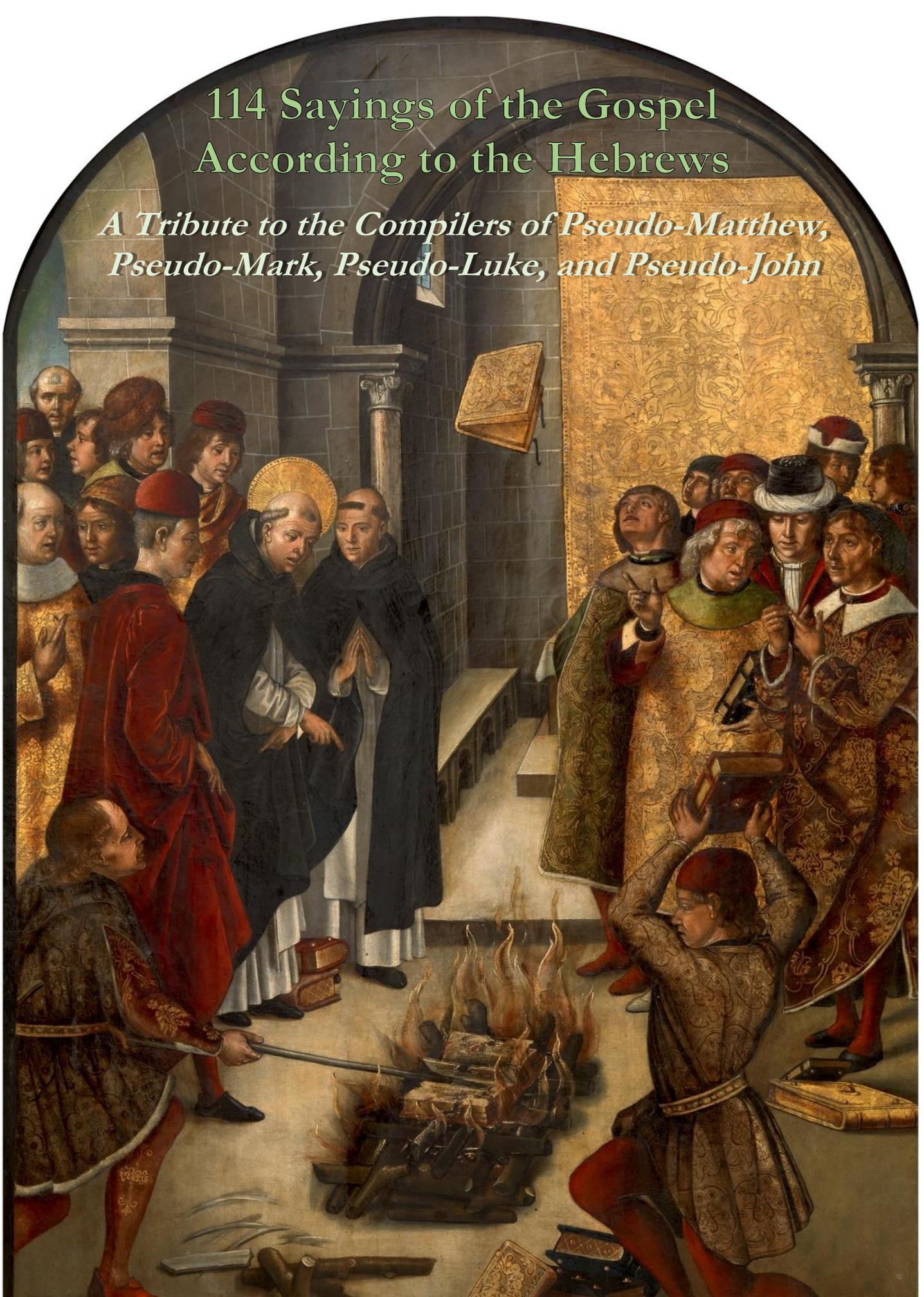


114 Sayings of the Gospel According to the Hebrews

*A Tribute to the Compilers of Pseudo-Matthew,
Pseudo-Mark, Pseudo-Luke, and Pseudo-John*



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✠ Introduction

It is quite extraordinary to find in tome after tome of modern Gospel origins studies the labour which is expended in trying to prove that our Matthew was true blue or Greek from the start. A Hebrew ancestor in the family was something of which to be ashamed. But there the unfortunate Semite was, who dared to call himself Matthew. What could be done with him? By inspiration Hebrew Matthew was declared to be a Targum of the Greek for the benefit of converted Jews. In fact, this text was rather like a converted Jew, allowed by courtesy to bear his august sponsor's name. It is rather difficult not to write with levity, and a little bitterness, about this scholarly anti-Semitism which has done so much to side-track investigators, and to hinder a true historical analysis of primitive Christian traditions.¹

Ascribing spuriousness to Biblical texts can trigger protest or invite indifference. To lessen the former, we may add that upon repentance and water immersion the author received the gift of the *Ruach HaKodesh* evidenced by the sign of tongues. We do not deny Yeshua's Messiahship or the overall narrative, but we do negate the disciples' authorship of the gospels, the evidence of which will be based on the maxim:

We distinguish the Spirit of truth from the spirit of error. (1 Jn 4:6b)

The spirit of error leads to perdition, and since NT MSS deal with spiritual issues, it is vital to distinguish the genuine from the false. This skill, however, cannot be acquired through a mere accumulation of knowledge; it cannot be earned at a university since no degree can compensate spiritual death:

The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit. (1 Cor 2:14)

Irrespective of various NT corruptions, this paper is unsuitable for textual critics who neutralize יהוה by sticking Him beside Allah or Zeus and using deceptive labels such as *Christianity* and *Judaism* in one breath with *Taoism* and *Shinto*. Scholars who boast

¹ H. Schonfield, *According to the Hebrews* (London, 1937), 247.
Title page: *St. Dominic burns the writings of the Albigensians*, c. 1480/90, by Pedro Berruguete.

of their alleged rationality and elevate themselves to the position of “impartial judge of a [man-made] religion and its texts” are victims of the Enlightenment and largely beyond the point of rescue. Or, to use more appropriate Nazarene imagery: since it is just a waste, we don’t give sacred things to degenerate dogs, nor do we cast pearls before demon-led swine. Intellectuals who are too dumb or too proud (or both) to get on their knees and inquire about G-d’s existence, should resume whatever they are currently wasting ink on. In a way, it is only fair that they continue to enjoy their reputation prior to endless wailing in *gei binnom*.

In sum: the following is not fitting for the highly esteemed scum of fallen humanity, i.e. the carnal academic bulk, but rather for the intelligent and spiritual remnant:

For what is highly esteemed among men is an abomination in the sight of God. (Lk 16:15b)



2 Greek Gospel vs. Hebrew Gospel

ORIGIN AND SOURCES

It is not difficult to ascertain in which period our gospels were composed. Had they been written in the first century, we would expect to find numerous references in contemporary writ, but this is not the case. Neither Barnabas nor Clement, nor any other coeval such as Ignatius, Polycarp, or Hermas ever allude to the gospels by name. We may scrutinize one decade after another, yet we won't find *one* reference to the synoptics or John. In 160 CE, Justin Martyr cites two hundred Messianic sayings without ever naming the corresponding book¹ because the gospels hadn't been compiled yet.²

The first time we meet their alleged authors is in 180 CE. In those days Irenaeus published *Adversus Haereses* in which he mentions all four gospels by name and gives mystical reasons as to why there must be exactly four of them. Since their supposed creation a whole century had elapsed during which no gospels were ever mentioned, and this is due to their late conflation, to wit, around the year 170 CE.

Two primary sources were absorbed into our mainstream gospels:

- (a) The Memoirs of the Apostles (*apomnemoneumata ton apostolon*)
- (b) The Sayings of the Lord (*logia tou kuriou*)

¹ Justin Martyr was not in the habit of being ambiguous; he cites the Tanakh two hundred times and in half of the cases he introduces the quotes with phrases such as 'Isaiah records' (*Dial.* 63.2), 'from the Book of Joshua' (*Dial.* 62.4), or 'in the Book which is entitled Exodus' (*Dial.* 59.2).

² For the same reason we will never find any NT papyri before 160 CE. Regarding P52, the John Rylands Library states: "Recent research points to a date nearer to 200 AD, but there is as yet no convincing evidence that any earlier fragments from the NT survive." www.library.manchester.ac.uk/rylands/special-collections/exploring/guide-to-special-collections/st-john-fragment/what-is-the-significance/.

THE MEMOIRS OF THE APOSTLES

The Memoirs were eyewitness reports of Yeshua's life, prepared by the Twelve who had been present during the events. These prototypes were written in Hebrew¹ and conveyed a slightly different Gospel. They were not the good tidings of the Greek. They weren't giving a sanitized version for Gentiles. The *shlichim* ('emissaries') were Jews, and their conduct was not affected by paganism. Their testimonies and *torah* ('teaching') embodied the faith once delivered, a message of purity and power. It did not portray Yeshua as G-d. It did not supplant the Written Torah and, being Jewish, it surely did not boost supersessionism.

Why the good news written in Hebrew by Hebrews would be classed as a Hebrew gospel is easy to see. Inevitably, the Nazarene message would become known under various names such as the *Hebrew Gospel*, the *Gospel of the Hebrews*, the *Gospel according to the Hebrews*, or the *Gospel of the Nazarenes*.² Its Syriac version was the Diatessaron:

It is said that from [Tatian] comes the Diatessaron, which is also called the Gospel according to the Hebrews.³

To reconstruct the Hebrew Gospel (HG), one could revise the extant versions of the Diatessaron, giving particular attention to Justin's and Marcion's text. By employing chiefly Hebrew, Syriac, and Old Latin MSS, plus inserting HG quotes and formerly omitted sayings, one could restore the authentic text while eliminating anti-Judaic, antinomian, and Trinitarian alterations and replacements. At present, however, we want to focus on an earlier Hebrew text that also contains good tidings and that was absorbed in the narrative:⁴ *The Sayings of the Lord*.

¹ Mark wrote Kefa's account in Greek (Eusebius, *Hist. eccl.* 3.39.15). Luke may have relied on the memoirs saying they had been **handed down to us by the original eyewitnesses**. Yet Lk 1:1–4 is absent in the Hebrew version from Sepharad (digi.vatlib.it/view/MSS_Vat.ebr.100).

