them,

'Amen I say to you,
Inasmuch as you have done it to one of these which are to me as
younger brothers, it is as if you had done it to me.'

41 And then will the king say to them that are on his left hand, 'Withdraw from me, you cursed. Go you into the eternal fire, prepared for Satan and his angels.'

42 For I was hungry, and you gave me not to eat.

¹⁵⁰ Jer. 3:17

I was thirsty, and you gave me no drink.
43 I was a stranger, and you entertained me not.
I was naked, and you clothed me not.
I was sick, and in prison, and you visited me not.'

44 Then will they answer him, saying,
'Adonai, how saw we you hungry,
or thirsty,
or a stranger,
or naked,
or sick,
or in prison, and did not service to you?'

45 Then will he answer them, saying,
'Amen I say to you,
Inasmuch as you did it not to one of these little ones,
you did it not to me.'

46 And these will go away to eternal punishment, but the righteous to eternal life.¹⁵¹

CHAPTER 26

1 And it came to pass, when Yeshua had finished all these sayings, he said to his talmidim.

2 "You know that after two days is the Feast of Unleavened Bread which is called the Pesach, and the Son of Man will be betrayed, and shall be bound, that he be crucified.

3 Which signify eight days after the recurrence of the Pesach at which the seed of Adam will be judged."

4 Then were assembled the cohenim, and elders of the people, to the court of the Chief Cohen, who was called Kayafa,

¹⁵¹ Verses 14-46 "But since the Gospel written in Hebrew characters which has reached our hands turns the threat not against the man who hid the talent, but against him who had lived riotously (for it told of three servants, one who deserved his master's substance with harlots and flute-girls, another who multiplied it by trading, and another who hid the talent; and made the one to be accepted, another only rebuked, and another to be shut up in prison), the question occurs to me whether in Matthew, after the conclusion of the speech against the man who did nothing, the threat that follows may refer, not to him, but by epanalepsis (i.e. taking up a former subject again) be said of the first, who ate and drank with the drunken." –Eusebius; Theophania on Mat. 25:14f

5 and consulted that they might secure Yeshua by subtlety, and kill him.
6 But they said, "Let us not do this on the feast day, lest there be a great commotion among the people."
7 And in the morning he came again to the Temple and all the people came to him. And while he was sitting, he was teaching them.
8 And the scribes and P'rushim brought a woman who was caught in adultery. And placing her in the midst,
9 They said to him, Teacher, this woman was caught in the open in the act of adultery.
10 Now in the Torah of Moshe, he commanded that we stone those who are like these. Now, what do you say?
11 They said this testing him so that they would have a reason to accuse him. But Yeshua, after he had stooped down, wrote on the ground¹⁵².
12 And when they continued asking him, he straightened himself and said to them, Whichever one of you is without sin may cast the first stone at her¹⁵³.
13 And again after he had stooped down, he was writing on the ground.
14 And when they heard [it], they went out one by one having begun with the elders. And the woman was left by herself being in the midst.
15 And after Yeshua straightened himself he said to the woman, Where are they? Does no man condemn you?
16 And she said, No man, Adon. And Yeshua said, Neither do I condemn you. Go, and from now on do not sin again¹⁵⁴.
17 And as Yeshua was in one Beit Anyah, in the house of Shim'on the jar merchant,
18 there approached him a woman having in her hand a flask of precious oil, which she poured upon his head, as he was sitting.
19 And when the talmidim saw it, they were vexed, and said, "To what purpose is this waste?
20 For this oil could have been sold for much, and given to the poor."
21 When Yeshua knew, he said to them, "Why pester you this woman? For she has wrought a good and wonderful work upon me.
22 And the poor will be continually with you, but I will not be continually

¹⁵² Jer. 17:3 & Num. 5:12-31

¹⁵³ Deut. 17:7

¹⁵⁴ Verses 7-16 "He [Papias] has set forth (or expounded) another story, about a woman accused of many sins before the Lord, which the Gospel according to the Hebrews also contains." –Eusebius; Eccl. Hist. 3:39:17. This seems to refer to the story of the adulteress as found in John 7:53-8:11. This story does not appear in the Aramaic Old Syriac or Peshitta versions. It is also not found in the oldest Greek manuscripts. Those Greek manuscripts that do contain the story sometimes place it in John 7:53-8:11 some after John 7:36 or 7:52 or 21:24. Some manuscripts instead place the story in Luke after 21:24. The story appears not to have originated as an original part of either Luke or John but as part of GH. I have placed it in GH in a position corresponding to the placement after Luke 21:24.

with you.

23 For in that she has cast away this oil upon my body, she has done it for my burial.

24 Truly I tell you, in every place where this good news will be proclaimed throughout the world, there will be told of all that she has done, <for her name> and her memorial.”

25 Then went one of his twelve talmidim, and it was he which was called Y'hudah from K'riot, and went to the Chief Cohenim,

26 and said to them, "What will you give me, and I will deliver him to you?" And they allotted him **thirty pieces of silver**¹⁵⁵.

27 Thereafter he sought a convenient time to betray him.

28 And on the first day of the Feast of Unleavened Bread, the talmidim came near to Yeshua, saying, "Where will you have us prepare the Pesach?"

29 And Yeshua said, "Go you into the city to such a one, and say to him, 'The teacher said, my time is at hand, and with you will I celebrate the Pesach with my talmidim.'"

30 And the talmidim did as Yeshua commanded them, and prepared the Pesach.

31 And when it was evening, he sat down at the table with his twelve talmidim.

32 And he said to them, I have a great desire that I eat this Pesach with you before I suffer.¹⁵⁶

33 And he arose from Dinner and laid aside his garments and took a cloth and girded his loins.

34 And he put water into a bowl and began to wash the feet of his talmidim, and he was wiping with the cloth by which he had girded his loins

35 and he kissed the feet of each one of them.¹⁵⁷

36 And when he came to Shim'on Kefa, Shim'on said to him, Are you, my Adon, going to wash my feet for me?

37 Yeshua answered and said to him, What I do you do not know now, but afterwards you will know.

38 Shim'on Kefa said to him, You will never wash my feet for me. Yeshua

¹⁵⁵ Zech. 11:2

¹⁵⁶ “But they [Ebionites] abandon the proper sequence of the words and pervert the saying. As plain to all in the readings attached, and have led the disciples to say: ‘Where will you have us prepare the Passover?’ And him to answer to that: ‘Do I desire with desire at this Passover to eat flesh with you?’” –Epiphanius, Panarion 30:22:4. In restoring the original Nazarene text I have restored the text to read as it does in Luke 22:45. The alteration may have originated because some Hebrew and Aramaic statements can also be understood as questions and because Ebionites were doctrinal vegetarians.

¹⁵⁷ “[And he wiped their feet] And as it is said in the Gospel of the Nazarenes:...” (Historia passionis Domini; MS: Theolg. Sammelhandschrift 14th-15th Century, foll. 25v) From this it is clear that the footwashing story found in John 13 also appeared in GH.

said to him, If I do not wash you, you have no part with me.
39 Shim'on Kefa said to him, Then my Adon, wash not only my feet for me but also my hands and my head.
40 Yeshua said to him, He who is washed does not need but to wash his feet alone, for all of him is clean. Also you are all clean but not all of you.
41 For Yeshua knew him who would betray him; because of this he said , Not all of you are clean.
42 And after he had washed their feet, he took up his garments and seated himself and said to them, Do you know what I did to you?
43 You call me, Rabbi, and our Adon, and you speak well, for I am.
44 If therefore I your Adon and your Rabbi wash your feet for you, how much more ought you to wash the feet of another?
45 For I have given you this example, that you might also do as I have done for you.
46 Truly, Truly, I say to you that there is no servant who is greater than his master, and there is no emissary who is greater than him who sent him.
47 If you know these things you are happy if you do them.
48 And as they did eat, he said, "Amen I tell you, that one of you will betray me."
49 And their anger was kindled exceedingly, and each one began saying, "Am I he, my master?"
50 But he answered and said; "He that dips the hand with me in the dish, the same will betray me.
51 And surely the Son of Man goes as it is written of him, but woe to that man by whose hand the Son of Man will be betrayed. It [would] have been good for that man if he had not been born."
52 Then Y'hudah, who betrayed him answered and said, "Am I he, rabbi?" And he said to him, "You have said."
53 And it came to pass, as they sat down to eat, Yeshua took the bread, and blessed, and broke, and gave to his talmidim, saying, "Take you, and eat this, which is my body."
54 And afterwards he took the cup, and blessed, and gave to them, saying, "Drink you all of it,
55 for this is my blood of the **New Covenant**¹⁵⁸, which is shed for many to atone for sinners.
56 And I tell you, hereafter I will not drink of the fruit of the vine, until that day when I drink it new with you in the kingdom of my Father which is in heaven."

¹⁵⁸ Jer. 31:31

57 Then Ya'akov said "I swear that I shall not eat bread from this hour until I see you risen from among those that sleep."¹⁵⁹

58 And when they had recited the Psalm, they went out to the Mount of Olives.

59 Then said Yeshua to them, "All you will be offended in me this night." It is written, '**Smite the shepherd, and the flock will be scattered.**'¹⁶⁰

60 But after I have risen, I will go into Galil before you.

61 Then answered Kefa and said to him, "If they all will be offended, I will not be offended in you."

62 And Yeshua said to him, "Amen I tell you that this night, before the rooster crows, three times will you deny me."

63 Then Kefa said to him, "Even if I must die with you, I will not deny you." And so likewise said all the talmidim.

64 Then comes Yeshua with them to a village whose name was **Gey Sh'manim**¹⁶¹, and said to his talmidim, "Sit you here, while I go yonder and pray."

65 And he took with him Kefa and the two sons of Zavdai, and began to be grieved and downcast.

66 And then said he to them, "My nefesh is grieved to death, await you me here, and watch with me."

67 And he passed on a little, and fell on his face, and prayed, saying, "O Father, if it is possible that this cup pass away from me, let it be done, but let it not be done as I will, but as you will."

68 And he came to his talmidim, and found them sleeping, and said to Kefa, "Could you not watch with me a single hour?"

69 Awake and pray, that you enter not [into temptation,]
the spirit indeed is watchful,
but the flesh is frail."

70 He went away again the second time, and prayed, saying, "O Father, if this cup cannot pass away from me, but I must drink it, be it as you will."

71 And there appeared to him an angel from heaven strengthening him saying "Be constant, Adon, for now comes the time in which through your passion mankind sold in Adam will be ransomed."¹⁶²

¹⁵⁹ See note to 28:27-30

¹⁶⁰ Zech. 13:7

¹⁶¹ Is. 28:1

¹⁶² "And how the angel strengthened Messiah in his struggle in prayer, as is told in the Gospel of the

72 And he came again, and found them sleeping, for their eyes were heavy.

73 And he went away again, and prayed the third time, and said the same prayer as he had said already.

74 Then came he to his talmidim, and said to them, "You have slept now, and taken your rest, behold, the hour is at hand wherein the Son of Man will be given into the hands of sinners.

75 Arise, and let us go, behold, he draws near that betrays me."

76 While he was still speaking, behold, Y'hudah, one of his twelve talmidim, came, and with him a great force with swords and spears, that were sent from the Chief Cohenim and elders of the people.

77 Now Y'hudah, who betrayed him, had given a sign to those people which came with him, saying, "Whomever I will kiss, that same is he, secure you him."

78 And forthwith he approached Yeshua, and said, "Shalom rabbi," and kissed him.

79 And Yeshua said to him, "Beloved, why have you come?" Then they came near, and laid hands on Yeshua, and seized him.

80 And, behold, one of them, which was with Yeshua, put out his hand, and drew his sword, and struck the servant of the Chief Cohen, and cut off his ear.

81 Then said Yeshua to him, "Return your sword to its place,

for all they that take the sword
will perish with the sword."

82 Think you that I cannot ask of my Father that he should send now on my behalf more than twelve legions of angels?

83 But how then will the Scriptures be established, which have written that in this way it must be done?"

84 In that same hour said Yeshua to the crowds, "Have you come out to meet me as against a robber, with swords and spears to secure me? Every day I sat beside you and taught you in the Temple, and you seized me not.

85 But all this has come to pass to establish the Scriptures of the Prophets." Then all the talmidim forsook him and fled.

86 So they seized Yeshua, and led him to Kayafah the Chief Cohen, where the scribes and the elders were gathered together.

87 And Kefa followed him afar off to the court of the Chief Cohen, and

Nazarenes. And the same is also adduced by Anselm in his lamentation: ..." (Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 32r) see Luke 22:43

entered into the beit [din], And Shim'on Kefa and one of the other talmidim were following Yeshua. And the Chief Cohen knew that talmid
88 as he was the son of the poor fisherman Zavdai, he had often brought fish to the palace of the high cohenim Hananyah and Kayafah.
89 And Yochanan went out to the damsel that kept the door and secured from her permission for his companion Kefa, who stood weeping loudly before the door, to come in.¹⁶³
90 and he entered the beit-din with Yeshua and sat with the menials, to see what would be the end.
91 Now the Chief Cohenim, and the whole council, sought false witness against Yeshua, to deliver him up to death.
92 But they found none, though there came forward many false witnesses. But at the last there came two false witnesses, and said,
93 "He said, 'I can pull down the Temple of El, and before three days I can build it.'"
94 Then the Chief Cohen arose, and said to him, "Answer you nothing at all concerning these things which they witness against you?"
95 But Yeshua answered nothing, but was silent. Then the Chief Cohen said to him, "I adjure you by the living Elohim, that you tell us whether you are Messiah, the Son of Elohim."
96 And Yeshua answered and said to him, "You have said. Therefore I say to you, hereafter you will see **the Son of Man, that sits here on the right hand of the Power of Elohim, coming in the clouds of heaven.**"¹⁶⁴
97 Then the Chief Cohen tore his garments, saying, "He has blasphemed. What further need have we of witnesses? Behold, you have heard now that he has blasphemed.
98 How seems it to you?" And they answered, saying, "He is condemned to death."
99 Then they spat in his face, and struck him with the fist, and others put their hands upon his face,
100 saying, "Prophecy to us, O Messiah, who it is that assaulted you?"
101 Now Kefa sat out in the court, and there approached him a maidservant saying, "You too were with Yeshua the Galilean."
102 But he denied in the sight of all, saying, "I know not what you say."
103 And when he was going out to the door, another saw him, and said to them that were there, "He also was with Yeshua the Natzrati.

¹⁶³ vss. 58-60 "In the Gospel of the Nazarenes the reason is given why John was known to the high priest. ..." (Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 35r)

¹⁶⁴ Dan. 7:13; Ps. 110:1

104 And again he denied with an oath, and said, "I do not know him!"
105 And after a while they that stood there came near, and said to Kefa, "In truth you are of them, for your tongue reveals you."
106 Then he denied and swore and cursed¹⁶⁵ that he knew not that man. And immediately the rooster crowed.
107 And Kefa remembered the words of Yeshua, who had said, "Before the rooster crows, three times will you deny me." And then he went outside, and wept bitterly.