² It was also known as the *Gospel of the Apostles* or *of the Twelve*. H. Schonfield, op. cit. 234. "The tradition of an original Gospel written in Hebrew is attested by twenty church father – Ignatius, Papias, Irenaeus, Clement of Alexandria, Pantaenus, Hegesippus, Hippolytus, Origen, Eusebius of Caesarea, Ephrem of Syria, Didymus of Alexandria, Epiphanius, John Chrysostom, Jerome, Theodoret, Marius Mercator, Philip Sidetes, the Venerable Bede, Nicephorus, and Sedulius Scottus. When references to the Hebrew Gospel by Pope Damasus, the Islamic Hadith, the scholia of Sinaiticus, and tractate *Šabbat* 116 in the Babylonian Talmud are added to this number, the list lengthens to over two dozen different witnesses [...] There are some seventy-five different attestations to the Hebrew Gospel, extending from the late first century to the early tenth century." J. Edwards, *The Hebrew Gospel and the Development of the Synoptic Tradition* (Grand Rapids, 2009), 102–103. A review of *Strom.* 3.13.92, pOxy 655i.17–23, 2 Clem 12:2, Sayings 22, 37 and the *Gospel of the Egyptians* 5, shows that the latter work was simply a Greek (or Coptic) version of HG, used by Gentile Egyptians who didn't know Hebrew.

³ Epiphanius, *Pan.* 46.1.9.

⁴ As illustrated by Eusebius in *Hist. eccl.* 3.39.16 where the sayings are juxtaposed with the narrative *Gospel according to the Hebrews*.

THE SAYINGS OF THE LORD

He gave clear and certain signs that he was living after his death; for he was seen by them for forty days and gave them teaching about the kingdom of God. (Acts 1:3)

The Sayings constitute the earliest written gospel material. They were put down by the *shlichim* after the resurrection and compiled by Mattai after the ascension. The learnedness of the illiterate fishermen came from the Messiah who had opened their eyes to the Scriptures. Their list was a mere record intended to preserve Nazarene discourses. These comprised over a hundred proverbs, precepts, and parables. Justin cited them, and Papias published a five-volume commentary on them.¹ About two thirds of these sayings are found in our canonical gospels.

THE DIVREI YESHUA

Whoever speaks, let him be aware that he speaks the words [*logia*] of God.²

While Papias' commentary on the oracles is lost, the *devarim* ('words') themselves are available to us. We are provided with a first piece of information by Eusebius who quotes Papias:

Mattai put together the oracles [*logia*] in the Hebrew language, and each person interpreted them as best he could.³

¹ *Exposition of the Lord's Oracles* (c. 100 CE), *Hist. eccl.* 3.39.1. The bias of the Western academia is fascinating: The so-called *Gospel of Thomas* (GT) is a collection of sayings of which are many hard to expound, is dated as early as 40 CE, has a Hebrew substratum, and yet no one comes up with the idea that it could be the collection of sayings mentioned by Papias, sayings that were hard to expound and compiled by Mattai in 28 CE. Particularly since the find of GT, Papias' *logia* "cannot be anything else but a gospel narrative." And since the Jews (for whom Mattai had written) were struggling with Hebrew, each of them *translated* the Jesus story as best they could into Greek, their favourite language. Or alternatively, each Gentile translated it from Hebrew into Greek "as they were able," and since they weren't able to read Hebrew, their disabled translations are sadly 'lost.' This little yawn sums up nicely the junk disseminated by unregenerate 'scholars' such as D. MacDonald who, in three sentences, turns *logia* into 'gospel sections' about the Lord, gives one footnote, and then builds an entire book around it: *Two Shipwrecked Gospels: The Logoi of Jesus and Papias's Exposition of Logia about the Lord* (Atlanta, 2012), ix. At any rate, it is intriguing how a five-volume commentary on the original Hebrew oracles of the Messiah can 'get lost.' We may suspect the work went up in smoke once it had been dubbed 'heretical' by the Gentile Church.

² 1 Pet 4:11, AT. While operating voice gifts, the speaker conveys *logia* to the congregation since the words are given by the Spirit, not by the intellect (cf. 1 Pet 4:10; 1 Cor 12:10; 14:26–29). Few scholars have ever operated a tongue, an interpretation, or a prophecy, but they are good at negating them.

³ Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια [*logia*] συνετάξατο, ἡρμήνευσεν δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος (*Hist. eccl.* 3.39.16).

The quote does not refer to any gospel narrative, nor are we dealing with Messianic prooftexts from the Tanakh.¹ The fairy tale that Papias meant canonical Matthew is only told by Romish pawns who shun the latter's composition by *some nameless Greek* (as E. Gibbon nicely put it).² The verdicts of Schleiermacher, Cassels, and Giles are true and justified:

We have no reason to deny what such an ancient and qualified correspondent [i.e., Papias] reports, namely, that the apostle Matthew drew up a collection of the sayings and remarks of Christ in the Palestinian dialect.³

There can be no doubt that the direct meaning of the word *λόγια* [*logia*] anciently and at the time of Papias was simply: words or oracles of sacred character, and however much the signification became afterwards extended, that it was not then at all applied to doings as well as sayings.⁴

Papias, whom Eusebius quotes, does not tell us that St Matthew wrote any gospel at all. His words are “Matthew wrote the Sayings (*ta logia*) in the Hebrew dialect and each person interpreted them as he was able.” The Sayings is a well-known term applied to the brief and sententious teachings of Jesus, and a collection of these certainly existed before the compilation of the four Gospels.⁵

If Papias wrote five books on the *logia*, the interpretations of which were his primary object, then the sayings were certainly not farmer rules. And if the talmidim and even Yeshua's parents had trouble understanding him,⁶ how much more those who came after them? Who could expound his utterances? Papias supplied context of time and place, thereby helping to explain their meaning and application. But without that aid, the sayings would be left to the private interpretation of the reader. And if the sayings promised eternal life for correct exegesis, would that not be an incentive to exegete rather than to translate?

¹ “Had Old Testament *testimonia* been intended by τὰ λόγια ... Ἑβραϊδι διαλέκτω is not a completely rational way of expressing ‘in their [original] Hebrew.’” C. Moule, *The Birth of the New Testament* (New York, 1962), 215–6. Besides, there is not much to interpret about them; either ‘The Anointed’ in Dan 9:26 is Yeshua or not, etc.

² Such as B. Bacon who assures us that “Papias has undoubtedly our own Gospel of Mt in view, [...] the compend of the Lord's oracles.” *Studies in Matthew* (New York, 1930), 445–6; cf. E. Gibbon, *The Decline and Fall of the Roman Empire*, vol. 2 (London, 1880) 739, fn. 3.

³ F. Schleiermacher, “Ueber die Zeugnisse des Papias von unsern beiden ersten Evangelien,” *TbStKr* 5 (1832): 745.

⁴ W. Cassels, *Supernatural Religion* (London, 1902), 368. ‘Word’ in Greek is *logos*. A related term is *logion*. Whereas *logos* can be either human or divine speech, *logion* is reserved for divine speech, e.g. **We teach the first precepts of the words [*logia*] of God** (Heb 5:12). Edwards' gymnastics to turn *logia* into meaning ‘gospel’ can be safely ignored, yet not the Eusebian usage of *hypomnema* (ὑπόμνημα) which can also denote a ‘written record’ (of sayings) rather than a narrative. *Hebrew Gospel*, op. cit. 3–7.

⁵ J. Giles, *Hebrew and Christian Records*, vol. 2 (London, 1877), 155.

⁶ See Mt 13:18, 36; 16:11; Mk 4:34; Lk 2:50; Jn 4:31–34.

Whoever discovers the interpretation [*hermēneia*] of these sayings will not taste of death.¹

The above contains the Greek word *hermēneia* not because good translators will be saved but good exegetes, to wit, those that (a) hear, (b) understand, and (c) do.

Whoever hears these sayings of mine and does them, will be a wise man [saved]. (Mt 7:24)

If anyone keeps my sayings, he will never taste of death.² (Jn 8:52)

Neither did Papias employ *hermēneiais* because he translated the *logia* but because he expounded them, and nor does his citation use *hermēneusen* because the readers translated the *logia* but because they expounded them:

The Greek word *hermeneus* denotes one who explains or expounds a subject quite as often as one who interprets a foreign language, and it can hardly be supposed that every individual reader would make a translation of the work for his own use.³

The Messiah's inspired sayings represent a treasury of heavenly-derived knowledge and divine *torah*. The reader was facing pronouncements of immense spiritual depth and making sense of them afforded some effort. The oracles were not dismissed as unintelligible, but everyone tried to discover their import – “each person interpreted them as best he could.”

A second piece of information about Yeshua's words is supplied by Justin who had access to a Greek version:

The sayings that came from him were short and concise: for he was not a sophist, but his word was the power of God. (*Apol. I 14*)

His audience seems to affirm this:

While Yeshua was speaking these words, all the people were greatly astonished at his *torah* for he taught them with great power. (Mt 7:28–29)

Exercising carnal wisdom and learning is a Greek feature commonly linked to pride and vanity, but Yeshua was a Jewish rabbi who did not crave the approval of man. Turning to our sayings collection, we readily notice his style. *The Parable of the Sower* exemplifies his brevity:

¹ וימר אליהם: השמע את-הדברים האלה, לא יטעם המות. AT based on pOxy 654.1–5 as per Grenfell & Hunt, *The Oxyrhynchus Papyri* (London, 1904).

² Cf. Mt 16:28; Mk 9:1; Lk 9:27.

³ Giles, op. cit. 155.

Yeshua said: See, the sower went out, he filled his hand, he threw. Some fell on the road;¹ the birds came, they gathered them. Others fell on the rock and did not strike root in the earth and did not produce ears. And others fell on the thorns; they choked the seed and the worm ate them. And others fell on the good earth; and it brought forth good fruit; it bore sixty per measure and one hundred twenty per measure. (Davar 9)

No unbiased person would posit that this version was derived from the synoptics.²

At this point, before further investigating the *Divrei Yeshua*, let us briefly divert to a subject that is related but often overlooked.



¹ The Byzantine text has *beside the road*. The reading *on the road* is shared by Justin and Shem Tov.

² See Mt 21:33–41, Mk 12:1–9, and Luke 20:9–16.

⌚ Textual Criticism

THE DISEASE OF TEXTUAL CRITICISM

Textual critics largely ignore the historical context and its spiritual ramifications. Disregarding the emblematic import of Rome when probing MSS is as mindless as chasing flies in the dark.

Throughout Scripture, Rome is portrayed as an anti-Semitic power that excels in corruption, deception, forgery, murder, and indoctrination. No serious researcher who embarks on comparative textual studies ignores this fact.

We are dealing with an entity that gradually paganized the *Torat HaMashiach* and exterminated 50 million dissenters during its career. Is it necessary to recall that no Jewish person partook at the Council of Nicaea, or at the Council of Antioch, or at any other council? During Constantine's era, Nazarenes such as Kefa, Yehudah, or Mattai would have been branded as heretics and expelled, and a few centuries later they would have been burned at the stake.