CHAPTER 27

1 And it came to pass in the morning, that all the Chief Cohenim and elders of the people were in a conclave together concerning Yeshua in order to condemn him to death.
2 And they bound him, and led him away, and delivered him to Pontius Pilate the governor.
3 Then Y'hudah, who had betrayed him, saw that he was condemned to death, and repented, and brought again the thirty pieces of silver which had been given him, and gave them to the Chief Cohenim and elders,
4 saying, "I have sinned in that I have betrayed the blood of the righteous." But they said, "What is that to us? See you to it."
5 And he cast the thirty pieces of silver into the Temple, and hanged himself with a halter.
6 And the Chief Cohenim took the pieces of silver, and said, It is not right to cast them into the treasury, for they are the price of blood.
7 And they took counsel, and brought with them the portion of the potter's field, for the burial of strangers.
8 Therefore the portion was called Chakel Damah to this day.
9 Then was fulfilled that which was spoken by the prophet, who said, "**And they took the thirty pieces of silver, a good price of him that was valued, whom they valued of the children of Yisrael,**
10 **and gave them for the potter's portion, as YHWH appointed me.**"¹⁶⁶
11 Now Yeshua stood before the governor, and the governor asked him, saying, "Are you king of the Jews?" And Yeshua answered him, and said, "You say."

¹⁶⁵ Greek Matthew has "then began he to curse and to swear" but some Greek manuscripts of Matthew have a marginal note which reads "The Judaikon: 'and he denied and swore and cursed.'" Shem Tob Hebrew Matthew has "Then he began to deny and to swear..."

¹⁶⁶ Zech. 11:12-13

12 But when the Chief Cohenim and elders slandered him, he answered them nothing.

13 Then said Pilate to him, "Hear you not the testimony which they witness against you?"

14 But he answered him nothing, not even a single word, so that the governor marveled exceedingly.

15 Now on the feast day it was the custom for the governor to bring out to the people one prisoner, whom they would.

16 And they had then in custody one prisoner, a bandit, whose name was called Bar Rabbah¹⁶⁷.

17 Therefore when they were assembled, Pilate said to them, "Who wish you that I release to you? Bar Rabbah, or Yeshua which is called Messiah?"

18 For he knew that for hatred they had delivered him up.

19 And when he had set down on the judgment seat, his wife sent to him, saying, "Have you nothing to do with that righteous man, for I have suffered many things this day because of him."

20 But the Chief Cohenim and elders persuaded the people to ask Bar Rabbah, and destroy Yeshua.

21 And the governor answered and said to them, "Which of the two wish you that I release to you?" And they said, "Bar Rabbah."

22 And Pilate said to them, "What will I do then with Yeshua who is called Messiah?" And they all answered and said, "Let him be crucified."

23 Then the governor said to them, "But what evil has he done?" And they repeated and cried, "Let him be crucified."

24 Then Pilate saw that he could prevail nothing, for a great commotion arose. Therefore he took water, and washed his hands before the people, saying, "I am innocent of the blood <of this righteous man, > this see you."

25 Then answered all the people, and said, "His blood be on us, and our children."

26 Then released he Bar Rabbah to them, but delivered Yeshua to them to be scourged with whips, and crucified.

27 For certain Judeans had bribed four of the soldiers to scourge him so severely that the blood might flow from every part of his body.¹⁶⁸

¹⁶⁷ "Barabbas... is interpreted in the so-called Gospel according to the Hebrews as 'son of their teacher'" – Jerome; on Matt. 27:16. This agrees with the reading of the Hebrew DuTillet version of Matthew which has "Bar Rabbah" meaning "Son of a Master".

¹⁶⁸ "We read in the Gospel of the Nazarenes that... They had also bribed the same soldiers to the end that they crucified him as it is said in John 19." (Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 44r)

28 And then the soldiers of the governor took Yeshua, and delivered him to them in the judgment hall, and gathered to him the whole crowd.

29 And they stripped him, and robed him in a scarlet tunic,

30 and encircled his head with thorns for a crown, and placed a reed in his right hand, and bowed their knees before him, and mocked him, saying, "Shalom to you, king of the Jews!"

31 And they spit upon him, and they took the reed, and smote him on the head.

32 And after that they had ridiculed him, they stripped him of his tunic, and clothed him in his own garments, and led him away to be crucified.

33 And as they were going out, they found a man of Cyrene, whose name was Shim'on, and he they brought to carry his gallows.

34 And when they had come to the place which is termed Gulgoltha,

35 they gave him wine mingled with **gall**¹⁶⁹, and when he had tasted, he would not drink.

36 Then said Yeshua, "Father, forgive them; for they know not what they do."

37 At this word many thousands of the Jews who were standing around the gallows became believers.¹⁷⁰

38 And after they had crucified him, they parted his garments, and cast lots, to fulfill that which was spoken by the mouth of the prophet, who said,

**"They part my garments among them,
and upon my garment they cast lots."¹⁷¹**

39 And they sat down and guarded him.

40 And they set his sentence above his head, and thus it was written:

THIS IS YESHUA, KING OF THE JEWS.

41 Then were crucified with him two robbers, one on the right hand, and one on the left hand.

42 And all they that passed by were reviling him, and **nodding their heads**¹⁷²,

43 saying, "Aha! You that destroy the Temple of Elohim, and in three days

¹⁶⁹ Ps. 69:22(21)

¹⁷⁰ "As it is said in the Gospel of the Nazarenes:..." (Haimo of Auxerre; Comm. On Is. 53:2); "[Father forgive them, for they know not what they do.] Note that in the Gospel of the Nazarenes we have to read that at this virtuous discourse of Messiah eight thousand were later converted to the faith; namely three thousand on the day of Pentecost as stated in the Acts of the Apostles 2 [2:41], and subsequently five thousand about whom we are informed in the Acts of the Apostles 10 [this likely refers to Acts 4:4 rather than 10]." (Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 55r)

¹⁷¹ Psalm 22:19(18)

¹⁷² Psalm 22:8(7)

build it, save yourself. If you be the Son of Elohim, come down from the gallows."

44 And likewise the Chief Cohenim reviled him, with the scribes and elders,
45 saying, "He saved others, but himself he cannot save. If he is the king of Yisrael, let him now come down from this gallows, and we will believe in him.

46 He believed in Elohim, **let him deliver him now, if he delight [in him]**¹⁷³, for he said, 'I am the Son of Elohim.'"

47 And so likewise the robbers, which were crucified with him, reproached him.

48 Now from the sixth hour there was darkness over all the land until the ninth hour.

49 And at the ninth hour Yeshua cried with a loud voice, and said, "**My El, my El, why have you forsaken me?**"¹⁷⁴

50 And some of the men that stood by, when they heard, and said, "He calls for Eliyahu."

51 And one of them ran right away, and took the sponge, and filled it with **vinegar**, and put it on a reed, and **gave** him to drink.¹⁷⁵

52 But the others said, "Let be, and let us see if Eliyahu will come to deliver him.

53 Then Yeshua cried again with a loud voice, and yielded up his spirit.

54 And, behold, the earth did quake, the lintel of the Temple of wondrous size was broken and even forced asunder¹⁷⁶, the veil of the Temple was torn in two from the top to the bottom, and, and the rocks were torn,

55 and the sepulchers were opened, and many bodies of the set-apart ones, which were laid, arose,

56 and went out from the sepulchers after his resurrection, and entered into the set-apart city, and were seen by many.

57 And the centurions which were with Yeshua, to guard him, when they saw the earthquake, and those things that had come to pass, were exceedingly afraid, and said, "In truth, he was the Son of Elohim."

58 Now many women were there beholding afar off, which followed Yeshua

¹⁷³ Psalm 22:9(8)

¹⁷⁴ Psalm 22:2(1)

¹⁷⁵ Psalm 69:22(21)

¹⁷⁶ "But in the Gospel which is written in Hebrew characters we read not that the veil of the Temple was rent, but that the lintel of the Temple of wondrous size was broken and even forced asunder." –Jerome; Letter 120 to Hedibia; Jerome on Mat. 27:51; "Also in the Gospel of the Nazarenes we read that at the time of Messiah's death the lintel of the Temple, of immense size, had split (Josephus says the same and adds that overhead awful voices were heard which said: 'Let us depart from this abode). (Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 65r)

from Galil, serving him,
59 among who was Miriam the From Magdala, and Miriam Bat Ya'akov,
and the mother of Yosef, and the mother of Zavdai.
60 And when it was evening, there came one rich man from HaRamatayim,
whose name was Yosef, and he also was a talmid of Yeshua.
61 And he approached Pilate, and asked the body of Yeshua. Then Pilate
commanded the body of Yeshua to be given.
62 And Yosef took the body of Yeshua, and wrapped it in pure linen,
63 and placed it in his new sepulcher, which was cut out of the rock. Then
he rolled the great stone over the door of the sepulcher, and went his way.
64 And there were there, Miriam from Magdala, and the other Miriam's,
sitting over against the sepulcher.
65 Now on the next day, which was following the search for leaven, the
Chief Cohenim and P'rushim came together to Pilate,
66 Saying, "My master, we remember that this deceiver said before three
days I will rise again.
67 Therefore give command to guard the sepulcher until the third day, lest
his talmidim enter, and steal him away, and say to the people, that he has
risen from the dead, so the last error will be worse than the first."
68 And Pilate said to them, "Behold, you have a guard, go, and keep guard
as you know." And he delivered to them armed men, that they might sit over
against the cave and keep it day and night¹⁷⁷.
69 So they went, and made the sepulcher inaccessible with guards, and
sealed the stone.

CHAPTER 28

1 And when the Sabbath had passed, as it dawned toward the first day of the
week¹⁷⁸, came Miriam from the Magdala and the other Miriam to see the
sepulcher.
2 And, behold, there had been a great earthquake, for the angel of YHWH
had descended from heaven, <and approached> and rolled away the stone
from the door, and sat on it.
3 And his appearance was like lightning, and his garments like snow,
4 and for fear of him the guards trembled, and became as dead.
5 And the angel answered and said to the woman, "Fear you not, I know that

¹⁷⁷ Some Greek manuscripts of Matthew have a marginal note which reads "The Judaikon has 'And he delivered to them armed men, that they might sit over against the cave and keep it day and night.'"

¹⁷⁸ Toldot Yeshu 5:1 ia s parody on this verse.

you are seeking Yeshua.

6 He is not here, for he has risen, as he said¹⁷⁹. Come now, and see the place wherein HaAdon was laid.

7 And go now right away, and tell his talmidim that he has risen from the dead, and behold, he goes before to Galil, and there will you see him, and behold, I have told you."

8 And Shim'on went out and Yochanan, and they came to the sepulcher.

9 And both of them were running together, but Yochanan ran before Shim'on and came first to the sepulcher.

10 And he looked in and saw the linen clothes put off, but he in no way

11 And Shim'on came after him and entered the sepulcher and saw the linen cloths put off.

12 And the head cloth that had been wrapped around his head, not with the linen cloths, but folded and put aside in one place.

13 Then entered also that talmid that had come to the sepulcher first, and he saw and believed.

14 For they did not yet know from the scriptures that he was to arise from among the dead.

15 And the talmidim went again to their place.¹⁸⁰

16 And Miriam was standing by the grave and was crying. And as she cried, she looked into the grave.

17 And she saw two angels in white who were sitting, one at the place of his head and one at his feet, where the body of Yeshua had been laid.

18 And they said to her, Woman, why are you crying? She said to them, Because they have taken my Adon, and I do not know where they have laid him.

19 She said this and turned around and saw Yeshua standing. And she did not know it was Yeshua.

20 Yeshua said to her, Woman, why are you crying, and whom do you seek? And she thought that he was the gardener and said to him, My master, if you have taken him, tell me where you have placed him, I will go and take him.

21 Yeshua said to her, Miriam. And she answered and said to him, Rabbuli, which means teacher.

22 Yeshua said to her, Do not come near to me, for I have not yet ascended to my father. But go to my brothers and tell them I ascend to my father and your father, and my Elohim and your Elohim.

¹⁷⁹ Toldot Yeshu 5:5 is a parody on this verse.

¹⁸⁰ Verses 8-15 – This material would have served as the basis for Jn. 20:3-10 and Luke 24:12. Its presence is also implied by the reference to the linen cloth which is referred to in verses 27-30 and because it sets up the context for verses 16-23. It has been restored from Jn. 20:3-10.

23 Then Miriam from Magdala came and declared to the talmidim that she had seen our Adon, and that he had told her these things¹⁸¹.

24 And they having went out quickly from the sepulcher with fear and great joy, and ran to tell his talmidim.

25 And as they were going to tell his talmidim, behold, Yeshua came to meet them, saying, "Shalom be with you." And, behold, they approached and held him by the feet, and worshiped him.

26 Then said Yeshua to them, "Fear you not, go now and tell my brothers that they go to Galil, for there will they see me."

27 Now the Adon, when he had given the linen cloth to the servant of the cohen, went to Ya'akov and appeared to him.

28 And the Adon said "Bring a table and bread."

29 He took the bread and blessed and broke and gave it to Ya'akov HaTzadik and said to him,

30 My brother, eat your bread, for the Son of Man is risen from among them that sleep¹⁸².

31 And behold, some of the guards came to the city, and told the Chief Cohenim all that had come to pass.

32 And when they had assembled the elders, and had taken counsel, they gave much money to the soldiers,

33 Saying, "Say you, that his talmidim came by night, and stole him away while we lay down.

34 And if this should be heard by the governor, we will persuade him, and secure you."

35 So they took the money, and did as they were taught, and the saying is common among the Jews until this day.

36 And when he came to Kefa, and those who were with Kefa, he said to them,

37 "Take, handle me, and see that I am not a bodiless spirit". And forthwith

¹⁸¹ Verses 16-23 are restored from Jn. 20:11-17 on the basis that Toldot Yeshu 5:16-20 is a parody on these verses.

¹⁸² verses 27-30 "Also the Gospel called according to the Hebrews, recently translated by me into Greek and Latin, which Origin often uses, says after the resurrection of the Savior: 'Now the Lord, when he had given the linen cloth to the servant of the priest, went to James and appeared to him (for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from among them that sleep). And a little further on the Lord says, 'Bring a table and bread.' And immediately it is added, 'He took bread...'" –Jerome, *On Illustrious Men*, 2; This event is referred to in 1Cor. 15:7 but is not recorded in Matthew, Mark, Luke or John. "The appearance to Ya'akov (James), ...is not mentioned elsewhere in the New Testament but is reported in one of the apocryphal books, the Gospel according to the Hebrews..." (*Jewish New Testament Commentary* by David Stern on 1Cor. 15:7)

they touched and believed, being convinced both by his flesh and spirit.;¹⁸³
38 Then his eleven talmidim went away to Galil, to a mountain were Yeshua had appointed them.

39 And they saw him, and worshiped him, but some doubted.

40 And Yeshua approached and spoke to them, saying,

"All authority is given me in heaven and earth.
41 Go you therefore, and teach all the Goyim,
and immerse them in the name of the Father, and the Son,
and the Ruach HaKodesh,
42 and teach them to observe all that I have commanded you,
and here am I with you all the days, to the end of the world.

CHAPTER 29

1 And while he ate bread with them, he commanded them that they should not depart from Yerushalayim, but that they should wait for the promise of the Father, which you have heard from me.

2 For Yochanan immersed in water, but you will be immersed in Ruach HaKodesh after not many days.

3 And while they were assembled, they asked him and said to him, Our Adon, will you at this time restore the Kingdom to Yisra'el?

4 He said to them, This is not yours to know the time of times that the Father has placed in his own authority.

5 But when the Ruach HaKodesh comes upon you, you will receive power, and you will be witnesses for me in Yerushalayim and in all Y'hudah and also among the Samaritans, even unto the ends of the earth.

6 And while he had said these things, while they watched him, he was taken up, and a cloud received him and he was hidden from their eyes.

7 And while they were gazing into heaven, while he was departing, two men were found standing near them in white garment.

8 And they said to them, men of Galil, why do you stand and gaze into

¹⁸³ Verses 36-37 "Of the Epistle of Ignatius to Polycarp. In it he also inserts a testimony about the person of Messiah, from the Gospel which was recently translated by me; his words are "But I both saw him in the flesh after the resurrection, and believe that he is in the flesh: and when he came to Peter,..." –Jerome; of *Illustrious Men* 16 and *Comm. On Isa.* Preface to book 18. Actually the quote is from Ignatius to the *Smyrneans* 3:1-2 (1:9-12 in some editions) (Polycarp was Bishop of Smyrna); *Eccl. Hist.* 3:36 indicates this also appeared in a now lost work called the *Doctrine of Peter.*; see *Lk.* 24:36-39

heaven? This Yeshua who was taken up from you into heaven will come in the same manner like you have seen him who ascended into heaven.

9 And afterward, they returned to Yerushalayim from the mountain that is Beit Zayta, which was near Yerushalayim and distant from it about a Sabbath day's journey.

10 And after they entered, they went up into an upper room in which lived Peter and Yochanan and Ya'akov and Andrew and Philip and T'oma and Matti and Bar Talmai and Ya'akov Bar Chalfai, and Shim'on, the zealot, and Y'hudah Bar Ya'akov.

11 All of these as one were steadfast in prayer with one nefesh with the women and with Miriam, the mother of Yeshua, and with his brothers.

12 And in those same days, Shim'on Kefa stood up in the midst of the talmidim (now there was there a gathering of about one hundred and twenty men) and said,

13 Men, our brothers, it was right that the scripture be fulfilled which the Ruach HaKodesh foretold by the mouth of David about Y'hudah, who was a guide to those who seized Yeshua,

14 Because he was numbered with us and had a portion in this service.

15 For it is written in the Book of Psalms, **Let his habitation be desolate and let no one be a dweller in it**¹⁸⁴, **and let another take his service**¹⁸⁵.

16 And it is right therefore for one of these men who were with us during this whole time in which our Adon Yeshua entered and went out among us,

17 Who began from the immersion of Yochanan until the day that he was taken up from being with us, to be a witness of his resurrection with us.

18 And they caused two to stand, Yosef, who was called Bar Sabba, who was named Justus, and Mattityahu who was called Levi¹⁸⁶.

19 And when they prayed they said, You, YHWH, know that which is in the hearts of all; show the one that you have chosen of these two,

20 That he might receive a portion of the service and emissariship from which Y'hudah departed to go to his place.

21 And they cast lots, and it fell upon Mattityahu. And he was numbered with the eleven emissaries.

¹⁸⁴ Psalm 69:26(25)

¹⁸⁵ Psalm 109:8

¹⁸⁶ "It seems that Matthew is named Levi in the Gospel according to Luke. But they are not the same, but Matthias who replaced Judas and Levi are the same with a double name, this appears from the Gospel according to the Hebrews." (Didymus the Blind; Comm. On Psalms K-R, 198)

Appendix I The Immersion Account

In regards to the account of Yeshua's immersion Jerome gives us a citation of the Nazarene while Epiphanius gives a citation of the Ebionite version of the same event. On the surface it might appear that each of these are citing unrelated documents. However the very early writer Justin Martyr makes use of an account of this story in two consecutive sections of his Dialogue which makes it apparent that he was familiar with the account expressed in GH and which seems to reconcile the two versions. It would appear that Jerome and Epiphanius may each be citing partial quotes. In the reconstruction I have therefore made use of both of them in reconstructing the original reading of GH. The following chart illustrates the point:

Nazarene Version	Ebionite Version	Justin Martyr
<p>When the Lord ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My Son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my rest; and you are my firstborn son, who reigns forever. (Jerome; Commentary on Is. 11:2)</p>	<p>And as he came up from the water, the heavens was opened and he saw the Holy Spirit in the form of a dove that descended and entered into him. And a voice sounded from Heaven that said: "You are my beloved Son, in you I am well pleased. " And again: " I have this day begotten you". And immediately a great light shone round about the place. When John saw this, it is said, he said unto him : "Who are you, Lord?" And again a voice from Heaven rang out to him: "This is my beloved Son in whom I am well pleased." (Epiphanius, Panarion 30.13.7-8)</p>	<p>The Scripture says that these enumerated powers of the Spirit have come upon him... because they would rest in him... So that there would be no more prophets after the ancient custom. (He explains that each prophet had received one or more gifts of the Spirit, but Jesus had received all the powers of the Spirit.) (Justin; Dial. lxxxvii)</p> <p>And when Jesus had come to the river Jordan where John was baptizing, when Jesus had gone down to the water both a fire was kindled, and when he had gone up from the water the Holy Spirit is recorded... to have lighted upon him as a dove. (Justin; Dial. lxxxviii)</p>

Appendix II A Fragment from an Apostate Version

Among citations attributed to GH is a citation which (as it is presented at least) cannot be an authentic portion of the original text of GH due to its clearly apostate nature.

The context of the citation Cyril of Jerusalem sends for a monk from Maioma of Gaza who has been teaching apostate doctrines. The account of his questioning of the Monk goes as follows:

It is written in the Gospel to the Hebrews that when Christ wished to come upon the earth to men, the good Father called a mighty power in the heavens which was called Michael, and committed Christ to the care thereof. And the power came down into the world and it was called Mary, and Christ was in her womb seven months. Afterwards she gave birth to him, and he increased in stature, and he chose the apostles, . . . 'was crucified, and taken up by the Father'. Cyril asked: Where in the Four Gospels is it said that the holy Virgin Mary the mother of god is a force? The monk said: In the Gospel to the Hebrews. Then, said Cyril, there are five Gospels? Where is the fifth? The monk said: It is the Gospel that was written to the Hebrews.
(From a Discourse on Mary by Cyril of Jerusalem)

This was clearly a corrupt version, if this material appeared in any version of GH at all it may be that the original read "and it came near (קרב) to Miriam" but was at some point miscopied "and it was called (קרי) Miriam"

Thus the original reading may have been:

When Messiah wished to come upon the earth to men, the good Father called a mighty power in the heavens which was called Michael, and committed Messiah to the care thereof. And the power came down into the world and it came near to Miriam, and Messiah was in her womb seven months. Even with this modification the material has apostate implications.

Appendix III

The Story of the Sparrows

The account of the sparrows is given in GH 10:28-35.

28 And fear not them which kill the body, but cannot kill the nefesh,
but fear you him which can destroy both nefesh and body in Gey Hinnom.

29 Now the young boys of Galil were making birds of clay.

30 And Yeshua fashioned thereof twelve sparrows.

31 And Yeshua clapped his hands together and cried out to the sparrows
and said to them, "Go!"

32 and the sparrows took their flight and went away chirping.

33 Then he spoke saying:

Are not two sparrows sold for the smallest coin?

and one of them will not fall on the ground without your Father.

34 But the very locks of your hair are all numbered.

35 Fear you not therefore, for you are better than many sparrows.

The source for this material is somewhat complex. The Toldot Yeshe gives this account as follows:

Now the men of Galilee were making birds of clay. And he spoke the letters of the Ineffable Name and they flapped their wings.
(Toldot Yeshe 3:16)

Now this account is a parody on the original account which must have appeared in GH.

Our next source is the Infancy Gospel of Thomas which has:

Jesus... having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things... And a certain Jew when he saw what Yeshua did... departed straightway and told his father Joseph: Lo, your child is at the brook, and he has taken clay and fashioned little birds, and polluted the Sabbath day. And Joseph came to the place and saw: and cried

out to him, saying: Wherefore do you these things on the Sabbath which it is not lawful to do? But Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping. And when the Jews saw it they were amazed, and departed and told their chief men that which they had seen Jesus do.

(Infancy Gospel of Thomas 2:2-5)

Now let us return to the reference in the Infancy Gospel of Thomas. The authors of this Infancy Gospel often filled in the missing years of Yeshua's life by transplanting events from Yeshua's adulthood into his childhood. Among these are the resurrection of a dead child and the feeding of a multitude. It is therefore no surprise to us that Thomas has transplanted the animation of the clay sparrows from Yeshua's adulthood (as in the Toldot Yeshu) to his childhood.

Or final source for this tradition is the recurrence of this tradition in the Quran:

O Jesus, son of Mary... how you did shape of clay as it were the likeness of a bird by My permission, and did blow upon it and it was a bird by My permission.
(Quran; Surah 5:110 see also Surah 3:49)

Now this author does not accept the Quran as authoritative, nor does he accept Muhammed as a prophet, however as was pointed out in the introduction, some scholars have maintained that there was a relationship between the ancient Ebionites and the roots of early Islam¹⁸⁷ Where did Muhammed get this tradition from? He could easily have received it from the Ebionites who would have had the incident recorded in the Gospel according to the Hebrews.

Now because of literary parallels between the text of Toldot Yeshu 3 and the synoptic Gospels in the material which parallels Matthew 10-12 it would seem that this story occurs somewhere in the portion of GH which corresponds with Matthew 10-12.

¹⁸⁷ *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*; Robert Eisenman; 1997

If we look to this section of Matthew we find that the context for this story fits perfectly in-between Matthew 10:28 and Matthew 10:29.

In Matthew 10:28 Yeshua says:

And fear not them which kill the body, but cannot kill the nefesh,
but fear you him which can destroy both nefesh and body in Gey
Hinnom.

Then Yeshua demonstrates his power over life and death:

Now the young boys of Galil were making birds of clay.
And Yeshua fashioned thereof twelve sparrows.
And Yeshua clapped his hands together and cried out to the sparrows
and said to them, "Go!"
and the sparrows took their flight and went away chirping.

Then Yeshua says in 10:29-31:

Are not two sparrows sold for the smallest coin?
and one of them will not fall on the ground without your Father.
But the very locks of your hair are all numbered.
Fear you not therefore, for you are better than many sparrows.

Appendix 4 A List of Citations

Citations by Irenaeus

Fragment 1

But [the Ebionites] use only the Gospel which is according to Matthew, and repudiate the Apostle Paul, calling him an apostate from the Law. (against Heresies, 1:26:2)

Citations by Clement of Alexandria

Fragment 2

Also is written (γεγραπται) in the *Goodnews according to the Hebrews* (τω καθ Εβραιους ευαγγελιω):

**"He who... is amazed, ... will reign,
and having reigned he will rest."**
(Stromateis i; 9; 45)

ο θαυμασας βασιλευσει
και ο βασιλευσας αναπαησεται

For those words (from Plato, Timaeus 90) have the same force as these:

**"He who seeks will not cease until he
finds,
and having found he will be amazed,
and having been amazed he will reign,
and having reigned he will rest."**
(Stromateis v; 14; 96)

ου παυσεται ο ζητων, εως αν
ευρη
ευρων δε θαμβηθησεται
θαμβηθεις δε βασιλευσει
βασιλευσας δε επαναπαησεται

Citations by Origen

Fragments 3 & 4

And if any accept it (εαν δε προσιηται τις) the Goodnews according to the Hebrews (το καθ Εβραιους ευαγγελιον), where the savior himself says:

"Even now did my Mother the Holy Spirit take me by one of my hairs, and carried me away to the great mountain Tabor."	αρτι ελαβε με η μητηρ μου το αγιον πνευμα εν μια των τριχων μου και απηνεγκε με εις το ορος το μεγα Θαβωρ
--	---

He will be perplexed.

(On John 2:12)

And if any one receives it (ει δε τις παραδεχεται το):

**"Even now did my Mother the Holy Spirit
take me ...
and carried me away
to the great mountain Tabor."**

and the rest...

(On Jer. homily xv 4)

Jerome also records these words in Latin:

But in that Gospel written to the Hebrews,
which is read by the Nazarenes, the Lord
says:

A moment ago my mother, the Holy Spirit,
took me up.

(Jerome on Isaiah 40:9ff. also in Micah 7:6, and Ezekiel 16:13)

*Sed et in Evangelio quod juxta Hebraeos
scriptum, Nazaraei lectitant, Dominus
loquitur:*

*modo me tulit mater mea,
Spiritus sanctus.*

Fragment 5

It is written in a certain Gospel which is called according to the Hebrews (*scriptum est in evangelio quodam, quod dicitur secundum Hebraeos*) (if at least anyone care to accept it, not as authoritative, but to throw light on the question before us):

The other of the two rich men said to him: Master, what good thing must I do that I may live? He said to him, "Man fulfill the Law and the Prophets. He answered him, "That I have done." He said to him, "Go and sell all that you possess and distribute it among the poor, and then come and follow me." But the rich man began to scratch his head and it pleased him not. And the Lord said to him, "How can you say 'I have fulfilled the Law and the Prophets?' For it stands written in the Law, "Love your neighbor as yourself" and behold many of your brothers, sons of Abraham, are begrimed with dirt and die of hunger-- and your house is full of many good things and nothing at all comes forth from it to them. And he turned and said to Simon, his disciple, who was sitting by him, "Simon, son of Jonah, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven."

(Origin; On Mt. 15:14 on 19:16ff in the Latin version)

*dixit (inquit) ad eum alter divitum:
magister quid bonum faciens
vivam? dixit et:
homo, legem et prophetas fac.
respondit ad eum: feci.
dixit ei: vade, vende omnia quae
possides et divide pauperibus,
et veni, sequere me.
coepit autem dives scalpere caput
suum et non placuit ei.
et dixit ad eum dominus:
quomodo dicis: fei
legem et prophetas?
quoniam scriptum est in lege:
diliges proximum tuum sicut teipsum
et ecce multi fratres tui
filli Abrahae, amicitii sunt stercore,
morientes prae fame, et domus tua
plena est multis bonis,
et non egreditur omnino aliquid ex ae
ad eos. Et converses dixit Simoni
discipulo suo sedenti apud se:
Simon, fili Iona, facilius est
camelum intrare per foramen
acus quam divitem in regnum
caelerum.*

Citations by Eusebius

Fragment 6

He [Papias] has set forth (or expounded) another story, about a woman accused of many sins before the Lord, which the *Gospel according to the Hebrews* also contains.

(Eccl. Hist 3:39:17)

Fragment 7

[Eusebius says of Hegesippus and his five volume work called *Memoirs*]
And from the Gospel according to the Hebrews,
and from the Syriac
and particulars from the Hebrew language
he makes extracts.

εκ τε του καθ Εβραιους ευαγγελιου
και το Συριακου
και ιδιως εκ της Εβραιδος
διαλεκτου
τινα τιθησιν

(Eccl. Hist. 4:22:8)

Fragment 8

But there are also some who number among these [genuine books], the *Gospel according to the Hebrews*, with which those of the Hebrews that have received Messiah are particularly delighted. These may be said to be all concerning which there is any dispute.

Ηδν δε εν τουτοις [αντιλεγομενοις]
τινες
και το καθ Εβραιους Ευαγγελιον
κατελεξαν, ω μαλιστα Εβραιων οι
τον Χριστον παραδεξαμενοι,
Χαιρουσι

(Eccl. Hist. 3:25:5)

Fragment 9

[The Ebionites] used only the *Gospel* called *according to the Hebrews*.