Western scholarship seems to forget that the Greek Vulgate emerged during the Constantinian apostasy.¹ Is it likely for such a text to preserve the purity of the autographs? By the fourth century the Gospel had been utterly paganized and anything that smacked of Jewry was loathed. Sunday had long replaced the 7th-day Sabbath,² Easter had supplanted Passover, and the Trinity was about to supersede *Yahweh*. The Jews were charged with deicide and viewed as cursed and forsaken by G-d with no hope whatsoever. The Roman church had become the new Israel and only Gentiles were properly equipped to interpret Jewish writings. For the first time Gentile clergy arrogated to themselves the right of establishing 'sound doctrine' and anathematizing anyone who disagreed.

The history of the church is tantamount to a progressive deterioration of Jewish teachings and the contamination of MSS; it is therefore utterly misguided to ascribe

¹ The *apostasia* (ἀποστασία) is predicted and referenced as 'The Great Falling Away' (2 Thes 2:3, κJV).

² For an in-depth examination of the 2nd century rise of Sunday observance see S. Bacchiocchi, *From Sabbath to Sunday* (Rome, 1977).

faithfulness to 5,000 witnesses, none of which are earlier than 200 CE. It is irrelevant what happened a century after the Messiah’s early followers were dead. Decisive is what happened to those autographs which were written in Hebrew.¹ The real heretics are the creators of the Byzantine text, and a glance at MS history and Papal supremacy will suffice to prove the point:

<i>Cent.</i>	<i>Ruling Power</i>	<i>Impact</i>	<i>Text</i>	
1	<i>Pagan Rome</i>	<i>Persecution Gentilization</i>	<i>Western</i>	<i>Alexandrian</i>
2				
3				
4	<i>Christian Rome</i>	<i>Apostasy Trinitarianization</i>	<i>Alexandrian</i>	<i>Byzantine</i>
5				
6				
7	<i>Papal Rome</i>	<i>Extermination</i>	<i>Byzantine</i>	
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				

Table 1: Text types and Roman periods.

The above table is very simplified. It does not visualize the relative number of extant MSS for each text type nor their gradual rise and fall. But it suffices to show the correlation between ‘orthodoxy’ and the underlying text.

The original first century faith, marked by Torah observance and Unitarianism, is best reflected by Western readings. Western texts such as the Old Latin and the Old Syriac have preserved a Jewish flavour and are replete with Semitisms. The Western

¹ Since even privileged Josephus struggled to learn the language (*Ant.* 20.12.1), we won’t dwell on illiterate fishermen who wrote inspired tales in Koine (Acts 4:13). Greek Primacy is an ever-repeated folly of Western scholarship – a mythical, supersessionist stepping stone based on bias and sanctioned by meaningless consensus. With the DSS, rabbinic writ, coins, inscriptions, the witness of church fathers, Josephus’ quotes, and Hebraisms in the synoptics, there is enough proof for thinking people. The latter will also make the correct choice between Francis’ *Aramaic* and Netanyahu’s *Hebrew*.

text type was used in Europe and Africa (Old Latin), in Egypt, Syria, and Assyria (Old Syriac), as well as in Eastern Europe (the Armenian and Georgian versions).¹

The Alexandrian text was restricted to the area of Alexandria and existed only in Greek. This version is particularly well attested in the 3rd century after which it was gradually replaced by the Byzantine text.²

For our inquiry we merely need to realize that the first six centuries saw a gradual corruption of Messianic faith, partially due to persecution, but largely introduced by corrupt clergy and backed by polluted MSS; the institutionalized faith through unholy church-state unions was the final straw.

To view Constantine, Athanasius, or the dynasty of Popes as legitimate defenders of the *Torat HaMashiach*, is like confusing demons with angels. And to be impressed by the sheer volume of Byzantine witnesses and ascribe purity and primacy to them, one has to be (a) either dumb, and/or (b) void of spiritual discernment, or (c) dumb on purpose, i.e. demonically led. If the Greek Vulgate is a primary source of Popish theology, a theology that condoned the annihilation of 50–150 million *heretics*, then this text is certainly inferior, and deeming Rome the plumb line for heresy is getting the wrong end of the stick. As far as Rome Papal is concerned, the term ‘Christian Church’ is merely an advertising label of a diabolical organization.

THE TRUE WITNESSES

To rediscover the Nazarene faith and reconstruct the Nazarene writings, we have to look everywhere else but to Rome. We have to focus on MSS that were extant *before* ‘The Great Falling Away’ and on those that surfaced *after* the fall of Rome Papal.

The rise of Biblical criticism and the discoveries of unique MSS over the last two hundred years are not a coincidence; they reflect the closing ‘Times of the Gentiles’ and accompany the restoration of Jewry. The twelve-century long oppression of the Jewish people by the Papal and Mohammedan apostasies ebbed away in the 19th & 20th centuries, and all remaining hostilities will be sorted at the Messiah’s coming (which is imminent). This emancipation of Israel is an expression of darkness giving way to light, and of error being subdued by truth.

Since the Age of Enlightenment, spectacular textual witnesses have come to light and many versions which rely on the Western and Alexandrian text were published:

¹ The Western text was used by Tatian and quoted by Justin, Irenaeus, Tertullian, Cyprian, Hippolytus, Aphraates, and Ephrem.

² Origen and Clement quoted the Alexandrian text; the Islamic conquest of Alexandria in 642 CE certainly contributed to its demise; Constantinople was only conquered in 1453 CE.

1806	Cochin Hebrew NT discovered.
1842	Codex Syrus Curetonianus (Syr ^c) discovered.
1843	Codex Ephraemi Rescriptus (C) published.
1852	Codex Claromontanus (D ^p) published.
1862	Codex Sinaiticus (Ⲙ) published.
1864	Codex Bezae (D) published.
1869	Tischendorf, <i>Novum Testamentum Graece</i> (based on Ⲙ and B).
1873	Codex Hierosolymitanus (H) discovered.
1879	Codex Alexandrinus (A) published.
1879	Herbst, <i>Des Schemtob ben Schaphrut hebraeische Übersetzung des Evangeliums Matthaei</i> .
1881	Westcott & Hort, <i>The New Testament in the Original Greek</i> (based on Ⲙ and B).
1889	Codex Vaticanus (B) published.
1892	Codex Sinaiticus Syriacus (Syr ^s) discovered.
1897	Crawford MS of Revelation published.
1897	Oxyrhynchus Sayings of Yeshua discovered; more fragments in 1903.
1927	Schonfield, <i>An Old Hebrew Text of St. Matthew's Gospel</i> (DuTillet).
1945	Gospel of Thomas discovered.
1947	First Dead Sea Scrolls discovered; last finds in 1956.
1987	Howard, <i>The Gospel of Matthew according to a Primitive Hebrew Text</i> (Shem Tov).
2019	Cochin Hebrew NT translated.

Table 2: MSS discoveries and publications since 1800.

It is these works and MSS that lift the veil of gentilization and anti-Judaic polemic. It is these versions whose variants topple the edifice of idolatry and lawlessness. The *number* of MSS is immaterial compared to quality and age. G-d frequently approves a righteous remnant, not corrupt multitudes.

A cursory review of non-Byzantine MSS shows an increase of Jewish elements and thus closer proximity to truth:¹

	Byzantine	Western & Alexandrian
Mt 14:36	<i>The fringe of his garment.</i>	<i>The <u>blue</u> fringe of his garment.</i>
Mt 18:17	<i>If he will not listen, tell it to the church.</i>	<i>If he will not listen, tell it to the <u>synagogue</u>.</i>
Mt 27:46	<i>Eli, Eli, lama sabachtani?</i>	<i><u>In the holy language</u>: Eli, Eli, lama aʒavtani?</i>
Mk 2:12	<i>We have never seen so.</i>	<i>It was never seen so <u>in Israel</u>.</i>
Mk 5:41	<i>Taking her by the hand, he says to her.</i>	<i>Taking her by the hand, <u>the Rabbi</u> says to her.</i>
Lk 23:3	<i>He is the Messiah, a king.</i>	<i>He is 'King Messiah' [<u>Jewish title</u>].</i>
Lk 23:43	<i>You will be with me in Paradise.</i>	<i>You will be with me in <u>the Garden of Eden</u>.</i>
Jn 1:11	<i>His own people received him not.²</i>	<i><u>The world</u> received him not.</i>
Jn 1:14	<i>The word was made flesh and dwelt among us.</i>	<i>The word was made flesh and dwelt among <u>you</u>.</i>
Jn 6:59	<i>He taught in Capernaum.</i>	<i>He taught in Capernaum <u>on a Sabbath</u>.</i>
Acts 5:12	<i>In Solomon's porch.</i>	<i><u>In the Temple</u> in Solomon's porch.</i>
Acts 8:1	<i>Except the apostles.</i>	<i>Except the apostles <u>who remained in Jerusalem</u>.</i>
Acts 12:1	<i>To afflict certain of the assembly.</i>	<i>To afflict certain of the assembly <u>in Judah</u>.</i>
2 Cor 5:21	<i>He became sin for us.</i>	<i>He became <u>a sin offering</u> for us.</i>
Heb 4:8	<i>Joshua had given them rest.</i>	<i>Joshua <u>the son of Nun</u> had given them rest.</i>
Jam 1:27	<i>Before God and Father.</i>	<i>Before <u>Yahweh the Father</u>.</i>
2 Jn 1:7	<i>This is the deceiver and the antichrist.</i>	<i>This is the deceiver and the <u>false Messiah</u>.</i>
Jude 1	<i>God the Father.</i>	<i><u>Yahweh the Father</u>.</i>
Rev 1:8	<i>I am the Alpha and the Omega.</i>	<i>I am the <u>first</u> and the <u>last</u>.</i>

Table 3: Anti-Judaic NT replacements and omissions.

¹ Western & Alexandrian witnesses employed in tables are listed in the appendix.

² His own people received him in tens of thousands (Acts 21:20) but no Gentiles did so for the first seven years, i.e. from 27–34 CE when Samaria got saved.

The gentilization of the Nazarene writings was only one step of the contamination process; mere substitution or ‘taking away from Scripture’ would not secure victory. To reach the serpent’s primary objective, to wit, the damnation of Gentiles, ‘adding to Scripture’ was imperative.