(Eccl. Hist. 3:27:4)

Fragment 10

He (Messiah) himself taught the reason for the separations of souls that take place in houses, as we have found somewhere in the Gospel that is spread abroad among the Jews in the Hebrew tongue, in which it is said:

**I choose for myself the most worthy:
the most worthy are those whom my Father
in heaven has given me.**

(Eusebius; Theophania; preserved in Syriac 4:12 on Mt. 10:34-36)

Fragment 11

But since the Gospel [written] in Hebrew characters which has come into our hands enters the threat not against the man who had hid [the talent], but against him who had lived dissolutely, for he [the master] had three servants: one who squandered his master's substance with harlots and flute-girls, one who multiplied the gain, and one who hid the talent; and accordingly one was accepted (with joy), another merely rebuked, and another cast into prison, I wonder whether in Matthew the threat which is uttered after the word against the man who did nothing may refer not to him, but by epanalepsis to the first who had feasted and drunk with the drunken.

(Eusebius; Theophania on Mt. 25:14f)

επει δε το εις ημας ηκον Εβραικοις
χαρακτηρσιν ευαγγελιον την απειλην
ου κατα του αποκρυψαντος επηγεν,
αλλα κατα του ασωτως εξηκοτος
τρεις γαρ δουλους περιεχε, τον μεν
καταφαγοντα την υπαρξιν του
δεσποτου μετα πορνων και α υλητριδων,
τον δε πολλαπλασιασαντα την εργασιαν,
τον δε κατακρυψαντα το ταλαντον.
ειτα τον μεν αποδεχθησαι, τον δε
μεμφθησαι μονον τον δε συγκλεισθησαι
δεσμωτηριω, εφιστημι, μηποτε κατα
τον Ματθαιον μετα την συμπληρωσιν
του λογου του κατα του μηδεν εργασαμενου
η εξης επιλεγομενη απειλη ου περι αυτου
αλλα περι του προτερου κατ επαναληψιν
λελεκται, του εσθιοντος και πινοντος
μετα των μεθουοντων.

Citations by Epiphanius

Fragment 12

They [the Nazarenes] have the Gospel according to Matthew quite complete in Hebrew, for this Gospel is certainly still preserved among them as it was first written, in Hebrew letters.
(Epiphanius; *Panarion* 29:9:4)

Fragment 13

In the Gospel that is in general use among them which is called "according to Matthew ", which however is not whole and complete but forged and mutilated - they call it the Hebrew Gospel- it is reported:

It came to pass there was a certain man named Yeshua of about thirty years of age, who chose us.

And when he came to Capernaum, he entered into the house of Simon whose surname is Peter, and opened his mouth and said:

"As I passed the Lake of Tiberias, I chose John and James the sons of Zebedee, and Simon and Andrew and Thaddeus and Simon the Zealot and Judas the Iscariot, and you, Matthew, I called as you sat at the receipt of custom, and you followed me. You, therefore, I will be twelve apostles for a testimony unto Israel."

(Epiphanius, *Panarion* 30.13.2-3)

εγενετο τις ανηρ ονοματι Ιησους, και αυτος ως ετων τριακοντα, ος εξελεξατο ημας. και ελθων εις Καφαρναουμ εισηλθεν εις την οικιαν Σιμωνος του επικληθεντος Πετρου και ανοιξας το στομα αυτου ειπεν παρερχομενος παρα την λιμνην Τιβεριαδος εξελεξαμην Ιωαννην και Ιακωβον, υιους Ζεβεδαιου, και Σιμωνα και Ανδρεαν και Θαδδαιον και Σιμωνα τον ζηλωτην και Ιοιδαν τον Ισκαριωτην, και σε τον Ματθαιον καθεζομενον επι του τελωνιου εκαλεσα και ηκολουθησας μοι. υμας ουν βουλομαι ειναι δεκαδυο αποστολους εις μαρτυριον του Ισραηλ.

Fragment 14

And:

It came to pass that John was baptizing; and there went out to him Pharisees and were baptized, and all of Jerusalem. And John had a garment of camel's hair and a leather girdle about his loins, and his food, as it is said, was wild honey, the taste of which was that of manna, as a cake dipped in oil.

Thus they were resolved to pervert the truth into a lie and put a cake (εγκρις) in the place of locusts (ακρις).

(Epiphanius, *Panarion* 30.13.4-5)

εγενετο Ιωαννης βαπτιζων, και εξηλθον προς αυτον Φαρισαιοι και εβαπτισθησαν και πασα Ιεροσολυμα. και ειχεν ο Ιωαννης ενουμα απο τριχων καμηλου και ζωνην δεπματινην περι την οσφυν αυτου. και το βρωμα αυτου, φησι, μελι αγριον, οι η γευσις η του μαννα, ως εγκρις εν ελαιω.

Fragment 15

And the beginning of their Gospel runs:

It came to pass in the days of Herod the king of Judaea, when Caiaphas was high priest, that there came one, John by name, and baptized with the baptism of repentance in the river Jordan.

It was said of him that he was of the lineage of Aaron the priest, a son of Zacharias and Elisabeth : and all went out to him.

(Epiphanius, Panarion 30.13.6)

εγενετο εν ταις ημεραις Ηρωδου βασιλεως της Ιουδαιας επι αρχιερεως Καιαφα, ηλθεν τις Ιωαννης ονοματι βαπτιζων βαπτισμα μετανοιας εν τω Ιορδανη ποταμω, ος ελεγετο ειναι εκ γενους Ααρων του ιερεως, παις Ζαχαριου και Ελισαβητ, και εξηρχοντο προς αυτον παντες.

Fragment 16

And after much has been recorded it proceeds:

When the people were baptized, Jesus also came and was baptized by John. And as he came up from the water, the heavens was opened and he saw the Holy Spirit in the form of a dove that descended and entered into him. And a voice sounded from Heaven that said: "You are my beloved Son, in you I am well pleased." And again: "I have this day begotten you". And immediately a great light shone round about the place. When John saw this, it is said, he said unto him: "Who are you, Lord?" And again a voice from Heaven rang out to him: "This is my beloved Son in whom I am well pleased." And then, it is said, John fell down before him and said: "I beseech you, Lord, baptize me." But he prevented him and said: "Suffer it; for thus it is fitting that everything should be fulfilled."

(Epiphanius, Panarion 30.13.7-8)

του λαου βαπτισθεντος ηλθεν και Ιησους και εβαπτισθη υπο του Ιωαννου. και ως ανηλθεν απο του υδατος, ηνοιγησαν οι ουρανοι και ειδεν το πνευμα το αγιον εν ειδει περιστερας, κατελθουσης και εισελθουσης εις αυτον. και φωνη εκ του ουρανου λεγουσα συ μου ει ο υιος ο αγαπητος, εν σοι η υδοκησα, και παλιν εγω σημερον γεγεννηκα σε. και ευθυς περιελαμψε τον τοπον φως μεγα. ο ιδων, φησιν, ο Ιωαννης λεγει αυτω συ τις ει, κυριε; και παλιν φωνη εξ ουρανου προς αυτον ουτος εστιν ο υιος μου αγαπητος εφ ον ηυδοκησα. και τοτε, φησιν, ο Ιωαννης προσπεσων αυτω ελεγεν δεομαι σου, κυριε, ου με βαπτισον. ο δε εκωλυσεν αυτον λεγων αφες, οτι ουτως εστι πρεπον πληρωθηναι παντα.

Fragment 17

Moreover, they deny that he was a man, evidently on the ground of the word which the Savior spoke when it was reported to him: "Behold, your mother and your brethren stand without." namely: "Who is my mother and who are my brethren?" And he stretched his hand towards his talmidim and said: "These are my brethren and mother and sisters, who do the will of my Father." (Epiphanius, Panarion 30.14.5)

δηθεν απο του λογου ου ειρηκεν ο σωτηρ εν τω αναγγεληναι αυτω οτι ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν, οτι τις μου εστι μητηρ και αδελφοι; και εκτεινας την χειρα επι τους μαθητας εφη ουτοι εισιν οι αδελφοι μου και η μητηρ και αδελφαι οι ποιουντες τα θεληματα του πατρος μου.

Fragment 18

They say that Messiah was not begotten of God the Father, but created as one of the archangels ... that he rules over the angels and all the creatures of the Almighty, and that he came and declared, as their Gospel, which is called Gospel according to Matthew, or Gospel According to the Hebrews, reports:

I am come to do away with sacrifices, and if you cease not sacrificing, the wrath of God will not cease from you. (Epiphanius, Panarion 30.16,4-5)

ηλθον καταλυσαι τας θυσιας, και εαν μη παυσησθε του θυειν, ου παυσεται αφ υμων η οργη.

Fragment 19

But they abandon the proper sequence of the words and pervert the saying, as is plain to all from the readings attached,

and have let the disciples say: "Where will you have us prepare the Passover?" And him to answer to that: "Do I desire with desire at this Passover to eat flesh with you?" (Epiphanius, Panarion 30.22.4)

και εποιησαν τους μαθητας μεν λεγοντας που θελεις ετοιμασωμεν σοι το πασχα φαγειν; και αυτον δηθεν λεγοντα μη επιθυμια επεθυμησα κρεας τουτο το πασχα φαγειν μεθ υμων

Citations by Jerome

Fragment 20

To these [citations where Mt. follows the Hebrew rather than the LXX] belong the two:

Out of Egypt have I called my son. *ex Aegypto vocavi filium meum.*

And

For he shall be called a Nazarene. *Quoniam Nazaraeus vocabitur.*
(Jerome; of Illustrious Men 3)

Fragment 21

In the *Gospel according to the Hebrews*, which is written in the Chaldee and Syrian language, but in Hebrew characters, and is used by the Nazarenes to this day (I mean the Gospel according to the Apostles, or, as is generally maintained, the Gospel according to Matthew, a copy of which is in the library at Caesarea), we find,

Behold, the mother of our Lord and His brothers said to Him, John Baptist baptizes for the remission of sins; let us go and be baptized by him. But He said to them, what sin have I committed that I should go and be baptized by him?

Unless, perchance, the very words which I have said is [a sin of] ignorance.

(in Jerome, Against Pelagius III.2)

ecce mater domini et fratres eius dicebant ei: Joannes baptista baptizat in remissionem peccatorum, eamus et baptizemur ab eo. dixit autem eis: quid peccavi, ut uadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est.

Fragment 22

And in the same volume,

If your brother sin against you in word, and make amends to you, receive him seven times in a day."

Simon, His disciple, said to Him, "Seven times in a day?" The Lord answered and said to him, "I say

unto you until seventy times seven."

Even the prophets, after they were anointed with the Holy Spirit, were guilty of a word of sin.

si peccauerit (inquit) frater tuus in uerbo et satus tibi fecerit, septies in die suscipe eum dixit illi Simon discipulus eius:

septies in die? Respondit dominus et dixit ei: eliam ego dico tibi, usque septuagies septies,

etenim in prophetis quoque postquam uncti sunt spiritu sancto, inuentus est sermo peccati.

Και γαρ εν τοις προφηταις μετα το χρισθηναι αυτους εν Πνευματι Αγιω ευρισκετο εν αυτοις λογος αμαρτιας

(in Jerome, Against Pelagius III.2) (Greek taken from Judaikon)

Fragment 23

According to the Gospel written in the Hebrew speech, which the Nazarenes read (*euangelium quod Hebraeo sermone conscriptum legunt Nazaraei*), the whole fount of the Holy Spirit shall descend upon him...Further in the Gospel which we have just mentioned we find the following written (*scripta*):

When the Lord ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you.

For you are my rest; and you are my firstborn son, who reigns forever."

(in Jerome, Commentary on Isaiah 11:2)

Factum est autem cum ascendisset dominus de aqua, descendit fons omnis spiritus sancti, et requieuit super eum, et dixit illi: fili mi, in omnibus prophetis exspectabam te, ut uenires, et requiescerem in te. Tu es enim requies mea, tu es filus meus primogenitus, qui regnas in sempiternum.

Fragment 24

And in the *Gospel according to the Hebrews*,

which the Nazaraeans are accustomed to read, one of the greatest sins is:

He who grieves the spirit of one's brother. *qui fratris sui spiritum contristaurit.*

(in Jerome Commentary on Ezekiel 18:7)

Fragment 25

As also we read in the Hebrew Gospel that the Lord spoke to his disciples:
And never, (he said) be joyful except *et numquam (inquit) laeti sitis, nisi cum*
when you look on your brother with love. *fratrem uestrum uideritis in caritate.*
(Jerome on Ephesians 5:4)

Fragment 26

--Also the gospel called according to the Hebrews, recently translated by me into Greek and Latin, which Origen often uses, says after the resurrection of the Savior:

Now the Lord, when he had given the linen *dominus autem, cum dedisset sindonem*
cloth to the servant of the priest, went to *seruo sacerdotis iuit ad Iacobum et*
James and appeared to him (for James had *apparuit ei. euraerat enim Iacobus se*
sworn that he would not eat bread from that *non comesurum panem ab illa hora qua*
hour in which he had drunk the Lord's cup *biberat calicem domini, donec uideret eum*
until he should see him risen from among *resurgentem a dormientibus.*
them that sleep).

And a little further on (*rursusque post paululum*),
Bring (said the Lord) a table and bread. *adferte (ait dominus) mensam et panem.*

And immediately it is added,
He took bread and blessed and broke and *tulit panem et benedixit et fregit et dedit*
gave it to James the Just and said to him, *Iacobo iusto iusto et dixit ei: frater mi,*
'My brother, eat your bread, for the Son of *comede panem tuum, quia resurrexit filius*
man is risen from among them that sleep.' *hominis a dormientibus.*
(in Jerome, On Illustrious Men, 2)

Fragment 27

In the so-called *Gospel according to the Hebrews* instead of "essential to existence" (*supersubstantiali pane*) I found "mahar" (מחר), which means "of tomorrow" (*crastinum*), so that the sense is:

Our bread of tomorrow (that is *Panem nostrum crastinum (id est*
of the future) give us this day. *futurum) da nobis hodie.*
(On Mt. 6:11)

In the Hebrew Gospel according to Matthew it is thus:

Our bread of tommorrow (that is of the future)
give us this day.

That is, "The bread which you will give us in the Kingdom, give us this day".

(On. Ps. 135)

Fragment 28

Matthew, who wrote his Gospel in the Hebrew speech, put it thus:

Osanna barrama, i.e. Osanna in the highest.

(Letter to Damasus 20)

Fragment 29

In the Gospel which the Nazarenes and Ebionites use which I have lately translated into Greek from the Hebrew and which is called by many people the original of Matthew (*Matthaei authenticum*), this man who has the withered hand is described as a mason, who prays for help in such words as these:

I was a mason seeking a livelihood
with my hands: I pray you Yeshua,
to restore me my health,
that I may not beg meanly for food.

(Jerome; On. Mt. 12:13)

caementarius eram, minibus uictum
quaeritans; precor te, Iesu,
ut mihi restituas sanitatem,
ne turpiter mendicem cibos.

Fragment 30

Bethlehem of Judaea. This is a mistake of the scribes: for I think it was originally expressed by the Evangelist as we read in the Hebrew: "of Judah" not "of Judaea".

(On. Mt. 2:6)

Fragment 31

In the Gospel which the Nazarenes use, instead of "son of Barachias" we have found written "**son of Joiada.**"

(Jerome; On. Mt. 23:35)

Fragment 32

Barabbas... is interpreted in the so-called Gospel according to the Hebrews as "son of their teacher" (*filius magistri eorum*)

(Jerome; On. Mt. 27:16)

Fragment 33

But in the Gospel which is written in Hebrew characters we read not that the veil of the Temple was rent, but that:

the lintel of the Temple of wondrous size
was broken and even forced asunder.

*superliminare templi infinitae magnitudinis
fractum esse atque diuisum.*

(Jerome; Letter 120 to Hedibia and On. Mt. 27:51)

Fragment 34

Of the Epistle of Ignatius to Polycarp. In it he also inserts a testimony about the person of Messiah, from the Gospel which was recently translated by me; his words are:

<i>Jerome's words:</i>	<i>Ignatius' actual words:</i>	<i>Ignatius' actual Greek</i>
But I both saw him in the flesh after the resurrection, and believe that he is in the flesh: And when he came to Peter, and those who were with Peter, he said to them, "Lo, feel me and see that I am not a bodiless spirit. And forthwith they touched him and believed.	But I know that even after his resurrection, he was in the flesh; and I believed he is still so. And when he came to those who with Peter, he said to them, "Take, handle me, and see that I am not a bodiless spirit. And forthwith they touched and believed; being convinced both by his flesh and spirit.	Εγο γαρ και μετα την αναστασιν εν σαρκι αυτον οιδα και πιστευω οντα και οτε προς τους περι Πετρον ηλθεν, εφη αυτοις Λαβετε, ψηλαφησατε με, και ιδετε οτι ουκ ειμι δαιμονιον ασωματον. και ευθυς αυτου ηψαντο, και επιστευσαν κραθεντες τη σαρκι αυτου και τω αιματι.

(Jerome; Of Illustrious Men 16)

For since the apostles believed him to be spirit according to the Gospel which is of the Hebrews and is read by the Nazarenes, a bodiless spirit, he said to them.	Cum enim Apostoli eum putarent spiritum, vel juxta Evangelium, quod Hebraeorum lectitant Nazaraei, incorporale daemonium, dixit eis.
--	--

(Jerome; Comm. on Isa. Preface to Book 18)

Citation by Didymus the Blind (teacher of Jerome)
(313-398 CE)

Fragment 35

It seems that Matthew is named Levi in the Gospel according to Luke. But they are not the same, but Mathias who replaced Judas and Levi are the same with a double name, this appears from the *Gospel according to the Hebrews*.

(Didymus the Blind; Comm. on Psalms K-R, 198)

Various Citations from the Middle Ages

Fragment 36

As it is said in the Gospel of the Nazarenes: *Sicut enim in Evangelio Nazarenorum*
At this word of the Lord *habetur, ad hanc vocem Domini*
many thousands of the Jews who were *multa milla Iudaeorum adstantium*
standing round the cross became believers. *circa crucem crediderunt.*
(Haimo of Auxerre; Com. on Is. 53:2)

Fragment 37

In the *Gospel* books which the *Nazarenes* use we read:
(*in libris euangeliorum quibus utuntur Nazareni legitur quod*):
Rays went forth from his eyes, *Radii prodierunt ex oculis*
by which they were frightened and fled. *Eius quibus territi fugabantur.*
(Marginal note in Aurora of Peter of Riga manuscript)

Fragment 38

These eight days of Passover, at which Messiah the son of G-d rose again, signify eight days after the recurrence of the Passover, at which the seed of Adam will be judged, as is proclaimed in the *Gospel of the Hebrews*; and for this reason the learned believe that the day of judgement will be at "Easter" time, because on that day Christ rose again, that on that day also the saints should rise again.
(cited in the Catechese celtique of the Breton Vaticanus Reginus, lat. 49; Studi e Testi 59, 1933, p. 58)

Fragment 39

For thus the *Gospel* which is entitled *According to the Hebrews* reports:
When Joseph looked out with his eyes,
he saw a crowd of pilgrims who were
coming in company to the cave,
and he said: I will arise and go out to meet them.
And when Joseph went out, he said to Simon:
It seems to me as if those coming were soothsayers,
for lo, every moment they look up to heaven and
confer one with another.
But they seem also to be strangers, for their
appearance differs from ours;
for their dress is very rich and their
complexion quite dark; they have caps on their heads
and their garments seem to me to be silky, and they

have breeches on their legs. And lo, they have halted
and are looking at me, and lo,
they have again set themselves
in motion and are coming here.

From these words it is clear that not merely three men, but a crowd of pilgrims came to the Lord, even if according to some the foremost leaders of this crowd were named with the definite names Melchus, Caspar and Phadizarda.

(Sedulius Scotus, Com. On Mt.; MSS: Berlin, Phill. 1660, saec. IX, fol. 17v; Vienna 740, saec. IX, fol. 15r.v.; cited by Bischoff in Sacris Erudiri VI, 1954, 203f.)

Fragment 40

[a woman with an issue of blood] named Mariosa.

(Comm. on Mt. 9:20; MS: Wurzburg, M. p. th. fol. 61, 8th-9th Century; cited

by Bischoff in Sacris Erudiri VI, 1954, 252)

Fragment 41

"a man" by name Malchus and he was a mason.

(Comm. on Mt. 12:10; MS: Wurzburg, M. p. th. fol. 61, 8th-9th Century; cited by Bischoff in Sacris Erudiri VI, 1954, 252)

Fragment 42

"the queen", namely Meroe, "of the South" that is Ethiopia.

(Comm. on Mt. 12:42; MS: Wurzburg, M. p. th. fol. 61, 8th-9th Century; cited by Bischoff in Sacris Erudiri VI, 1954, 252)

Fragment 43

"the daughter", that is the synagogue, whose name is Mariossa.

(Historical Commentary on Luke 8:42; MS: Clem. 6235 fol. 55v, cited by Bischoff op. cit., 262)

Fragment 44

In these cities (namely Chorazin and Bethsaida)
many wonders have been wrought, as their number
the *Gospel according to the Hebrews* gives 53.

(Historical Commentary on Luke 10:13; MS: Clem. 6235 fol. 56r, cited by Bischoff in Sacris Erudiri VI, 1954. p. 262))

Fragment 45

"the queen of the south" whose name is Meruae.
(Historical Commentary on Luke 11:31; MS: Clem. 6235 fol. 57v, cited by
Bischoff op. cit., 262)

Fragment 46

[And he wiped their feet.] And as it is said in the *Gospel of the Nazarenes*:
He kissed the feet of each of them.
(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th
Century, foll. 25v)

Fragment 47

And how the angel strengthened Messiah in his struggle in prayer, as is told
in the *Gospel of the Nazarenes*. And the same is also adduced by Anselm in
his lamentation: Be constant, Lord, for now comes the time in which through
thy passion mankind sold in Adam will be ransomed.
(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th
Century, foll. 32r)

Fragment 48

In the *Gospel of the Nazarenes* the reason is given why John was known to
the high priest. As he was the son of the poor fisherman Zebedee, he had
often brought fish to the palace of the high priests Annas and Caiaphas. And
John went out to the damsel that kept the door and secured for her
permission for his companion Peter, who stood weeping loudly before the
door, to come in.
(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th
Century, foll. 35r)

Fragment 49

We read in the *Gospel of the Nazarenes* that the Judeans bribed four soldiers
to scourge the Lord so severely that the blood might flow from every part of
his body. They had also bribed the same soldiers to the end that they
crucified him as it is said in John 19...
(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th
Century, foll. 44r)

Fragment 50

[Father, forgive them, for they know not what they do.]

Note that in the *Gospel of the Nazarenes* we have to read that at this virtuous discourse of Messiah eight thousand were later converted to the faith; namely three thousand on the day of Pentecost as stated in the Acts of the Apostles 2 [2:41], and subsequently five thousand about whom we are informed in the Acts of the Apostles 10 [this likely refers to Acts 4:4].

(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 55r)

Fragment 51

Also in the *Gospel of the Nazarenes* we read that at the time of Messiah's death the lintel of the Temple, of immense size, had split (Josephus says the same and adds that overhead awful voices were heard which said: "Let us depart from this abode).

(Historia passionis Domini; MS: Theolog. Sammelhandschrift 14th-15th Century, foll. 65r)

**Citation by Cyril of Jerusalem
Fragment 52**

It is written in the *Gospel to the Hebrews*:

**When Christ wished
to come upon the earth to men,
the good Father summoned
a mighty power in Heaven,
which was called Michael,
and entrusted Christ to the care thereof.
And the power came into the world
and it was called Mary,
and Christ was in her womb seven months.
Afterwards she gave birth to him,
and he increased in stature,
and he chose the emisaries,...
was crucified, and taken up by the Father.**

Cyril asked: Where in the Four Gospels is it said that the holy Virgin Mary the Mother of God is a force? The monk said: "In *The Gospel to the Hebrews*." Then, said Cyril, there are five Gospels? Where is the fifth? The monk said: "It is *The Gospel that is written to the Hebrews*."
(Cyril of Jerusalem, Discourse on Mary Theotokos 12a)

Citation by Stichometry of Nicephorus

Fragment 53

Doubted books of the New Testament:

Apocalypse of John, Apocalypse of Peter, Epistle of Barnabas, and *Gospel according to the Hebrews*, 2,200 lines (300 lines less than Matthew).

Appendix 5

THE JUDAIKON **ΤΟ ΙΟΥΔΑΙΚΟΝ**

Some thirty-six or more Greek manuscripts of Matthew contain subscriptions preserving readings of a Jewish version of Matthew called “the Judaikon” which is described as a standard version on Zion, the Holy Mount, in Jerusalem. There was until the fourth century a Nazarene Synagogue (commonly and wrongly called the “Church of the Apostles”) on Mt. Zion which had been build from the stones of the Temple following its destruction (see <http://www.centuryone.org/apostles.html>). None of the manuscripts contain all of the notes but each of them contain some of them.

READING 1 **(Mt. 4:5)**

Then the devil took him into the holy city; and set him on the pinnacle of the Temple.

The Judaikon has not “into the holy city” but “in Jerusalem”.

Το Ιουδαϊκον ουκ εχει εις την αγιαν πολιν, αλλα εν Ιερουσαλημ

NOTES: This reading agrees with that of Luke 4:9 against canonical Matthew 4:5.

READING 2 **(Mt. 5:22)**

but I say to you, that everyone who is angry with his brother without cause shall be in danger of the judgement...

The word [for] “without cause” is not written in some copies, nor in the Judaikon.

Το εικη εν τισιν αντιγραφοις ου κεται, ουδε εα τω Ιουδαικω

NOTES: + “without cause” = Western Type and their revisions (Codex D; Old Latin & Latin Vulgate; Old Syriac and Peshitta) and the Byzantine Type (Majority Text, Textus Receptus and Peshitta). –“without cause” = almost all (if not all) Alexandrian witnesses. Also Hebrew Matthew (DuTillet, Munster and Shem Tob) all lack “without cause”. Final point: according to the Talmud (b.Yoma 9b) at the time of the Second Temple “hatred without cause” predominated.

READING 3
(Mt. 7:21-23)

21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23: And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

The Judaikon has here, "If you are in my bosom and do not the will of my Father which is in heaven, out of my bosom will I cast you away."

Το Ιουδαϊκον εαυτουΘα ουτως εχει <<εαν ητε εν τω κολπω μου, και το θελημα του Πατρος μου του εν ουρανοις η ποιητε, εκ του κολπου μου απορριψω υμας>>

NOTES: This is quite probably the writing being referred to by Clement (early Second Century) in his Second Letter to the Corinthians where Clement says:

Also let us not fear men, but rather God. Wherefore, if we should do such wicked things, the Lord has said, "Though you should be joined to me, even in my very bosom and not keep my commandments, I would cast you off, and say to you, 'Depart from me; I know not who you are, you workers of iniquity.'" (2Clement 4:5 (2:15 in some editions))

READING 4
(Mt. 10:16)

Behold I send you out as sheep in the midst of wolves, be you therefore wise as serpents and as harmless as doves.

The Judaikon has "[wise] more than serpents"

Το Ιουδαϊκον <<υπερ οφεις>>

READING 5
(Mt. 11:12)

And from the days of Yochanan the immerser until now the Kingdom of Heaven suffers violence, and men of violence take it by force.

The Judaikon has “is ravished/plundered”

Το λουδαικον <<διαρπαζεται>> εχει

Notes: DuTillet Hebrew Matthew has here “the Kingdom of Heaven is constricted and the forceful *plunder* (גזל) it.

READING 6
(Mt. 11:25)

At that time Yeshua answered and said, “I confess (λογουμαι) to you, O Father...

The Judaikon has “I give thanks/praise to you”

Το λουδαικον <<ευχαριστω σοι>>

NOTES: Du Tillet & Munster have “thank you” ܬܘܕܝܢܐ Shem Tob “praise” (ܫܘܒܚܐ) ; Old Syriac and Peshitta have “thank” (ܫܘܕܝܢܐ).

READING 7
(Mt. 12:40)

For Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth.

The Judaikon has not “three [days and three nights]” there [in the heart of the earth].

Το λουδαικον ουκ εχει <<τρεις η [μερας και τρεις νυκτας]>>

READING 8
(Mt. 15:5)

...that which you might have been profited by me is a gift (δωρον).

The Judaikon “corban [an offering] is what you should obtain from us.”

Το λουδαικον <<κορβαν ο υμεις ωφεληθησεσθε εξ ημων>>

NOTES: “corban” (κορβαν = קרבן) agrees with Greek Mark 7:11 as well as the Aramaic of the Old Syriac and Peshitta Versions.

READING 9
(Mt. 16:2-3)

2: He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red.

3: And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

What is marked with an asterisk is not found in other manuscripts, also it is not found in the Judaikon.

Τα σεσημειωμεα δια του αστερισκου εν ετεροις εν ετεροις ουκ εμφερεται, ουτε εν τω λουδαικω

NOTES: This text is also absent from the Aramaic of the Old Syriac.

READING 10
(Mt. 16:17)

And Yeshua answered and said to him, “Blessed are you Shimon bar Yonah...

The Judaikon has “son of Yochanan”.

βαριωνα] Το λουδαικον <<υιε Ιωαννου>>

READING 11
(Mt. 18:22)

Yeshua said to him, “I say not to you, ‘Until seven times’ but ‘until seventy times seven’”.

The Judaikon has, immediately after the “seven times seven”, “for in the prophets, after they were anointed with the Ruach HaKodesh, there was found in them a word of sin.

Το Ιουδαϊκόν ἐξῆς ἔχει μετὰ τὸ ἐβδομηκοντακίς ἑπτά <<Καὶ γὰρ ἐν τοῖς προφήταις μετὰ τὸ χρισθῆναι αὐτοὺς ἐν Πνεύματι Ἁγίῳ εὐρίσκετο]-εἶπω, εὐρίσκεται] ἐν αὐτοῖς λόγος ἁμαρτίας

NOTES: This passage agrees with a reading of the Goodnews according to the Hebrews (recorded in Jerome; adv. Pelag III 2). This single agreement has caused some scholars to assume that the Judaikon is identical with this book, however one cannot draw that conclusion from a single common reading.

READING 12
(Mt. 26:74)

Then began he to curse and to swear, “I know not the man,” and right away the rooster crowed.

The Judaikon “and he denied and swore and cursed.”

Το Ιουδαϊκόν <<καὶ ἠρνήσατο καὶ ὤμοσεν καὶ κατήρασατο>>

NOTES: Shem Tob has “then he began to deny (לִכְפֹּר) and to swear that at no time had he known him...”

READING 13
(Mt. 27:65)

Pilate said to them, “You have a guard, go make it sure as you can.”

The Judaikon has “And he delivered to them armed men, that they might sit over against the cave and keep it day and night.”

Το Ιουδαϊκόν <<καὶ παρέδωκεν αὐτοῖς ἀνδρας ἐνοπλους, ἵνα καθεζῶνται κατ' ἐναντίον τοῦ σπηλαίου καὶ τηρῶσιν αὐτὸν ἡμέρας καὶ νυκτῶς>>

A
NAZARENE
COMMENTARY
ON
THE
GOSPEL
ACCORDING TO
THE
HEBREWS

Section 1

Messiah's birth in ...Bethlehem of Judah...