Consequently, to increase the rift between Jew and Gentile, and intensify resentment on either side, anti-Judaic *interpolations* followed suit:

	Byzantine	Western & Alexandrian
Mt 16:3	<i>O ye hypocrites.</i>	Absent in B, Sephardic NT.
Mt 23:14	<i>For a pretence you make long prayers.</i>	Absent in ⲁ , B, Shem Tov.
Mt 27:46	<i>You fools.</i>	Absent in ⲁ , Shem Tov.
Mk 6:11	<i>It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.</i>	Absent in ⲁ , B, Sephardic NT.
Lk 11:54	<i>That they might accuse him.</i>	Absent in ⲁ , B.
Lk 22:46	<i>They hit him in the face.</i>	Absent in ⲁ , B, Syrc.
Jn 4:9	<i>The Jews have no dealings with the Samaritans.</i>	Absent in ⲁ .
Acts 28:29	<i>When he had said these words, the Jews departed and had a great dispute among themselves.</i>	Absent in ⲁ , A, B.

Table 4: Anti-Judaic NT interpolations.

The above corruptions certainly aided to exclude Israel from her own covenant. Yet, mere hostility was a volatile ingredient on the quest for Gentile damnation. To cancel salvation and nullify the Messiah’s victory, believers had to be lured into lawlessness:

	Byzantine	Western & Alexandrian
Mt 5:17	<i>Think not that I came to destroy the Law or the Prophets [...] I came to fulfill them.</i>	<i>I came not to diminish the Law of Moses nor to add to the Law of Moses.</i>
Lk 6:5a	Omitted	<i>When [Yeshua] saw someone working on the Sabbath, he said to him, “Man, if you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the law.”</i>

Table 5: Antinomian NT alterations.

	Byzantine	Western & Alexandrian
Jn 10:34	<i>Is it not written in your law?</i>	<i>Is it not written in <u>the</u> law?</i>
Heb 7:12	<i>A change of the law.</i>	<i>A <u>renewal</u> of the law.</i>
Jam 4:6	<i>It says, God gives grace to the humble.</i>	<i><u>The law</u> says, <u>Yahweh exalts</u> the humble.</i>

Table 5: Antinomian NT alterations (cont.)

Since *lawlessness*, i.e. the mark of Rome (Daniel’s 4th beast), is best received through incessant idolatry, we notice a slow-moving process of Trinitarianization from 68 CE till the Papacy’s rise in the sixth century. By that time sufficient support for Rome’s central dogma had been accumulated and the necessary leverage for the removal of dissidents was handy:

	Original Text	Altered Text
Mt 28:19	<i>Go [to your Jewish brethren] and teach them to uphold all the things that I have commanded you.</i>	<i>Go and instruct all Gentiles in my name, and teach them to uphold all the things that I have commanded you. (170 CE)</i>
		<i>Go and instruct all Gentiles in my name, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teach them to uphold all the things that I have commanded you. (340 CE)</i>
Acts 20:28	<i>The assembly of Messiah, which he purchased with his blood.</i>	<i>The assembly of God, which he purchased with his blood. (400 CE)</i>
1 Tim 3:16	<i>He [the Messiah] was manifest in the flesh.</i>	<i>God was manifest in the flesh. (500 CE)</i>
1 Jn 5:7–8	<i>There are three who testify: the Spirit and the water and the blood; and these three agree in one.</i>	<i>There are three who testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one; and there are three who testify on earth: the Spirit and the water and the blood; and these three agree in one. (600 CE)</i>

Table 6: Trinitarian NT interpolations and replacements.

A wee browse on the Internet, through the social media, the ‘Christian Bookshops,’ theological journals, and the academia proves the amazing success of the above ruse.

As typified by a drowned Egyptian army and by Joshua and Caleb: except for a tiny, regenerate remnant who follows the Torah and refuses to idolize the Son as G-d, all Gentiles will be damned (despite the Messiah's sacrifice). It may sound pitiless, but the countermeasure to salvation which was gradually introduced by the fallen cherub has been very efficacious.

But let us now return to our first century Hebrew MS.



7 *Treasure Hid in a Field*

NOTHING BURIED THAT WILL NOT AWAKEN

The Jews have been given the oracles of God.¹

The year 1897 marked a milestone in several ways in the history of Jewry. For one, it was the year of the First Zionist Congress which signalled the dawn of deliverance from exile. Three days after its close, Theodor Herzl wrote in his diary:

At Basel I founded the Jewish State. If I said this out loud today, I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will admit it.²

Fifty years later, after the passing of the Partition Plan, Herzl's words came true. Yet his prophetic statement had a wider context.

The congress was held precisely 2,520 prophetic years after Jerusalem's capture by Babylon,³ and 1,260 solar years after its capture by Islam.⁴ The year 1897 did not only herald a free Jewish state but the ultimate deliverance and restoration of Jewry under the Messiah. It is this context which is crucial when assessing the textual discovery of that year.

On 12 January 1897, a papyrus fragment with seven unknown sayings attributed to the Messiah was found in Egypt. It was discovered in an ancient trash heap alongside a treasure trove of Nazarene writings, including the bulk of our earliest NT MSS. A bit later, in the same location another dozen sayings plus a prologue to the entire work was unearthed;⁵ the latter reads:

¹ Rom 3:2.

² D. Gordis, *Israel: A Concise History of a Nation Reborn* (New York, 2016), 148–9.

³ **587 BCE** (Jerusalem captured) + **2,520** = **1897** (Zionist Congress). Cf. Lev 26:28; Dan 12:5–7.

⁴ **637 CE** (Jerusalem captured) + **1,260** = **1897** (Zionist Congress). Cf. Rev 11:2.

⁵ Evidently, there is no reason to conclude from the location of the fragments that their readers were part of some *Thomasine* faction that existed beside an orthodox body of Nazarenes.

These are the life-giving words which Yeshua the Living One¹ spoke, who was seen of the Ten and of Taom (“Thomas”).²

These papyri scraps from 1800 years ago contain the original sayings of the Messiah; they belong to Mattai’s list of *logia* mentioned by Papias.

Fifty years later, in December 1945, shortly before Herzl’s prophecy was completed, Egypt completed the Hebrew treasury: one hundred more sayings which had lain buried in the soil for 1,600 years saw the light of day. Their core message? Rebirth.

After Israel had become a valley of dead bones and had lost all hope,³ she would be resurrected; she would be reborn; she would turn desert into bloom and rise to one of the world’s most powerful and technologically advanced economies. In 1945, before her rebirth and 1,335 years after a vision of a man whose minions backed the Shoah,⁴ Israel received her manual for rebirth – a Hebrew ‘gospel.’ It was part of fulfilled prophecy:

Blessed, happy, fortunate, spiritually prosperous, and to be envied is he who waits expectantly and earnestly [who endures without wavering beyond the period of tribulation] and comes to the 1,335 days! (Dan 12:12, Amplified Bible – Classic Edition)

The subsequent find of the Qumran Scrolls and of *Testimonia* literature⁵ explained the genre of this text: a collection of utterances that confirmed earlier material and preceded the canonicals.

REBURIED BY THE GOYIM

The Hebrew discourses, compiled in Yerushalayim by Mattai, have never been revised. Unlike our mainstream gospels, they have never been sanitized for a Gentile audience; they are pure.

The sayings which unregenerate scholars class as ‘riddles’ deal with the essence of the Renewed Covenant and the entire purpose of Golgotha: *regeneration*. Just like the sayings preserved in the Sermon on the Mount, they cannot be understood and kept but by the regenerate.

¹ ‘The Living One’ (*bachai* | החי) is a very ancient designation of the Messiah, cf. Lk 24:5; Rev 1:18.

² אלו הדברים חיים אשר דיבר ישוע החי, אשר נראה מן העשרה ומן הטעם. AT as per H. White who filled up the lacunae, *The Sayings of Jesus from Oxyrhynchus* (Cambridge, 1920), 1.

³ See Ezek 37:11; 1 Enoch 90:4.

⁴ **610 CE** (Muhammad’s Vision) + **1,335** = **1945** (End of Shoah). 610 CE was also the year of Phocas’ death, the murderer who empowered the Papacy, i.e. the second driving force of the Shoah.

⁵ “Testimonies [...] are the utterances of the person who is the author of the book. Thus the formula, “It is written in the law” is impersonal and denotes strictly a quotation, but “Moses in the law saith” is a testimony, and Moses himself is the witness.” J. Harris, *The Book of the Testimonies* (Oberlin, 1910), 2.

We have an identical situation as two millennia ago: writings which were viewed as unintelligible and incompatible with Church dogma were demonized; back then ‘the learned’ branded such works *heretical*, and today the learned brand them *Gnostic*. The Gentiles who have always suppressed, altered, and destroyed Jewish works, have not changed their approach. Today, they burn truth at theological colleges, in peer reviewed articles, and on social media: friendly pastors, PhD holders, and Hebrew Roots teachers alike, while 2 billion ‘Christians’ reward them with standing ovation.

Besides *Gnostic*, the idiotic academia has labelled the Messiah’s teaching about the kingdom as sapiental, mystical, hermetic, ascetic, encratic, esoteric, syncretistic, kabbalistic, idiosyncratic, middle Platonic, Manichean, Taoist, and Zen-Buddhist, and now we are only waiting for NASA’s official announcement that it was composed by aliens (soon to be proven by the Webb Space Telescope).

Moreover, scholars find fault in the fact that it merely comprises instructions. In other words, they deem it a bad idea that Mattai compiled the words of the Son of G-d in Hebrew. No Christmas story? No Jesus walking on water? No ‘All Hail’ on Sunday morning? How about considering H. Kailin’s words:

The gospels, albeit containing bibliographical material, are not biographical in intent nor do they purport to be. Their purpose, rather, is to feature Jesus as the meaning behind the meaning, as the key that unlocks understanding.¹

The forty days prior to his ascension were the last opportunity for Yeshua to teach his *talmidim*, and for them it was the last chance to learn from him. Shall we think they only went swimming in the *Kinneret* and had BBQs before parting? Why should they record narrative? They all knew the story. *Now* was their last chance to have their queries answered as they were listening spellbound to the greatest Rabbi the world had ever seen – the ‘Light of the World’ himself.²

After twenty years of study, S. Patterson still hasn’t grasped that this compendium not only predates the canonicals but presupposes the resurrection and pinpoints the Messiah through its divine *torah*.³ Believing the Easter story and painting eggs won’t save from hell; rebirth of water and spirit will, which is the nucleus of the text.⁴

The Gentiles’ obtuseness regarding the oracles proves that the bulk is on its way to eternal damnation. As the first saying tells them: they *will* taste the second death.

¹ H. Kailin, “A Nazarene Way Out,” [Sweet Gospel Harmony](#), 19.

² Twenty years later in India, Thomas is portrayed as someone who had been *initiated into the hidden word of the Messiah, and who has received his secret utterances* (*Acts of Thomas* 39).

³ “The oracles are precious words [...] They were precious because they proved the great fact that Jesus was the Christ.” E. Selwyn, *The Oracles in the New Testament* (London, 1912), vii.