The birth of Messiah at Beit-Lechem is prophecied in Micah 5:1 (5:3 in gentile versions) which reads:

And you, Beit-Lechem Efratah,
though you be little
among the thousands of Judah,
yet out of you shall come forth to me
he that is to be ruler in Israel;
whose goings forth have been from old,
from everlasting.

The Targum on this prophecy reads:

And you, Beit-Lechem Efrat,
you who were to little to be numbered
among the thousands of the House of Judah,
from you shall come before me
the Messiah, to ruler over Israel;
he whose name was mentioned from before,
from the days of creation.

Section 2

...When Joseph looked out with his eyes,

he saw a crowd of pilgrims who were coming in company

This entire segment of GH is unusually aggadic and may actually come from an aggadic midrash on GH.

Here we have not the traditional three wise men of Christendom, but a crowd of pilgrims.

to the cave, This agrees with the apocryphal Gospel known as the Protoevangelion of James the Lesser (ProtoEvangelion 15:9). This is especially interesting because Schonfield has shown a close relationship between the ProtoEvangelion and the DuTillet Hebrew version of Matthew. There is no conflict with the Hebrew and Aramaic of Matthew 2:11 which have the Hebrew word BEIT which can refer to a house or any "place".

and he said: I will arise and go out to meet them.

And when Joseph went out, he said to Simon:

Shim'on was one of Yeshua's brothers (Mt. 13:55; Mk. 6:3) he later succeeded Ya'akov HaTzadik as Nasi of the Nazarene Sanhedrin. His appearance in the story so early is significant. If Shim'on was there then Miriam was not Yosef's first wife. Yosef had sons from a previous marriage.

It seems to me as if those coming were soothsayers, for lo, every moment they look up to heaven and confer one with another.

The Aramaic and Greek of Matthew identify these men as "Magi". The Hebrew of DuTillet has "magicians". The Shem Tob Hebrew has "astrologers" and in one place "lookers at stars". They were certainly looking at the star mentioned in Matthew chapter 2. This "star" reminds us of Num. 24:17 which mentions a "star" as part of a Messianic Prophecy.

**But they seem also to be strangers, for their
appearance differs from ours;
for their dress is very rich and their
complexion quite dark;
they have caps on their heads
and their garments seem to me to be silky, and they
have breeches on their legs.
And lo, they have halted
and are looking at me, and lo,
they have again set themselves
in motion and are coming here....**

From this description of their complection and dress they would appear to be Persians.

Section 3

...Out of Egypt have I called my son....

Here GH cites Hosea 11:1 and certainly applied it to Yeshua.

Hosea 11:1 reads:

When Israel was a child, then I loved him,
and out of Egypt I called My son.

This passage draws from Exodus 4:22-23:

Then you shall say to Pharaoh,
"Thus says YHWH:
'Israel is my first-born son.
I have said to you, 'Let My son go,
that he may worship Me,'
yet you refuse to let him go.
Now I will slay your first-born son.'"
(Sh'mot (Ex.) 4:22-23)

Now if Israel is the first-born son of YHWH spoken of in these passages, then why did GH as well as the Nazarene writer Mattitياهو apply this passage (Hoshea 11:1) to the Messiah?:

So he [Yosef (Joseph)] got up,
took the child [Yeshua] and his mother,
and left during the night for Egypt,
where he stayed until Herod died.
This happened in order to fulfill
what YHWH had said through the
prophet: "Out of Egypt I called my son."
(Mt. 2:14-15)

Now why in the world does YHWH (may his name be blessed forever) identify Israel as His first born son? Why does Mattitياهو identify Messiah as His son? Who in Judaism is the first-born Son of YHWH? Why the apparent confusion? Is Mattitياهو taking Hoshea 11:1 out of context?

The Zohar tells us that the "Son of Yah" is a figure called "Metatron" and the "Middle Pillar of the Godhead":

The Middle Pillar [of the Godhead] is Metatron,
Who has accomplished peace above,
According to the glorious state there.
(Zohar, vol. 3. Ra'aya Mehaimna, p. 227,
Amsterdam Edition)

Better is a neighbour that is near,
than a brother far off.
This neighbour is the Middle Pillar in the Godhead,
which is the Son of Yah.
(Zohar, vol. ii, Ra'aya Mehaimna ;p. 115,
Amsterdam Edition)

Moreover the Zohar teaches that Metatron is not just the Son of Yah, but that he is "first begotten of all the creatures of God":

"And Abraham said to his oldest servant
of his house" (Gen. 24:2)
Who is this of whom it said "his servant?"
In what sense must this be understood?

Who is this servant? R. Nehori answered:
"It is in no other sense to be understood
than expressed in the word "His servant,"
His servant, the servant of God, the chief
to His service. And who is he? Metatron,
as said. He is appointed to glorify
the bodies which are in the grave.

This is the meaning of the words
"Abraham said to His servant" that is
to the servant of God. The servant is
Metatron, the eldest of His [YHWH's]
House, who is the first-begotten of all
creatures of God, who is the ruler
of all He has; because God has committed
to Him the government over all His hosts.
(Zohar, Gen. ; Midrash HaNe'elam ; P. 126
Amsterdam Edition)

So in Judaism both Israel and "Metatron" are identified as
the "first-born Son of YHWH".

Who is this "Metatron" figure? According to the Zohar he
is the "Way to the tree of life" and the only mediator
between ELOHIM and man:

"To keep the way of the tree of life." (Gen. 3:24)
Who is the way to the tree of life?
It is the great Metatron, for he is
the way to that great tree, to that
mighty tree of life. Thus it is written,

"The Angel of God, which went before the camp of Israel, removed and went behind them." (Ex. 14:19)

And Metatron is called the Angel of God.

Come and see, thus says R. Simeon.

The holy One, blessed Be He,
has prepared for Himself a holy Temple
above in the heavens, a holy city,
a city in the heavens, and called it Jerusalem,
the holy city. Every petition sent to the
King, must be through Metatron.

Every message and petition from here below,
must first go to Metatron, and from
thence to the king. Metatron is the
Mediator of all that comes from heaven
down to the earth, or from the earth
up to heaven. And because he is
the mediator of all, it is written "

And the Angel of God, which went
before the camp of Israel, removed; that is,
before Israel which is above." (Ex. 14:19)

This Angel of God is the same
of whom it is written "And YHWH went
before them" (Ex. 13:21) to go by day
and by night as the ancients
have expounded it. Whoever will speak
to me [says God] shall not be able to do so,
till he has made it known to Metatron.

thus the holy One, blessed be He,
on account of the great love to and mercy
with which He has over the Assembly

of Israel, commits her (the Assembly) to Metatron's care. What shall I do for Him (Metatron)? I will commit my whole house into His hand, etc. Henceforth be you a Keeper as it is written "The Keeper of Israel" (Ps. 121:4)
(Zohar; Vol. ii,, Exodus p. 51, Amsterdam Edition)

So when YHWH says in Sh'mot (Ex.) 4:22-23 and Hoshea 11:1 that Israel is his first-born son He must be speaking allegorically. He is comparing Israel to Metatron. And when GH and Mattitياهو quote Hoshea 11:1 and apply this sonship to Messiah he is referring to the reality behind the allegory of Hosea 11:1 and Sh'mot 4:22-23. In effect GH is saying that Yeshua the Messiah is the figure that later Rabbinic Judaism came to call "Metatron". Therefore the Torah in Sh'mot 4:22-23 is prompting us that there is an allegorical relationship between Israel and Messiah/Metatron.

So how is the Messiah allegorically like Israel?

- Both made a major impact on the world.
- Both were born through a biological miracle on their mother's womb.
- Both were taken into Egypt to save their lives.
- Both are called up out of Egypt.

- Both have been despised and rejected by man.
- Rome attempted to execute each of them.
- Both are resurrected never to die again.

By saying "Israel is my first-born son", ELOHIM is saying that by oppressing Israel, it is as if Pharaoh was oppressing the Son of Yah, the Messiah himself.

Section 4

...For he shall be called a Nazarene....

Section 5

It came to pass in the days of Herod the king of Judaea, A similar phrase appears in both Matthew and Luke but in reference to another Herod (Mt. 2:1; Lk. 1:15)

when Kayafa was high priest, This phrase is similar to Luke 3:2. Kayafa was appointed High Priest by Valerius Gratus in 18 C.E. and served until 36 C.E.

that there came one, John by name, This phrase closely parallels Mt. 3:1 and Mark 1:3.

and baptized with the baptism of repentance The term "immersion of repentance" appears in all three synoptics (Mt. 3:11; Mk. 1:4; Lk. 3:3) as well as in Acts (Acts 13:24; 19:4).) Baptism for uncleanness - The Mosaic Torah requires "washings" for "uncleanness" (Lev. 13-15) which can sometimes result from sin (Lev. 18:1ff). King David was aware of this "washing" for cleansing from sin (Ps. 51:2, 7). The Qumran community are known to have engaged in this type of immersion as early as 150 B.C.E. (1Qs Col. 3 line 4f; Col 5 line 13; Damascus Document Col. 10, lines 10-13). John the Baptist also taught this immersion (Mt. 3:6, 11; Mk. 1:4-5; Lk. 3:2-3, 7; Acts 19:3-4). The first century Jewish historian Josephus recorded that John "...commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards one another, and piety towards G-d, and so to come to baptism [immersion] for that the washing would be acceptable..." (Josephus; Ant. 18:5:2) Note that this was a Jewish ritual being participated in by Pharisees and Saducees (Mk. 1:5; Mt. 3:5-7 with Lk. 3:7).

in the river Jordan. The river Na'aman was immersed in (2Kn. 5:8-14)

It was said of him that he was of the lineage of Aaron the priest, a son of Zacharias and Elisabeth :

This passage parallels Luke 1:5 & 3:2. This would have made Yochanan part of the high priestly line and would have given him a high place in the Qumran community which esteemed such individuals highly.

and all went out to him...

(Synoptic parallels to this phrase: Mt. 3:5; Mk. 1:5; Lk. 3:7)

Section 6

...It came to pass that John was baptizing; and there went out to him Pharisees and were baptized, Compare Mt. 3:4; Mk. 1:4-5 & Jn. 1:24. That those being immersed were the Pharisees become apparent from a combined reading of Mt. 3:7 & Lk. 3:7.

and all of Jerusalem. Compare Mt. 3:5; Mk. 1:5; Lk. 3:7.

And John had a garment of camel's hair and a leather girdle about his loins, and his food, as it is said, locusts and wild honey.¹⁸⁸... This passage parallels Mt. 3:4 and Mk. 1:6 exactly. **a garment of camel's hair** demonstrates that that by this time Yochanan was not an Essene, since Essenes only wore white (Josephus; Wars 2:8:7)

¹⁸⁸ "locusts and wild honey" (GH-n); "wild honey, the taste of which was that of manna, as a cake dipped in oil" (GH-e)

locusts and wild honey Here GH(e) had EGKRIS (cakes) where our canonical gospels have AKRIS (locusts). Personally I think that Greek speaking Ebionites being doctrinal vegetarians, altered locusts to cakes taking their prompting from the LXX. We do know that the Qumran community (which spawned John) included locusts as part of their diet. Both Matthew and Mark tell us that John ate locusts (Mt. 3:4; Mk. 1:6). (Of course Leviticus lists these insects as kosher (Lev. 11:20-23)). The Dead Sea Scrolls tell us that the Qumran community also made locusts as part of their diet. In fact the Dead Sea Scrolls even tell us how they were to be cooked (Dam. Doc. xii, 11-15).

Section 7

**...Behold, the mother of our Lord
and His brethren said to Him,
John Baptist baptizes for the remission of sins;
let us go and be baptized by him.
But He said to them, what sin have
I committed that I should go
and be baptized by him?
Unless, perchance, the very words
which I have said
is [a sin of] ignorance....**

This passage raises the obvious question: If Yochanan immersed unto the remission of sins (see Mt. 3:11; Mk. 1:4-5; Lk. 3:2-3, 7; Acts 19:3-4) and Yeshua was without

sin (Heb. 4:15) then why should he be immersed for the remission of sins? The potential of **[a sin of] ignorance** is proposed as a possible reason. The concept of sinning in ignorance is found in the Torah (Lev. 4:2, 22, 27; 5:15-18; 22:14) and in Hebrews (Heb. 9:7). Now Messiah gave up certain qualities to become a man (Phil. 2:6-8; Heb. 2:7, 9, 14) and this apparently included omniscience. In Luke we are told that Messiah "grew and filled with wisdom" and "increased in wisdom" (Lk. 2:40, 52) Even as an adult Messiah did not have all of the knowledge the Father had (Mk. 13:32). The possibility is presented in GH that Messiah could have sinned in ignorance (which is not to say that he did as Heb. 4:15 says that he did not). Yeshua would not have known if he had sinned in ignorance because by definition he would not have known.

Section 8

**...When the people were baptized,
Yeshua also came and was baptized by John.
[And] when the Lord ascended¹⁸⁹ from the water,
the whole fount of¹⁹⁰ the Holy Spirit¹⁹¹
descended and rested upon¹⁹² him,**

¹⁸⁹ "when the Lord ascended" (GH-n); "as he ascended" (GH-e)

¹⁹⁰ "the whole fount of" (GH-n) ; "the heavens was opened and he saw" (GH-e)

¹⁹¹ "the Ruach HaKodesh" GH-e adds "in the form of a dove"

¹⁹² "and rested upon" (GH-n); "and entered into" (GH-e)

This passage points to Is. 11:2; 42:1 & 61:1. It also closely parallels the Pseudepigraphal Testament of of the Twelve Patriarchs which has:

The heavens will be opened,
and from the Temple of glory,
sanctification will come upon him,
with a Fatherly voice, as from Avraham to Isaac.
And the glory of the Most High
shall burst forth upon him.
And the Spirit of understanding,
and sanctification¹⁹³ shall rest upon him in the water.
- Test. of Levi 18:6-7

GH(e) has **in the form of a dove** which may be an original reading. This phrase does not appear in Greek Matthew 3:16 but it does appear in Greek Luke (Luke 3:22) and it does appear in the Hebrew DuTillet Hebrew Matthew 3:16 as well as in the Siniatic Old Syriac Aramaic text of Mt. 3:16. **rested** GH(e) has "entered" but this seems to be a doctrinally motivated alteration in the text. **rested** agrees with Is. 11:1-4 which is fulfilled in this event and with the Old Syriac Aramaic of Mt. 3:16 which also reads "rested". This reading also closely parallels the ShemTob Hebrew of Mt. 3:16 which has "dwelt". **And a voice sounded from Heaven and said to him**, appears in GH(e) This is what Judaism calls a "bat-kol" a voice from heaven. **"My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my rest;** Here "rest" of Isaiah 11:2 is likened to eschatological rest

¹⁹³ "Spirit ... of Sanctification" underlying Hebrew: Ruach... HaKodesh (Holy Spirit)

(compare Hebrews 4). Here it is the Ruach HaKodesh and not the Father which identifies Messoah as "son". This implies that the Ruach HaKodesh is the Messiah's "Mother" (see Section 15).

and you are my firstborn son, who reigns forever¹⁹⁴
(See comments to Section 3 on the concept of sonship) GH-e has "**I have this day begotten you**" This reading appears also in the Greek Western text, Codex Bezae of Lk. 3:22. This phrase comes directly from Psalm 2:7 (see also Acts 13:33; Heb. 1:5; 5:5).