⁴ Patterson thinks the text prescribes “self-discovery, immortality through enlightenment, and living wisely,” thereby proving his ignorance; he should start a yoga class. *The Gospel of Thomas and Christian Origins* (Leiden, 2013), 5.

The nations condemn Mattai's list because it condemns them (and they are right at the top of the list).

We may thank the prescient and prudent individuals who hid this treasure in the 4th century being aware that its detection would have meant its destruction.



↯ *The New Covenant*

I have been united to Him, for the Lover has found the Beloved, and because I shall love Him that is the Son, I shall become a son; for he that is joined to Him that is immortal, will also himself become immortal; and he who has pleasure in the *Living One*, will become living.¹

Before exegeting the *logia*, we need to briefly address the topic of the New Covenant; the Hebrew Gospel cannot be understood without a clear grasp of it.

ITS PURPOSE

There would be no need for a New Covenant if it was merely about forgiving sin. If the latter were the case, Israel could carry on sacrificing rams; their blood atoned for sinful acts for millennia.² So why the change? Because ram's blood cannot change the heart. The purpose of the New Covenant is to heal the human heart.

THE BROKEN HEART

In Scripture, the heart is neither our blood pump nor does it refer to a pile of brain tissue; it is rather a spiritual component. While at times used synonymously, the heart consists of spirit and soul, the latter comprising the mental faculties and emotions. Before the fall, attached to G-d's Spirit, the human spirit led the soul, and the soul led the body,³ but after the fall this changed.

With the expulsion from Eden, when the spiritual communion of man and G-d was severed, the soul was severed from the spirit: man's heart was broken; sin raised a divide between soul and spirit aka the *foreskin of the heart*.

¹ *Odes of Solomon* 3.

² Without a Temple, animal sacrifices cannot be continued; they will be reinstated during the millennium. 'Hamartias' (ἁμαρτίας) is rendered 'sins' in Heb 10:4, yet it denotes our sinful nature. W. Perschbacher, *The New Analytical Greek Lexicon* (Peabody, 2001), 17.

³ Cf. 1 Thes 5:23.

Since then, contrary to original design and viewed as normal today, man is led by his soul, a heart condition that Scripture labels as ‘stony,’ ‘blind,’ or ‘broken-hearted.’ Like the knowledge of good and evil, this sequel of breach of covenant is passed on through procreation¹ and, unless reversed, leads to eternal separation from G-d once the body has stopped working.

The subsequent breaking of the Noahic and Mosaic covenants was a heart disease symptom. To restore man, G-d would introduce a new covenant – through Israel.

CUTTING A NEW COVENANT

The two parties of the New Covenant are the same as those of the Mosaic Covenant: Israel and G-d. The outwardly written Torah is the content of the Mosaic Covenant (sealed with animal blood and an outward manifestation of G-d).

The inwardly written Torah is the essence of the New Covenant (sealed with human blood and an inward manifestation of G-d):²

See, a time is coming – declares *Hashem* – when I will make a new covenant with the House of *Yisrael* and the House of *Yebuda*. It will not be like the covenant I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them – declares *Hashem*. But such is the covenant I will make with the House of *Yisrael* after these days – declares *Hashem*: I will put My Teaching [*torah*] into their inmost being and inscribe it upon their hearts. (Jer 31:30–32, Israel Bible)

The end-time context of the restoration of national Israel illustrates that the New Covenant hasn’t been fully implemented yet; this will only occur at the Parousia.³

Moreover, Gentiles aren’t included; the covenant is only between Jewry and G-d.

¹ See Rom 5:12 which references the breach of the Edenic covenant and its pay-off.

² The pierced (‘cut’) Messiah, being both the messenger of the covenant and the representative of Israel, sealed the New Covenant with his blood, and G-d (who doesn’t have any blood) sealed it with his spirit; cf. 1 Jn 5:8 – both spirit & blood represent life. The Messiah is the *Last Adam* because he was born without a fallen nature and never sinned; his sacrifice enables the restoration of men to their pre-fall state. At the same time, he is the *Word* which was in the beginning; the Son who was born/begotten/generated when G-d said: ‘Let there be light!’ The Messiah is the beginning of creation and the Light of the World. ***It is the light of the Messiah of which it is said “And God saw the light that it was good”*** (Pesikta Rabbati 36).

³ In 28 CE, G-d only put his spirit into a remnant of Israel, but not his law. Until 34 CE, tens of thousands of Jews entered the New Covenant followed by the conversion of Gentiles (Dan 9:27a). One misbelief furthered by Rome and Gentile academia is that the Old Covenant is over; yet it will only vanish at the *Parousia*. Heb 8:13: ***By saying a new covenant, he has declared that the first is obsolete. And what is obsolete and growing old is about to pass away*** (Christian Standard Bible). The Old Covenant was about to pass away because the Messiah’s return was deemed imminent.

To also grant Gentiles the opportunity of salvation, G-d's providence has secured two things:

- 1) The ratification of the New Covenant 2,000 years before the millennium.
- 2) The rejection of the New Covenant by Jewry.

The only reason that for the last 2,000 years Gentiles could enter the New Covenant is because Jewry was ordained by G-d to reject it.¹

ENTERING THE NEW COVENANT

To *sign* the New Covenant, one must do what the Messiah did – one must die. This happens through water immersion during which the *foreskin of the heart* is cut and the old nature removed.² Once the partition wall between the human spirit and the soul is pierced, G-d supplies his signature by shedding his spirit and raising the dead. In that moment, the holy spirit merges with the human spirit and the person becomes a new creature.³ He is born of water and spirit and has entered the New Covenant.⁴

To restore our relationship with G-d, our dormant spirit needs to be revived and resume the leading position it held before the fall. Because entry into G-d's kingdom depends on the rectification of our *inner man*, i.e. the reunion of spirit and soul, it is a frequent theme in the Hebrew Gospel.⁵

¹ As foreshadowed by Israel's rejection of Yosef and excluding the remnant of Rom 11:5. All Jews will enter the New Covenant at the *Parousia* (Ezek 11:19–20; 36:25–27; 37:14; 39:29; Zech 12:10; Rom 11:26; Bar 4:29); all the Jewish dead will be raised to eternal life (Test. Judah 25:4).

² See Rom 6:3–8; Col 2:11–12; Heb 4:12. The immersion occurs in Yeshua's name, see also: [\(PDF\) THE ANTI-SEMITIC FORGERY OF MATTHEW 28:19 \(researchgate.net\)](#). A person who has been 'executed' through water immersion, is dead in G-d's eyes and cannot be indicted by the law; their sins are no longer imputed to them; they are free from ***the law of sin and death, that the righteousness of the law might be fulfilled*** by them (Rom 8:2, 4). G-d's wife Israel, who committed adultery, was put to death by the Shoah. The six million Jews, among them 1.5 million children, were the scapegoat for all Israel. The new, resurrected Israel can't be punished anymore – she is under her husband's protection and grace. See also: [\(PDF\) THE SHOAH IN SCRIPTURE – THE REAL REASON FOR THE HOLOCAUST \(researchgate.net\)](#).

³ ***[Water and spirit] baptism generates the new man and establishes the new man in a threefold manner*** (*Acts of Thomas* 132). Cf. Jn 14:20; 1 Cor 6:17; 2 Cor 5:17; Gal 6:15. The infilling of G-d's Spirit is evidenced by *glossolalia* (Acts 2:4; 8:18, 10:46 and 19:6). For a study on the phenomenon of speaking in tongues, see: [\(PDF\) THE CASE FOR TONGUES \(researchgate.net\)](#).

⁴ See Jn 1:13; 3:5; cf. Acts 2:38. The moment a non-Jew is reborn, he becomes part of Israel and is henceforth subject to her law, i.e. the Torah: ***There shall be one law for you and for the resident stranger*** (Num 15:15). To retain their salvation, newly saved Gentiles had to immediately forbear any sacrificial-sexual idolatry; through attending the weekly synagogue readings, they would gradually become familiar with the Torah (see Acts 15:20–21). For further study, see the paper: [\(PDF\) WHY MESSIAH'S EARLY FOLLOWERS WERE TORAH OBSERVANT \(PART I\) \(researchgate.net\)](#).

⁵ ***Though we originated from the one and the same we were partially divided; then again we were one, with a single form*** (*Acts of Thomas* 112:78). The apostle gave praise to G-d that He had ***bound***

ἰ Life-Giving Words of the Mashiach

“Moshe received life-giving words to pass on to us.”¹

“The words that I speak to you, they are spirit, and they are life.”²

When they heard his words, they said: “This man is truly the Prophet.”³

In 190 CE, Pantaenus of Alexandria returned with a Hebrew version of the Gospel of Matthew from India⁴ where *Yehudah Taom* (‘Judah Thomas’) had founded numerous assemblies. That text, which included both narrative and sayings, became known as the ‘Gospel according to the Hebrews’ or *Matthaei authenticum*.⁵ It was composed some ten years before Taom went to India.⁶

Matthew, then, first wrote the Gospel, in the Hebrew language for the Jews who believed, eight years after Christ’s Ascension.⁷

this nature [i.e. Thomas himself] **and united it in one place** (*Acts of Thomas* 141). While rebirth is a condition of salvation, a regenerate person can lose his salvation through incessant lawlessness and idolatry, e.g. Trinity worship (Mt 7:22–23; 13:41; 2 Pet 2:22; Heb 6:4–8). See: [\(PDF\) MASTERPIECE OF DIABOLICAL REPLACEMENT – THE HOLY TRINITY \(researchgate.net\)](#).

¹ Acts 7:38.

² Jn 6:63.

³ Jn 7:40, cf. Deut 18:18; Lk 24:19, **He was a prophet, powerful in word.**

⁴ See Jerome, *Vir. ill.* 36.2, Eusebius, *Hist. eccl.* 5.10.3, and Hippolytus, *De duodecim Apostolis*.

⁵ Jerome, *Comm. on Matt.* 12:13.

⁶ ‘Doubting Thomas’ landed in Cranganore in 52 CE and converted Jewish exiles around Cochin; twenty years later, he was martyred near Madras. He would have taken along the sayings list plus the narrative, both of which needed copying and translation since the Indian natives **did not understand his words, as he was a Hebrew and his words were spoken in Hebrew** (*Acts of Thomas* 8). Either the logia were mistakenly attributed to him or wilfully to veil their origin and/or to protect them. Upon transcribing the sayings, Yehudah would have supplied the Jewish converts with copies. The alternate version of the prologue is given by Kailin, op. cit.: **These are the hidden sayings which the living Jesus spoke, and which Didymus Judas Thomas transcribed.** Either way, without a reference to Mattai, it is easy to see how ‘copied’ morphed into ‘wrote,’ ascribing the logia to Taom, **the new Apostle of the new God, who came to India to teach a new life** (*Acts of Thomas* 82, 42, 137). No Indian tradition about Bartholomew exists; his alleged visit stems from a mix-up of *Bar Tolmai* with *Mar Thoma* (‘Saint Thomas’). For an overview, see S. Missick, “Mar Thoma,” *JAAAS* 14 (2000): 57.