And immediately a great light shone round about the place. This reading is not purely apocryphal. It occurs in certain manuscripts of Mt. 3:17. Greek Codex Sangermanensis which reads:

And when Yeshua was being immersed,
a great light shone from the water,
so that all that gathered together feared.

Old Latin Codex Vercellensis on Mt. 3:16 has:

And when he was being immersed,
a very great light shone round about from the water,
so that all that had come there feared.

¹⁹⁴ ; And a voice sounded from Heaven that said: "You are my beloved Son, in you I am well pleased. " And again: " I have this day begotten you" (GH-e)

Two statements by "Church Fathers" seem to recall this event:

"a fire was kindled in Jordan."

- Justin Martyr; Dialog with Trypho 88

"a light rising over the water"

- Ephraem Syrus (Syriac "Church Father")

**When John saw this, it is said, he said unto him :
"Who are you, Lord?" And again a voice from Heaven
rang out to him: "This is my beloved Son in whom I am
well pleased."** Here the statement appears as it does in Mt.
3:17. The concept of the Spirit resting upon him in
conection with the Father being well pleased with the
Messiah parallels the prophecy of Is. 11:1-4 with Is. 42:1.

**And then, it is said, John fell down before him
and said: "I beseech you, Lord, baptize me."
But he prevented him and said: "Suffer it; for thus it is
fitting that everything should be fulfilled."...**

This passage parallels Mt. 3:14-15, however Matthew
places this dialog immediately before the immersion.
Perhaps there were two immersions, one right after the
other, which is the Jewish practice.

Section 9

...There appeared a certain man named Yeshua

of about thirty years of age, This statement closely parallels Luke 3:23.

who chose us. (compare Mt. 10:1; Mk. 3:16; Lk. 6:13)

And when he came to Capernaum, a village on the North West shore of the Sea of Galil identified with the "Tel Hum" ruins.

he entered into the house of Simon whose surname is Peter, and opened his mouth and said: "As I passed the Lake of Tiberias, Another name for the Sea of Galil (Jn. 6:1, 23; 21:1). Compare Mt. 8:5, 14; Mk. 1:21, 29; Lk. 4:38; 7:1

I chose John and James the sons of Zebedee, and Simon and Andrew and Thaddeus and Simon the Zealot and Judas the Iscariot, and you, Matthew, I called as you sat at the receipt of custom, and you followed me.
(compare Mt. 4:18; 10:2-6; 19:28; Mk. 1:16; 3:14, 16-19; Lk. 5:1, 27; 22:30; Acts 1:13)

You, therefore, I will to be twelve apostles for a testimony unto Israel."... This seems to contrast Gal. 2:7-8; 1:16; Acts 9:15 and the Nazarene Midrash on Isaiah 9 which identify Paul as having a testimony to the Gentiles.

Section 10

Our bread of tommorrow give us this day - This reminds us of the double portion of manna which was given before the Shabbat each week while the Children of Israel were in the wilderness.

Section 11

**...He who seeks will not cease until he finds,
and having found he will be amazed,
and having been amazed he will reign,
and having reigned he will rest....**

This saying does not appear in any of the canonical Gospels but it does appear in the apocryphal Gospel of Thomas (*saying 2*) which is also a synoptic Gospel. Although this text does not specifically mention what is being sought, it would seem to be immediately applicable to the search for wisdom and understanding. Here that search is broken down into a series of five stages. Such a search can and will challenge many of the paradigms we take for granted. When these paradigms which we were locked into are destroyed we become open to whole new possibilities which amaze us. This amazement is uplifting to us and gives us the comfortable security that comes from true understanding. Compare this eschatological concept of "rest" with Hebrews chapter 4.

Section 12

[one of the greatest sins is] ...to grieve the spirit of one's brother... This is a Johnian style corollary drawn from the Torah (Lev. 19:18).

Section 13

...And never, be joyful except when you look on your brother with love.... Like the previous saying, this also is a Johnian style corollary drawn from the Torah (Lev. 19:18).

Section 14

**...I choose for myself the most worthy:
the most worthy are those whom my Father
in heaven has given me....**

This passage is a prime example of "Climactic Paralellism". Climactic parallelsism, sometimes called "step parallelism", combines the qualities of synonymous and synthetic parallelism. In climactic parallelism the second line echoes the concept or repeats part of the first and also adds to it an element which carries forward or completes the meaning which is the climax of the whole.

Examples:

Ascribe to YHWH, O sons of the mighty,
Ascribe to YHWH glory and strength.
(Ps. 29:1)

Pray to your Father who is in secret.
And your Father who sees in secret will repay you.
(Mt. 6:6b)

This passage is Johnian in character. This passage combines two Johnian concepts which appear to be at odds with one another and brings them into a reasonable relationship. Embedded in this simple saying is the very clear paradox of predestination versus freewill. On the one hand we have the concept of chosenness, and on the other hand we have the concept of worthiness. The concept of chosenness would seem to imply predestination while the concept of worthiness would seem to imply freewill. A second paradox is also implied in this passage. This is the paradox within John. Are the members of Messiah's assembly chosen by him (Jn. 6:70; 13:18; 15:16, 19) or given to him by the Father (Jn. 6:37; 10:29; 17:6, 9, 24)?

I choose for myself - The concept of the "chosen" or the "elect" has created a great deal of confusion in Christendom. This has been largely due to the advent of Replacement Theology coupled with the influx of Fatalism or Predestination.

In the Tanak the "chosen" is a term used to refer to the people of Israel:

For you are a holy people unto YHWH your Elohim; YHWH your Elohim has *chosen* you to be a special people that are upon the face of the earth.

(Deut. 7:6 see also 10:15; 14:2)

(See also Is. 41:8-9; 43:20f; 65:9, 15, 22; Ps. 89:3; 135:4 ; 1Chr. 16:13)

Now replacement theologians teach that the "Church" has replaced Israel. This creates a problem because of the term "elect"/"chosen". Theoretically the "Church" is understood to refer to those who choose to follow YHWH, but on the other hand the term the "Chosen/Elect" would seem to imply that they were chosen by YHWH not that YHWH chose them. This opens the door to the concept of predestination. To resolve the apparent conflict created by replacement theology predestinationalists propose that YHWH chose certain souls and predetermined that they would choose Him. However if we understand that the term "chosen" refers to Israel and not the "Church" then the predestination doctrine is not needed. Now it is beyond the scope of this commentary to enter fully into the debate over freewill verses predestination. Here we wish only to show that if we do not accept replacement theology then the concept of "chosenness" does not indicate the doctrine of predestination.

But if his "chosen" refers to Israel why does the text then refer to them as "**the most worthy**"? The term "worthy" implies those who receive Messiah (see Mt. 10:13) yet not all of Israel has always accepted Messiah. The problem here is that the term "chosen" sometimes refers to all of Israel, believing and unbelieving (Is. 45:4), and sometimes refers only to believing Israel.

those whom my Father in heaven has given me. (Jn. 6:37; 10:29; 17:6, 9, 24) These are the Messiah's followers (Jn. 10:27) his sheep (Jn. 10:27-29) and they are saved (Jn. 10:28-29). However not all Jews are intended (Jn. 10:26-27). The text that we are dealing with refers to those that are inwardly Jews as well as outwardly Jews (see Jn. 13:18 & Rom. 9:6f).

Section 15

**...Even now did my Mother the Holy Spirit
take me by one of my hairs,
and carried me away
to the great mountain Tabor....**

Even now did my Mother the Holy Spirit - This statement reminds us of GH Section 8:

And it came to pass
when the Lord was come up out of the water,
the whole fount of the Holy Spirit

descended and rested upon him,
and said to him, "MY SON,
in all the prophets was I waiting for you
that you should come, and I might rest in you.
For you are my rest,
you are MY first BEGOTTEN SON,
that reigns forever."
[Jerome- On Is. 11:2]

There can be no doubt that here the Ruach HaKodesh is seen as a Heavenly Mother. Now you may be thinking that these concepts are very strange, but they are not so strange in the context of Judaism. To begin with, in Hebrew and Aramaic Ruach HaKodesh is a feminine term, so that in the original language of the Bible, the Ruach HaKodesh is always a "she". Moreover the Jewish Kabbalists taught that there is a Heavenly Mother as well as a Heavenly Father, as the following quotes from the Encyclopedia Judaica article on KABBALAH indicate:

References to male and female appear not only in the symbolism of father and mother, son and daughter... but also in the striking use of sexual imagery which is a particular characteristic of the Zohar...
p. 573

The Sefirot Hokhmah and Binah
now become the parzufim of
Abba and Imma ("father and mother")...
p. 599

In Romans 1:19-20 we are told that "what may be known of God is manifest in them [mankind] his invisible attributes are clearly seen, being understood by the things that are made, even his eternal power and Godhead [or divine nature]..." then in Rom. 1:26-28 we are told that those who fail to perceive these things may fall into the errors of Homosexuality and Lesbianism. So when in creation were Elohim's invisible attributes manifested in man and made clearly seen. The answer is in the Torah, in Gen. 1:26, 27 where we read:

Then God said, "Let Us make man in Our image, according to Our likeness...
So God created man in His own image;
in the image of God He created him;
male and female He created them.

Now following the parallelism of the passage, "Our image"; "Our likeness" and "male and female" appear to be parallel terms.

Also Is. 49:1-8 and Is. 66:13 where YHWH is described as a "mother" who "comforts" also note that in the NT the Holy Spirit (Ruach HaKodesh) is called "the comforter" (John 14-17)

take me by one of my hairs, and carried me away - This is a close parallel to Ezek. 8:3 "And he put forth the form of a hand, and took me by a lock of my head...". Interestingly the Hebrew word for "lock" here is "tzitzit".

Section 16

The Woman with an Issue of Blood: ...Mariosa... All three Synoptic Gospels contain this story (Mt. 9:20-21; Mk. 5:25-29; Lk. 8:43-44) though all three lack her name "Mariosa") **Mariosa** (Aramaic name meaning: "my Lord has made"). In this story the woman grabs Yeshua's tzitzit and is healed. This story points us to a prophecy in the Tanak which speaks of "Sun of Righteousness" "with healing in his wings" of Mal. 4:1-2. The New Testament never uses Mal. 4:1-2 as messianic passages (in fact the NT never cites them at all). However Midrash Exodus Rabbah 31:10 does indicate that this passage of Malachi indicates that Messiah will come with healing in his wings.

Now the Hebrew word for wings in Mal. 4:1-2 is KANAPH (Strong's Hebrew 3671) this word means "wings" or "corners" and is also the word for "corners" in the Torah in Num. 15:37-41 where we are commanded to wear fringes (tzitzi) on the four corners (wings) of our garments. Thus Messiah would have healing in the four corners of his garment, where his tzitzi (fringes) were.

Section 17

***Woe to you, Chorazin! Woe to you Bethsaida!
for if the mighty works had been done in Tyre and Sidon,
which have been done in you, they had a great while ago***

repented, sitting in sackcloth and ashes. In these cities (namely Chorazin and Bethsaida) many wonders have been wrought, as their number the Gospel according to the Hebrews gives 53. Compare: Isaiah 23:1-8; Ezek. 26-28; Joel 3:4-8; Amos 1:9-10; Zech. 9:2-4.

Section 18

...Malchus... ..this man who has the withered hand is described as a mason, who prays for help in such words as these: ...I was a mason seeking a livelihood with my hands: I pray you Yeshua, to restore me my health, that I may not beg meanly for food.... In GH the man's name is included along with a prayer which indicates that the healing was indirectly related to the man's work, thus amplifying the principle Yeshua is teaching from Hosea 6:6, that mercy overrides the sacrifices which override the Shabbat and that therefore mercy overrides the Shabbat. In this case, even if the issue is indirectly related to work.

It seems that healing was permitted on the Sabbath by Pharisees if a life was in danger (m.Yoma 8:6) but there were serious limitations (m.Shabbat 22:5).

The Qumran community, with its stricter Halacha likely did not permit healing on the Shabbat at all. They did not allow carrying medicine on the Shabbat nor did they allow

using a tool to save a life on the Shabbat (Dam. Document col. 10; lines 14-18).

Now Yeshua's Halacha on the issue seems to have been less strict than either of these.

The man with the withered hand did not have his life in danger. Neither did the lame man or blind man in John nor the woman with an issue of blood or the man with epilepsy in Luke.

Yeshua argues in favor of his halacha in the following ways:

A. By kol V'khomer (light and heavy).

Kol V'Khomer is the first rule of Hillel. It is an argument based on weight. Some mitzvot are of greater weight than others (Mt. 23:23). A Kol V'Khomer argument argues based on weight. If x is true of y then x must even more so be true of z.

Yeshua argues that healing on shabbat must be permitted since the following items of lesser weight are permitted:

1. It is permitted to water an animal. (Lk. 13:14-17)

Even the Qumran Community allowed leading an animal to graze on the Shabbat (Dam. Doc. col. 10; lines 14-18) so long as the animal was not disciplined.

2. It is permitted to rescue an animal from a pit. (Mt. 12:11 and Lk. 14:3-6) This was in direct conflict with Qumran Halacha. (Dam. Doc. col. 10; lines 14-18)

3. Circumcision is permitted on Shabbat. (Jn. 7:21-24) In agreement with Pharisaic Halacha (m.Shabbat 18:3-19:2) (also b.Shabbat 128a)

B. The Father is still working (Jn. 5:17).

This is not a lame argument. In Heb. 3:7-4:10 Paul gives a Proem homiletic midrash on Ps. 95:7-11 & Gen. 2:2 connecting the words "work" and "rest." (Ps. 95 was part of the Temple Sabbath liturgy and still is part of the Synagogue liturgy). In this midrash it is argued that the true meaning of "rest" in these passages is the 1,000 year Kingdom. In other words Yeshua argues that in the 1,000 year Kingdom halacha will be stricter, but that in this world it is less strict. This closely parallels Rabbinic Judaism which favors Hillel's "spirit of the Torah" halacha for this world, but Shammai's "letter of the Torah" halacha for the world to come.

Yeshua also applies this whole concept to "good deeds" in general (Mt. 12:12).

What can we conclude as Nazarene Halacha regarding healing (and good deeds) on the Shabbat?

In Matters of KHESED the Shabbat is Loosed. - The sacrifices are of greater weight than Shabbat (Lev. 23:37-38; Mt. 12:5-6) and KHESED is of greater weight that

sacrifice(Hosea 6:6; Mt. 12:7). Therefore KHESED is of greater weight than Shabbat.

Section 19

The queen of the South:...Meroe/Meruae of Ethiopia... shall rise up in the judgement with this generation

Apparently the Queen of Sheba (1Kn. 10:1-10; 2Chron. 9:1-12) One of the grandsons of Cush was named "Sheba" (Gen. 10:7; 1Chr. 1:9) Ethiopia was known as Cush and was inhabited by "Cushites".

Section 20

[It was reported to him] ..."Behold, your mother and your brothers stand without." ... [he replied:] ..."Who is my mother and who are my brothers?" And he stretched his hand towards his talmidim and said: "These are my brethren and mother and sisters, who do the will of my Father."... This passage parallels all three synoptics (Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21) the will of my Father i.e. those who are Torah Observant.