⁷ Theophylact, *Comm. in Matt.* prooem.

In the following we will focus on the sayings and do what Papias and all the readers of the *logia* did: we will try to understand them, i.e. we will interpret them as best we can.

Naturally, we won't dwell on sayings such as "Do not lend at interest" or "Throw no pearls to swine." Instead, we will focus on those *devarim* which were 'taken away from Scripture' or sanitized. In other words, we will pay heed to the ones whose authentic wording threatened orthodoxy and which are thus absent from our gospels.

Except for the inquiries of the *talmidim*, the sayings always start with 'Yeshua said' (*amar Yeshua* | אמר ישוע), a phrase which is omitted below.¹

THE INTERPRETATIONS²

I have never, like many, delighted to hear those who tell many things, but those who teach the truth; neither those who record foreign precepts, but the ones that are given to our faith from the Lord; the ones that came from the Truth itself. (Papias, 90 CE)³

The first precept was covered above, and the second is quoted by Pantaenus' student Clement: "In the 'Gospel according to the Hebrews' it is written..."⁴

*Let him who seeks not stop until he finds. And having found, he will be worried, and having been worried, he will be amazed and he will reign, and having reigned, he will rest.*⁵

[2]

אל יעצור מי שמחפש עד שימצא. ולאחר
שמצא, ידאג, ודאג, יתפלא וימלוך, ואחרי
שמלך, ינוח.

[ב]

This saying is found at the very beginning of our list because it encrypts a salient and yet most neglected process: *regeneration*. It ignores 'wonderful people' who think all is wonderful but addresses those who perceive that something's wrong. Such will try to locate the mistake and eventually find it in themselves. They will realize that they possess a corrupt, Adamic nature. They will understand that they are in a fallen and unsaved state – and they will be worried.

¹ The unvarying use of the phrase 'Yeshua said' shows that the *logia* are not excerpts from a narrative.

² ταῖς ἐρμηνείαις (*tais hermeneiais*); besides interpretations of Yeshua's words, Papias also included oral traditions such as Nazarene parables and teachings which Eusebius deemed 'strange' – no wonder, after 250 years of paganization.

³ For this date see J. Gregory, *The Oracles Ascribed to Matthew by Papias of Hierapolis* (London, 1894), 6–32.

⁴ Clement certainly quotes from the narrative and not from the sayings collection. Otherwise, rather than merely admitting "it is written," he would have mentioned that the *Gospel according to the Hebrews* commences with this very oracle (disregarding the prologue and the prefatory pledge).

⁵ Cf. pOxy 654.5–9. Conceding that the longer form is the true citation, I have conflated *Strom.* 5.14.96 with *Strom.* 2.9.45. In the same place, Clement adds: "In the traditions, Mattai exhorts, 'Marvel at what is before you,' for this is the first step in gaining further knowledge."

Most folks never reach that point, but some do, and they are the ones who repent. They are immersed on the authority of the *Mashiach* and are infilled with the divine spirit. When that happens, they are amazed. They will not forget the joy and warmth of that moment when the fire of the *Ruach HaKodesh* rushed into their human temples and rent the veil within their hearts. They will not forget what it was like when scales fell off their eyes and syllables of praise dropped from their lips like living water. Providing they don't spoil their salvation through incessant lawlessness and idolatry (e.g. Trinity worship), such Gentiles will be saved. They will join Jewry, the Chosen People, and reign with the *Mashiach* for one thousand years followed by eternal rest.¹



If your leaders say to you, "Behold, the kingdom is in heaven," the fowls of the air will precede you. If they say, "It is in the sea," the fish of the sea will precede you. Yet the kingdom is inside of you and outside of you.

[3.1]

אם מנהיגיכם יאמרו לכם: "הנה המלכות בשמים", עופות השמים יקדמו אתכם. אם יאמרו "זה בים", דגי הים יקדמו אותך. אולם המלכות נמצאת בתוכך ומחוזה לך.

[ג.א.]

The Messiah doesn't refer to the kingdom that will commence with the millennium; he calls attention to a spiritual realm that needs to be entered *first* before the physical kingdom can be entered. The former is a realm of light which can only be accessed through spiritual regeneration, and that process begins in the heart. While this kingdom is all around us, it can only be accessed from within; when that happens, the kingdom of G-d is within a person.²



Whoever knows himself, will find it. If you know yourselves, you will understand that you are children of the living Father. But if you do not know yourselves, you're in poverty; and you are poverty.

[3.2]

מי שמכיר את עצמו, ימצא אותו. אם תכירו את עצמכם, תבינו שאתם בנים של האב החי. אבל אם אינכם מכירים את עצמכם, אתם בעוני; ואתה עוני.

[ג.ב.]

The second part of the saying shows how to find the kingdom. The ones who know they are poor sinners (and, as Gentiles, on their way to hell), will repent and be saved. Their human spirit will merge with G-d's and the Messiah's spirit, and they will enter into an intimate relationship.³

¹ Cf. 2 Tim 2:12; Rev 20:6.

² Cf. Lk 17:20–21; Davar 113b: *The Kingdom of the Father is spread upon the earth and men do not see it.*

³ See Jn 14:23; 1 Cor 6:17.

People who don't understand that they are lost, exhibit spiritual bankruptcy. They are unregenerate creatures without any hope. Their real self, i.e. the human spirit lies dormant and constitutes poverty.¹



*A man old in days won't hesitate to ask a child of seven days for the place of life, and he will live. For many that are first will be last, and the last first, and they will become one.*² [4]

אדם זקן בימים לא יהסס לבקש מילד בן שבעה ימים את מקום החיים, והוא יחיה. כי רבים הראשונים יהיו אחרונים, והאחרונים ראשונים, והם יהיו לאחד [ד]

The number seven denotes rest, and its letter *zayin* (ז) represents a reflection of light. The mature ones, who notice the light in a newly saved person, will inquire about it and get saved themselves. Their formerly divided hearts will be united, and many of them will be in the first resurrection, i.e. the resurrection to eternal life.

Yet, of the young and carefree who never ponder death, many will be in the last resurrection, i.e. the resurrection to eternal damnation.³



Blessed is the Lion who when eaten by man becomes man; and cursed is the man whom the lion eats, and the lion becomes man. [7]

אשרי האריה שכאשר נאכל על ידי האדם הופך לאדם; וארור האיש אשר האריה אוכל, והאריה נעשה אדם. [ז]

Every Sunday Schooler knows who the *Lion of Judah* is, yet scholars do not grasp this proverb.⁴ Those who eat his flesh, i.e. who devour the 'Bread of Heaven' (Scripture), and who imbibe his blood, to wit, who drink his spirit, will morph into the Messiah's image and be blessed.⁵ The ones who reject him will be devoured by the other lion who roars and who is seeking his prey.⁶

It seems the Gentiles are as slow as they were in the first centuries when they de-Judaized Nazarene writ. They are good at reading out fairy tales on Christmas Eve though, followed by applause and roast pork. As back then, they prefer to disparage divine Jewish *aggadah*.



¹ The unregenerate will hear: ***I don't know you or where you're from*** (Lk 13:25, cf. Mt 7:23; 25:12).
² pOxy 654.21–27. Cf. Hippolytus, *Ref.* 5.7.20: "Whoso seeks me will find in children from seven years old. For there in the fourteenth year I am who am hidden am made manifest."
³ See Jn 5:29.
⁴ J. Edwards is one of them, see *Hebrew Gospel*, op. cit. 226.
⁵ See Jn 6:53, a verse which is reminiscent of the thirsty land that drinks in the rain; it alludes chiefly to receiving Yeshua's Spirit as a condition for receiving eternal life (Isa 44:3; Heb 6:7). 'Drinking his spirit' occurs by praying in the spirit, i.e. by praying in tongues. The rivers of living water which flow from the heart in Jn 7:38 are nothing else but tongues; Isa 28:11–12, KJV calls operating glossolalia 'the refreshing,' cf. 1 Cor 10:4; 12:13; 2 Cor 3:18; 1 Jn 5:8.
⁶ See Isa 5:29; Ezek 22:25; 1 Pet 5:8; cf. Rev 13:2.

I have cast fire on the world, and behold, I stand guard until it blazes. [10]

השלכתי אש על העולם, והנה, אני עומד על המשמר עד שהוא מתלקח. [י]

The vicarious self-sacrifice of the last Adam, i.e. of a man with a sinless nature and of sinless conduct, atoned for the sin of the first Adam, thereby enabling salvation of fallen humanity. The death payment and blood signature of Israel's representative and messenger was accepted by the Father who in turn signed by raising him to life. The Messiah knew that he had secured the *Promise of the Father*, to wit, the outpouring of fire on Israel.¹ On Shavuot in 28 CE, this fire was moderate since it only immersed 3,000 Jews. Yet, at Yeshua's return this fire will be poured out on all flesh, i.e. on all Jewry plus a Gentile remnant (while the bulk of the nations will be incinerated).² The fire has been kindled and the Mashiach is feeding it with his spirit till the world is all but flames.



If you fast, you will beget sin for yourselves; and if you pray, you will be condemned; and if you do tzedakah,³ you will harm your spirits. [14]

אם תצומו, תביאו על עצמכם חטא; ואם תתפלל, תדנו; ואם תעשה צדקה, תזיק לרוחך. [יד]

Those who assume the Messiah spurns fasting, prayer, and charity have certainly not received the Spirit.⁴ It should be evident that this relates to the Sermon on the Mount and thereby to the clearest expression of the *Torat HaMashiach* in the entire NT:

If you fast [the way hypocrites fast], you will beget sin for yourselves; and if you pray [the way hypocrites pray], you will be condemned; and if you do *tzedakah* [the way hypocrites do], you will harm your spirits.

Why do prestigious theological journals include musings of folk who do not get the simplest connections? The question is rhetorical.



¹ The saying corroborates that it was uttered *after* the resurrection, unlike Lk 12:49: ***I have come to cast fire upon the earth; and how I wish it were already kindled.***

² The first outpouring is called *the early rain*, and the second outpouring is *the latter rain*, see Hos 6:2–3; Joel 2:23; Jam 5:7. Throughout the centuries this fire (evidenced by glossolalia) was poured out on believers such as the Albigenses, the Waldenses, the Anabaptists, the Quakers, the Huguenots, the Moravians, the early Methodists, and in 1906 on a group in Los Angeles, an event which birthed over half a billion believers and has spread to nearly every country. In the Dark Ages, glossolalists were commonly branded 'heretics' and burned at the stake; today they are merely demonized.

³ While often rendered 'righteousness' / 'almsgiving' / 'charity,' the word defies translation into English. It expresses the overall idea of man's responsibility to his fellow man; cf. Mt 6:1–4, Shem Tov version.

⁴ Such as B. Lincoln, "Thomas-Gospel and Thomas-Community," *NovT* 19 (1977): 71, or A. DeConick, "The Original Gospel of Thomas," *VC* 56 (2002): 167.

*The talmidim asked Yeshua: "Tell us how our end will be." Yeshua said: "Have you found the beginning that you seek for the end? Where the beginning is, there will be the end. Blessed is he who will take his place in the beginning; he will know the end and not taste death."*¹ [18]

התלמידים שאלו את ישוע: "ספר לנו איך יהיה סופנו". אמר ישוע: "האם מצאת את ההתחלה שאתה מחפש לסוף? איפה שהתחלה, יהיה הסוף. אשרי מי שיתפוס מקומו בראשית; הוא ידע את הקץ ולא יטעם את המוות". [יה]

The beginning of the New Covenant which the *talmidim* hadn't discovered yet, would coincide with their rebirth – the beginning is in the heart. The New Covenant will only be fully implemented at the *Parousia* when Jewry and a Gentile remnant receive the Torah and the Spirit into their hearts. The end, i.e. man's complete restoration occurs in the heart.²



*Yeshua saw some babies nursing. He said to his talmidim: "These nursing babies are like those who enter the kingdom." They said to him: "Shall we then enter the kingdom as babies?" Yeshua said to them: "When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make the male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter the kingdom."*³ [22]

ישוע ראה כמה תינוקות יונקים. הוא אמר לתלמידיו: "התינוקות היונקים האלה הם כמו הנכנסים למלכות". אמרו לו: "האם ניכנס למלכות כתינוקות?" אמר להם ישוע: "כאשר תהפוך את שניהם לאחד, וכאשר תהפוך את הפנימי לחיצוני והחיצוני כפנימי, ואת העליון כתחתון, וכאשר תהפוך את הזכר והנקבה לאחד. כדי שהזכר לא יהיה זכר והנקבה לא תהיה נקבה, כאשר אתה עושה עיניים במקום עין, יד במקום יד, רגל במקום רגל, תמונה במקום תמונה, אז אתה ייכנס למלכות."

[כב]

Children are innocent. While possessing a corrupted nature, they will only be held accountable from a certain age onward depending on their maturity; their sins are not imputed to them.⁴

Yeshua conveys that adults need to become as children; they need to be in a state where their sins are not imputed to them; they need to be reborn.

¹ J. Edwards appears to be unregenerate since he deems logia 18, 22, 29 and 30 (see pp. 32–33) as rooted in Platonic and Gnostic dualism, see *Hebrew Gospel*, op. cit. 226.

² All of Israel will be saved (Mishnah *Sanhedrin* 10:1; Rom 11:26). Gentiles must join a body of regenerate Jews and Gentiles, i.e. the *Israel of God* in order to be saved (Gal 6:16); while Trinitarianism and lawlessness cancels the Gentiles' salvation, the Jews will be cleansed from any idols (Ezek 36:25).

³ Cited partially in 2 Clement 12:2, and by Clement of Alexandria in *Strom.* 3.13.92.; cf. *Acts of Thomas* 147: ***The inner I have made the outer and the outer the inner.***

⁴ See Num 14:31; Deut 1:39; cf. Isa 7:15–16; Rom 9:11.

The Messiah begins his circumlocution with the reunion of spirit and soul since this act is the reason he came: the healing of man's broken and divided heart. All the items he then enumerates are both the expression and the result of spiritual rebirth:

- The outer and the inner man will be clean (Mt 23:26).
- The heavenly will dwell in the earthly (Col 1:27).
- The male and the female will be one (Gal 3:28).
- The veil will be removed (Acts 9:18).
- The spirit will lead (Rom 8:14).
- The earthly image will bear the heavenly image (1 Cor 15:49).

There is nothing Taoist or Gnostic or esoteric about it; it's not even opaque (unless one is dead in sin). It is transparent, foundational Messianic teaching.



*Unless you fast from the world, you will not find the kingdom. And unless you keep the Sabbath as a Sabbath, you will not see the Father.*¹

[27]

אלא אם כן תצום מהעולם, לא תמצא את המלכות. ואם לא תשמרי את השבת כשבת, לא תראה את האב.

[כז]

While we are to keep the literal Sabbath, the first segment counsels separation from the world and points to a deeper meaning: the precept refers to the rest (*shabbat*) we enter upon rebirth. Any efforts to comply with the Written or Oral Law in order to attain justification are futile. Unless we cease from our own works to attain salvation, we won't attain salvation. The latter is dependent on spiritual birth, i.e. on entering the promised 'Land of Rest.'



*If the flesh came into being because of spirit, it is a marvel. But if spirit came into being because of flesh, it is a marvel of marvels. Yet, I marvel at how this great wealth has come to dwell in this poverty.*²

[29]

אם הבשר נוצר בגלל הרוח, זה פלא. אבל אם נוצרה רוח בגלל בשר, זה פלא של נפלאות. עם זאת, אני מתפלא איך העושר הגדול הזה בא לשכון בעוני הזה.

[כט]

Man's body came into being because of a divine spirit (G-d). Man's spirit came into being because of a human body (which depends on a spirit). Scripture lists the body *last* when referencing man's threefold nature, because it is worth the least.³ The body

¹ pOxy 1.4–11. Clement betrays his knowledge of the logion by viewing those who enter the kingdom as **the people who fast from the world**. *Strom.* 3.15.99, cf. *Eclogae proph.* 14.1.

² 'Dwell in this poverty' is taken from pOxy 1.22.

³ See 1 Thes 5:23; cf. Jn 6:63 and Jam 2:26: **The body without the spirit is dead**.

came from dust and returns to dust, yet the spirit is eternal – it cannot die. The human spirit is man’s most precious possession and allows salvation if regenerate. The Messiah refers to both his human spirit and the divine spirit, the latter of which filled him upon water immersion; G-d dwelled in him.



<p><i>Where there are three, they are without God. And where there is only one, I say, I am with that one.</i>¹</p>	<p>[30]</p>	<p>איפה שיש שלושה, הם בלי אלוהים. ובמקום שיש רק אחד, אני אומר, אני עם ההוא.</p>
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The human spirit is to control the soul (i.e. the mind), and the soul is to control the body; this cannot ensue unless a person is regenerate. If spirit and soul are separate, then the flesh cannot be subdued – the person is unregenerate and without G-d. Yet if *one* rules in a top-down manner, that is, if the spirit is king, then the person is ‘born from above’ and both the Father and the Son dwell in him.



<p><i>A city built on top of a high hill and fortified can neither fall nor be hidden.</i>²</p>	<p>[32]</p>	<p>עיר הבנויה על ראש גבעה גבוהה ומבוצרת לא יכולה ליפול ולא להסתיר.</p>
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The saying illustrates a regenerate person who will not apostatize nor go unnoticed; the reason being is that he hears, understands, and does the *Torat HaMashiach*.



<p><i>What you hear in one ear and in the other, pro- claim from the rooftop. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place [where it cannot shine]. But he sets it on a Menorah, so that all who come and go will see its light.</i>³</p>	<p>[33]</p>	<p>מה שאתה שומע באוזן אחת ובשנייה, הכריז מהגג. כי איש אינו מדליק מנורה ומניח אותה מתחת לבושל, ואינו מניח אותה במקום נסתר [במקום שאינו יכול להאיר]. אבל הוא מעמיד אותו על מנורה, כדי שכל הבא והולך יראה את אורה.</p>
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¹ Cited from the Greek pOxy 1.23–30 which preserves the Hebrew meaning. The corrupt Coptic variant reads: “Where there are three gods, they are gods. Where there are two or one, I myself am with him.” Not being able to make sense of the latter, the redactor changed it to our pointless version in Mt 18:19–20: ***If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.*** Thus, if you’re alone, then Jesus isn’t with you; and when a loner asks something in his name, nothing will happen (cf. Mt 28:20; Jn 10:34; 14:14).

² pOxy 1.36–41. *A city built* is shared by the Coptic, Shem Tov, the Curetonian Syriac, and the Diatessaron – the Byzantine version of Mt 5:14 reads *a city set*.

³ Conflated with pOxy 1.41–42 and a phrase from Shem Tov in brackets. *In a hidden place* is absent from canonical Mt 5:15, but confirmed by Shem Tov and Codex Fuldensis. Luke’s gospel, relying on the Hebrew, too has *in a hidden place* (Lk 11:33).

The 'lit lamp' is the reborn human spirit,¹ the 'one ear' is the hearing, and the 'other ear' is the understanding.² The remainder is self-explanatory.



*His talmidim asked: "When will you appear to us and when will we see you?" He said: "When you disrobe without shame and take your clothes and place them under your feet like little children and trample them; then will you behold the Son of the Living One, and you will not fear."*³

[37]

שאלו תלמידיו: "מתי תופיע אלינו ומתי נראה אותך?" הוא אמר: "כאשר אתה מתפשט בלי בושה ולוקח את בגדיך ומניח אותם מתחת לרגליך כמו ילדים קטנים ורומס אותם; אז תראה את בנו של החי, ולא תפחד."

[לז]

All of deceased Jewry plus a Gentile remnant will be raised at the *Parousia*. They will put off their corrupt flesh and put on immortality.⁴ Their mortal flesh will be trodden down under their feet.⁵



Become passers-by.

[42]

[מב]

הפכו לעוברים ושבים.

Regeneration implies separation from the world. As typified by applying the blood and crossing the Red Sea, Messiah's followers have exited this world and are *not* to return to Egypt, settle down there, and call it home. They are pilgrims and strangers who merely sojourn in this world without getting unduly involved; they are longing for a better country.⁶ Unless one becomes a *passer-by*, one cannot be saved.



His talmidim asked him: "When will the repose of the dead and the new world come?" He said to them: "That what you are looking for has come, but you fail to realize it."

[51]

שאלו אותו תלמידיו: "מתי יבוא מנוחתם של המתים והעולם החדש?" הוא אמר להם: "מה שאתם מחפשים הגיע, אבל אתם לא מצליחים להבין זאת."

[נא]

¹ See Prov 20:27; cf. Ezek 36:27; Mt 25:1–12; Lk 12:35; Rom 5:5; 2 Cor 4:6–7.

² That we are not to rely on our natural senses is evident from Isa 11:3 (cf. Isa 6:9; 43:8; Jer 5:21; Mt 13:14; Mk 4:12; 8:18).