Section 21

...If thy brother sin against thee in word, and make amends to thee, receive him seven times in a day."
Simon, His disciple, said to Him, "Seven times in a day?" The Lord answered and said to him, "I say unto thee until seventy times seven." Even the prophets, after they were anointed with the Holy Spirit, were guilty of a word of sin...

a word of sin A semitism meaning "some matter of sin"
This passage parallels a footnote to some Greek manuscripts of Matthew which gives variant readings from "the Jewish Version" (literally the "Judaikon")

seventy times seven The "seventy times seven" seems to be an inverse of Elohim's punishment to Israel. Initially YHWH punished Israel with a 70 year exile. However if they did not repent he had threatened to multiply that by seven and follow those 70 years up with $70 * 7$ years (490 years) (See Jer. 25:11-12; 29:10; Zech. 7:5; Lev. 26:18, 21, 24, 28; Daniel 9)

Section 22

**...The other of the two rich men said to him:
Master, what good thing must I do
that I may live?**

**He said to him,
"Man fulfil the Torah and the Prophets.
He answered him, "That I have done."
He said to him,
"Go and sell all that you possess
and distribute it among the poor,
and then come and follow me."
But the rich man began to scratch his head
and it pleased him not.
And the Lord said to him,
"How can you say 'I have fulfilled the Torah
and the Prophets?' For it stands written
in the Torah "Love your neighbor as yourself"
and behold many of your brothers,
sons of Avraham, are begrimed with dirt
and die of hunger-- and your house is full
of many good things and nothing at all
comes forth from it to them. And he turned
and said to Simon, his disciple,
who was sitting by him, "Simon, son of Jona,
it is easier for a large rope to go through
the eye of a needle than for a rich man
to enter the Kingdom of Heaven....**

(This story parallels Mt. 19:16-24; Mk. 10:17-25; Lk. 18:18-25)

The other of the two rich men said to him Unlike the canonical version GH seems to have had two rich men in this story.

Master, what good thing must I do that I may live?

The Aramaic NT uses "life" for "salvation".

He said to him, "Man fulfil the Torah and the Prophets. Unlike the version in canonical Matthew the man does not refer to Yeshua as "good" and Yeshua does not avert the description as applying only to Elohim. In place of "keep the commandments" GH has **fulfil the Torah and the Prophets** which is familiar from Mt. 5:17. Its usage here demonstrates the problem with the Christian interpretation of Mt. 5:17 where we read that Messiah came not to "destroy the Torah and the Prophets but to fulfil them." Traditionally Christians have interpreted this phrase in such a way that it could only apply to the Messiah. However In Hebrew and Aramaic the phrase "destroy the Torah and the Prophets" means to teach the Torah falsely and to violate Torah. The phrase "fulfil the Torah and the Prophets" means to keep the Torah and to teach it correctly.

He answered him, "That I have done." In other words the man says "I am Torah observant"

He said to him, "Go and sell all that you possess and distribute it among the poor, and then come and follow me." Yeshua is giving his application of Lev. 19:18.

But the rich man began to scratch his head - This superfluous reference to position and movement is a typical Semitism and also typical of aggadic expansion **"How can you say 'I have fulfilled the Torah and the Prophets?'** **For it stands written in the Torah "Love your neighbor as yourself"** Quoting Lev. 19:18. In the canonical version Yeshua lists a series of commandments including and in fact ending with Lev. 19:18 but he does so before telling the man to sell his goods.

and behold many of your brothers,

sons of Avraham, "your brothers" and "sons of Avraham" are both Semitisms that also attest to the general character of the book.

are begrimed with dirt and die of hunger-- and your house is full of many good things and nothing at all comes forth from it to them. In the canonical version we are never told why the man should sell his goods and give the profits to the poor, but here it is presented as a halachic application of Lev. 19:18. **comes forth from it** is a Semitism.

And he turned another Semitism.

and said to Simon, his talmid, who was sitting by him, once again the Semitism of referring to a persons position superfolously.

it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven.

The Aramaic word for "camel" is GAMLA which can mean "camel" or " a large rope". Since we know that GH was originally written in Hebrew or Aramaic we may infer that the word **camel** should be "a large rope". I have corrected this in the reconstruction.

Section 23

An account of the triumphal entry In which the crowd proclaims in part: ...Osanna barrama,...

Section 24

...Rays went forth from his eyes, by which they were affrightened and fled.... The context for this quote is the cleansing of the Temple. A similar phrase appears in the same context in Jerome's commentary on Matthew:

For a certain fiery and starry light radiated
from his eyes and the majesty of the Godhead
gleamed in his face.
(Jerome on Mt. 21:12)

This is especially significant because in his Commentary on Matthew Jerome often refers to GH and while he does not credit this information to GH that is likely his source. It may even be that the Jerome statement is a more exact quote of the first half of this phrase from GH. While this material may on the surface seem somewhat fantastic it is no more fantastic than the Tanak which has a similar statement about Moshe (Exodus 34:29-35) and in the case of Moshe the event instilled fear into those around him. Messiah's face shines in a similar way in Mt. 17:2 = Lk. 9:29. (There is a similar tradition attached to Enoch in 1Enoch 38:4; 39:14; 2Enoch 69:10-12; 70:2; Jasher 3:20)

Section 25

*...That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel onto the blood of Zechariah ben Joiada, whom you slew between the Temple and the alter....*¹⁹⁵

So-called anti-missionaries are quick to point out that there is an error in Matthew 23:35 where the name "Zechariah" is "Zechariah ben Berechiah" (Zech. 1:1) however the story referred to is that of "Zechariah ben Jehoidai" (2Chr. 24:20-21). Jerome tells us that in the original Hebrew which he identifies with GH the name appeared as Zechariah "ben Joida" in agreement with 2Chron. 24:20-21. There are two important relationships between this Zechariah and Abel. First Abel is killed toward the beginning of the first book of the Tanak and Zechariah ben Joida was killed toward the end of the last book of the Tanak (going by the original manuscript order of the Tanak books as Jews still do today). Thus Yeshua refers to every murder committed in the Tanak. Secondly of these martyrs' blood cried out for justice. This is recorded of the blood of Abel in Genesis and is recorded of Zechariah ben Joida in the Talmud (b.San. 96). Moreover the Talmud and Yeshua's account agree as to where in the Temple this Zechariah was killed, although that information does not appear in the Tanak.

¹⁹⁵ Reconstructed based on Jerome; On. Mt. 23:35 from Mt. 23:35

Section 26

Parable of the Talents....enters the threat not against the man who had hid [the talent], but against him who had lived dissolutely-- for he [the master] had three servants: one who squandered his master's substance with harlots and flute-girls, one who multiplied the gain, and one who hid the talent; and accordingly one was accepted (with joy), another merely rebuked, and another cast into prison-- A Talent was a large sum of money worth hundreds of thousands of dollars.

Section 27

... "Where will you have us prepare the Passover?" ... "I desire with desire to eat this Passover with you"¹⁹⁶ ... The Ebionites, being doctrinal vegetarians had altered the Ebionite version of this text. Since there is no special interrogative clause they understood the passage to mean "Do I desire with desire to eat this Passover with you?" and added the word "flesh".

Section 28

An account of the footwashing which states:

¹⁹⁶ "I desire with desire to eat this Passover with you" GH-n reconstructed from Lk. 22:45 ;"Do I desire with desire at this Passover to eat flesh with you?" GH-e

...He kissed the feet of each of them...

The footwashing appears in our canonical Gospels only in John. In GH the humility involved in the footwashing is amplified with this phrase. (see Is. 52:7)

Section 29

*Ya'akov swears
that he would not eat bread
from that hour in which
he had drunk the Lord's cup
until he should see him risen
from among them that sleep*

(for James had sworn that he would not eat bread from that hour in which he had drunk the Lord's cup until he should see him risen from among them that sleep)."

Apparantly the lost GH account of the "Last Supper" Passover Sader had Ya'akov HaTzadik present. This passage reminds us of Yeshua's statementy in the canonical text that he would not drink the cup until he would drink it with his talmidim in the Kingdom (Mt. 26:29; Mk. 14:25; Lk. 22:16). This also reminds us of Paul's statement in 1Cor. 11:26 that we drink the cup to show the Lord's death till he comes.

Section 30

A statement is made which indicates that...These eight days of Passover, at which Messiah the son of G-d rose again, signify eight days after the recurrence of the Passover, at which the seed of Adam will be judged, as is proclaimed in the Good News of the Hebrews; and for this reason the learned believe that the day of judgement will be at ...[Passover] time, because on that day Messiah rose again, that on that day also the saints should rise again.

eight days of Passover It has been suggested that this statement might imply that the Nazarenes kept an eight day Passover system with the 14th of Aviv as Passover and the 15th through the 21st as the seven days of Unleavened Bread.

Passover, at which the seed of Adam will be judged Because of the connection of the 144,000 with the firstfruits offering (firstborn and firstfruits are the same in Hebrew) and the [Passover Lamb]. And because of the marriage supper of the Lamb (Rev. 19) and because of the seal of the 144,000 being closely connected with the Passover (Ex. 13:9, 16) and finally because of the theme of the redemption of the firstborn, there is reason to associate the judgement with Passover.

Section 31

...the angel strengthened Messiah in his struggle in prayer, as is told in the Gospel of the Nazarenes. And the same is also adduced by Anselm in his lamentation: Be constant, Lord, for now comes the time in which through thy passion mankind sold in Adam will be ransomed.

the angel strengthened Messiah in his struggle in prayer,
In GH Messiah is comforted by an angel in the Garden.

mankind sold in Adam will be ransomed. It is difficult to determine if this phrase was also drawn from GH or was only drawn from the Lamentation of Anselm (1Cor. 15:21-22; Rom. 5:12-21).

Section 32

In the Gospel of the Nazarenes the reason is given why John was known to the high priest: ...As he was the son of the poor fisherman Zebedee, he had often brought fish to the palace of the high priests Annas and Caiaphas. And John went out to the damsel that kept the door and secured for her permission for his companion Peter, who stood weeping loudly before the door, to come in....

If this is true it would likely indicate that John had also fished the Medeturanian Sea since it is much closer to Jerusalem.

Section 33

Barabbas... is interpreted in the so-called Gospel according to the Hebrews as "son of their teacher"

This would point to Bar Rabbon or Bar Rabba rather than Bar Abba. This is interesting because the DuTillet Hebrew manuscript of Matthew has Bar Rabbah.

Section 34

...the Judeans bribed four soldiers to scourge the Lord so severly that the blood might flow from every part of his body. They had also bribed the same soldiers to the end that they crucified him as it is said in John 19... Thus fulfilling Isaiah 52:14 and Isaiah 53.

Section 35

...At this word of the Lord many thousands of the Jews who were standing round the cross became believers...

This would support the concept that the Nazarenes were a large sect of Judaism.

Section 36

...the lintel of the Temple of wonderous size collapsed....

Jerome sees this as being instead of the tearing of the veil. In fact the two ideas seem to go hand in hand. The lintel was a crosbeam over the doorway to the Holy of Holies in the Temple. The lintel stood atop pillars eight stories high which formed this doorway. The lintel was some thirty feet across and made of solid stone. It would have weighed about 30 tons! At the death of Yeshua there was an earthquake. This earthquake seems to have caused the lintel to split, breaking in the middle. It would have been no small event when the two pieces of this thirty ton lintel came crashing down eight stories! The veil hung from the lintel on the outside of the doorway. The hekel doors were attached to the pillars. When the lintel broke it caused the veil to be rent in two from top to bottom. In the Jewish culture it is common for a father to mourn the death of his son by renting his garment in just such a fashion. This collapse of the lintel seems to have damaged the hekel doors as well. The Talmud states:

[For] forty years before the Temple was destroyed...
the gates of the Hekel opened by themselves.

until Rabbi Yochanan Ben Zakkai rebuked them saying "Hekel, Hekel, why alarm you us? We know that you are destined to be destroyed. For of you has prophesied Zechariah Ben Iddo (Zech. 11:1): "Open your doors, O Lebanon and the fire shall eat your cedars."
(b.Yoma 39b)

Thus the lintel collapsed renting the Temple veil and damaging the Hekel gates so that they fell open by themselves during the last forty years of the Temple (about 30 C.E. to 70 C.E.).

Section 37

an account of the buial in linen cloth is implied by
Fragment 26 Wrapping of a body in a shroud for burial is a Jewish tradition which survives to this very day.

Section 38

**...Now the Lord,
when he had given the linen cloth
to the servant of the priest,
went to James and appeared to him...**

Now the Lord, when he had given the linen cloth

The mention of the linen cloth here suggests that GH had earlier recorded an account of the burial which included mention of the linen cloth. (Lk. 23:53; 24:12; Jn. 19:40; 20:5)

to the servant of the priest, named Malchus (Jn. 18:10) went to James and appeared to him This appearance to Ya'akov is mentioned in 1Cor. 15:7 but not in any of the the canonical Gospels. Ya'akov HaTzadik an important figure to the ancient Nazarenes was that of James the Just (Ya'akov HaTzadik). After the death of Y'shua, the Nazarenes recognized his brother James the Just as legal heir to the throne of David. For this reason the Nazarenes recognized James the Just as the Nasi of their Nazarene Sanhedrin ((Acts 12:17; 15:13-29; 21:18-26 & Gal. 1:19; Eusebius Eccl. Hist. 2:23)).

Section 39

"Bring a table and bread."

[And immediately it is added,]

**He took bread and blessed and broke
and gave it to James the Just and said to him,
"My brother, eat your bread,
for the Son of man is risen
from among them that sleep."...**

He took bread and blessed and broke and gave it to James the Just and said to him, "My brother, eat your bread, for the Son of man is risen from among them that sleep. Obviouly the Passover matzah is intended here. The matzah is tied to the resurcted Messiah who was described as apparantly having been wrapped in white **linen**. The reader of GH is clearly expected to mentally connect the Passover matzah here with Yeshua. The Passover Sader begins with three matzahs. The middle matzah is removed, broken, wrapped in white **linen** and hidden away until the third cup when it is brought out, passed around and eaten in remembrance of the Passover lamb.

Section 40

...and when he came to Peter, and those who were with Peter, he said to them, "Lo, feel me and see that I am not a bodiless spirit." And forthwith they touched him and believed....

(Compare Lk. 24:36-39) Jerome attributes this quote to a quote of GH by Ignatius in his letter to Polycarp but it is actually from his letter to the Smyrneans 3:1-2 (1:9-12 in some editions) (Polycarp was Bishop of Smyrna which could explain the confusion). According to Eccl. Hist. 3:36 it also appeared in the Doctrine of Peter.

Some have theorized that the Greek word ASOMANOS (bodiless) could not have been translated from Hebrew or Aramaic and therefore proves a Greek origin for GH. However other scholars have argued that ASOMANOS was an explanatory gloss added by Ignatius to stress the dichotomy between spirit and flesh. It is also possible that the underlying Hebrew for ASOMANOS was two Hebrew words. ASOMANOS combines SOMONOS (flesh; body) with the Greek preposition A- (without). The same phrase can be created in Hebrew as AYN BASAR (without flesh). Anyone translating AYN BASAR into Greek would likely render it ASOMANOS.

Section 41

*It seems that Matthew is named Levi
in the Gospel according to Luke.
But they are not the same,
but Mathias who replaced Judas and Levi
are the same with a double name,
this appears from the
Gospel according to the Hebrews.*

This passage was unknown in 1937 when Schonfield proposed his theory that the Toldot Yeshu was a hostile Rabbinic Parody on GH. As part of his theory he proposed that GH, like the Toldot Yeshu, must have had an Acts portion. The discovery of this fragment has proven that Schonfield was correct in theorizing an Acts portion to GH.