³ Conflated with pOxy 655i.17–23. Answering Salome regarding mortality's end, Yeshua replied: **When you tread on the garment of shame.** *Strom.* 3.13.92; cf. *Acts of Thomas* 142: **I undress myself and I dress myself, and shall not again be undressed ... I die and return to life and shall not taste death again.**

⁴ See 1 Cor 15:31.

⁵ Cf. Rom 8:19–23; 16:20; 2 Cor 5:4.

⁶ See 1 Pet 2:11; Heb 11:9–10, 13, 16; 13:14.

The new world, i.e. the Kingdom of G-d had arrived,¹ and the *talmidim* were about to enter it. Through the New Covenant, spiritually dead humanity would soon have the option to enter the rest (and live).²



His talmidim asked him: "Is circumcision useful or not?" He said to them: "If it were useful, their father would beget them already circumcised from their mother. But true, spiritual circumcision is profitable in all respects." [53]

שאלו אותו תלמידיו: "האם ברית מילה מועילה או לא?" אמר להם: "אילו היה מועיל, אביהם היה מוליד אותם כבר ברית מילה מאמם. אבל אמת, ברית מילה רוחנית מועילה מכל הבחינות." [נג]

Most scholars erroneously assume that Yeshua rejects physical circumcision, but the text doesn't say that.³ It is arguable whether there are hygienic or other advantages, but physical circumcision is merely the sign of the Abrahamic Covenant; it doesn't possess any intrinsic value.

Spiritual circumcision, however, is equivalent to restoring man to his pre-fall state. It grants the quickening of a dormant human spirit and its reunification with G-d's Spirit. It implies the removal of the *foreskin of the heart*, i.e. the piercing of the partition between spirit and soul. It transfers a person from the kingdom of darkness into the kingdom of light. It grants man to receive nine spiritual gifts and to exorcise demons. It is tantamount to the making of a new creation. It enables salvation and provides escape from damnation. It is the primary reason why the Messiah came.

Theologians who trace their descent to primordial soup may have difficulties to accept that, but that's why spiritual circumcision is profitable in every way.



If you give birth to what is in you, what you have will save you. If you do not know it within you, what you do not have within you will kill you. [70]

אם תלד את מה שיש בך, מה שיש לך יציל אותך. אם אתה לא יודע את זה בתוכך, מה שאין לך בתוכך יהרוג אותך.

[ע]

The rebirth of man's sinful spirit entails a merging with G-d's spirit and is a requirement of salvation. If this has not occurred, i.e. if the divine spirit does not dwell in a person, then the latter cannot be saved. They will be destroyed by the one who does not indwell them (G-d). As previously noted, only Jewry will be reborn when Arma-

¹ See Mt 12:28. The Hebrew verb *karav*, the equivalent of the Greek *engiken*, means that the kingdom of heaven had arrived. See D. Bivin, *Understanding the Difficult Words of Jesus* (Shippensburg, 2001), 62–65.

² The NT is replete with verses that portray natural man as *dead*: Mt 8:22; 23:27; Lk 9:60; Rom 7:5, 11, 13, 24; 11:15; Eph 5:14; Tit 3:5. Ten days after the ascension, the talmidim entered the Kingdom of G-d (Acts 2:1–4).

³ Neither does Paul reject physical covenantal circumcision for Jews, but for Gentiles.

geddon hits because they were largely ordained to reject the Mashiach. Yet the Gentiles had the choice. They were invited to join Israel by entering the New Covenant and had ample opportunity to make up their minds. Any non-Jew who declines that offer will either remain dead or be burned at the Parousia (followed by endless whining in *gei hinnom*).



*He who knows the Father and the Mother will
be called ben zōna.*

[105]

מי שמכיר את האב והאם ייקרא בן זונה.
[קה]

The Messiah prophesied about himself. Just as earthly parents are one flesh, yet two individuals, the male of which is the head, so are his heavenly parents one spirit, yet two individuals, the male of which is the head, i.e. G-d the Father. In Hebrew and Aramaic the Holy Spirit is feminine in gender and signifies the Mother.¹

Ben zōna (‘son of a whore’) is a designation for Yeshua among the Jewish people.



*The heavens and the earth will be rolled up in
your presence.*

[111a]

השמים והארץ יתגלגלו בנוכחותך.
[קיא.א]

This first part of the saying is not an illusion to an imminent eschaton (as proposed by academic fools). A look at Romans 11:26 or Yosef’s embrace of Israel shows that all of Jewry will be saved. All Jewish people will be raised at the Messiah’s coming and see how G-d will avenge her enemies; they will witness the dome and the earth passing away.²

*And whoever is alive in the Living One will not
see death, for Yeshua says, Whoever finds him-
self, of him the world is not worthy.*

[111b]

ומי שחי בחי לא יראה את המוות, כי ישוע
אומר, מי שמוצא את עצמו, לו העולם אינו
ראוי. [קיא.ב]

The oracles continues by highlighting what Rome has obscured for two millennia: **the necessity of being regenerate by the time the Parousia occurs**; the *sine qua non* of being born of water and spirit, of having undergone water and ‘fire’ immersion by the time the Messiah returns (unless one fancies incineration and whining, “But

¹ As shown by the Spirit’s gentleness (embodied by the dove) and her role of giving support and comfort. Cf. the reference to the transfiguration in the narrative *Gospel according to the Hebrews: My mother, the Holy Spirit, took me and carried me to the great mount Tabor*. Origen, *Hom. Jer.* 15.4.

² Cf. Mt 24:35; Davar 11a: **This heaven shall pass away and the one above it shall pass away. But my words shall not pass away** is absent in **Ⲙ** and Shem Tov. Cf. Zech 12:10, Bar 4:29, Test. Judah 25:4. For those interested in evidence of a solid firmament, see: [PDF\) HEBREW COSMOLOGY – A PLEA FOR A GEOCENTRIC TERRESTRIAL PLANE \(researchgate.net\)](https://www.researchgate.net/publication/351111111).

my pastor told me that I am saved and born again when I believe in Jesus; he said that's what *saved by faith* means, and he smiled so nicely...").

Billions of nice, Gentile, Jesus lovers will be burned to crisps when G-d blasts this world because they have never 'found themselves.' They have never arrived at their senses realizing that they are *dead*. They are dead because they are separated from the Father just like the prodigal son. And even though their spirit, their real self, is dead in sin, they can't be bothered to rectify it; they never repent. Fallen people sitting in churches singing "Blessed Trinity," yet never begging G-d to fill them with the divine spirit. They have neither found their plight nor their rescue and are indeed worthy of this world (including its destruction).



*Shimon Kefa said to them: "Let Miryam leave us, for females don't deserve life." Yeshua said: "Behold, I will draw her to make her male, that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of heaven."*¹

[114]

אמר להם שמעון קפא: "מרִים צריכה לעזוב אותנו, כי לנקבות לא מגיע חיים". ישוע אמר: "הנה אני מושך אותה לעשות אותה זכר, כדי שתהיה גם היא לרוח חיה דומה לכם זכרים. כי כל נקבה העושה את עצמה זכר תכנס למלכות השמים".

[קיד]

Whether Kefa's resentment toward Miryam led to a denial of *talmidut* or salvation is debatable; more important is Yeshua's reply. Through his sin offering he would draw all men to himself: Jew, Gentile, man, and women.² Upon regenerating her spirit, the Son would dwell in Miryam through the holy spirit and in that sense, she would be 'male.' Salvation is dependent on the Son indwelling a person, and the Son is male.³



{TBC}

¹ Conflated with pOxy 655i.17–23. This final saying was added to the original collection at a later date. Answering Salome when mortality would end, Yeshua replied: ***When you tread on the garment of shame.*** *Strom.* 3.13.92; cf. *Acts of Thomas* 142: ***I undress myself and I dress myself, and shall not again be undressed ... I die and return to life and shall not taste death again.***

² See Jn 12:32.

³ Upon rebirth, the Father dwells too in a person through the Spirit that he shares with the Son (Jn 14:23).

† Appendix

A. Western and Alexandrian witnesses for Anti-Judaic NT replacements and omissions (Table 3):

Mt 14:36	<i>The <u>blue</u> [tekhelet] fringe of his garment.</i>	Syr ^c
Mt 18:17	<i>If he will not listen, tell it to the <u>synagogue</u>.</i>	Syr ^s
Mt 27:46	<i><u>In the holy language</u>: Eli, Eli, lama azavtani?</i>	Shem Tov
Mk 2:12	<i>It was never seen so <u>in Israel</u>.</i>	Ⲡ
Mk 5:41 d	<i>Taking her by the hand, <u>the Rabbi</u> says to her.</i>	D
Lk 23:3	<i>He is <u>King Messiah</u> [Jewish title].</i>	Syr ^c
Lk 23:43	<i>You will be with me in <u>the Garden of Eden</u>.</i>	Syr ^c
Jn 1:11	<i><u>The world</u> received him not.</i>	Sephardic NT
Jn 1:14	<i>The word was made flesh and dwelt among <u>you</u>.</i>	Sephardic NT
Jn 6:59	<i>He taught in Capernaum <u>on a Sabbath</u>.</i>	D
Acts 5:12	<i><u>In the Temple</u> in Solomon's porch.</i>	D
Acts 8:1	<i>Except the apostles <u>who remained in Jerusalem</u>.</i>	D
Acts 12:1	<i>To afflict certain of the assembly <u>in Judah</u>.</i>	D
2 Cor 5:21	<i>He became <u>a sin offering</u> for us.</i>	Syr ^p
Heb 4:8	<i>Joshua <u>the son of Nun</u> had given them rest.</i>	Syr ^p
Jam 1:27	<i>Before <u>Yahweh the Father</u>.</i>	Cochin NT
2 Jn 1:7	<i>This is the deceiver and the <u>false Messiah</u>.</i>	Syr ^p
Jude 1	<i><u>Yahweh the Father</u>.</i>	Cochin NT
Rev 1:8	<i>I am the <u>first</u> and the <u>last</u>.</i>	Cochin NT

B. Western and Alexandrian witnesses for antinomian NT alterations (Table 5):

Mt 5:17	<i>I came not to diminish the Law of Moses nor to add to the Law of Moses.</i>	Shem Tov
Lk 6:5a	<i>When [Yeshua] saw someone working on the Sabbath, he said to him, "Man, if you know what you are doing, you are blessed; but if you do not know, you are cursed and a transgressor of the law."</i>	D
Jn 10:34	<i>Is it not written in <u>the law</u>?</i>	ⲛ
Heb 7:12	<i>A <u>renewal</u> of the law.</i>	Syr ^p
Jam 4:6	<i><u>The law</u> says, <u>Yahweh exalts the humble</u>.</i>	Cochin NT

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