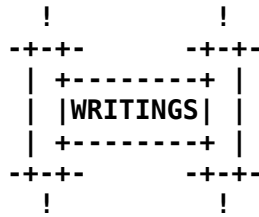


# Early Writings

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 |The following are several ancient quotes, sayings, and Good-News/|  
 |(Gospel) fragments found in a variety of sources. The exact location|  
 |is not given for each saying in this writing, but many of them can be|  
 |found in The Apostolic Fathers / Lightfoot. They are given simply to|  
 |introduce this subject, and I've tried to include the majority of the|  
 |ones that I've found interesting. |  
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#### ANCIENT GREEK FRAGMENTS OF GOSPELS-(Good-News)

1. If you fast not from the world, you shall not find the Kingdom of God, and if you keep not Shabbat for the whole week, you shall not see the Father.
2. Yeshua said, I stood in the midst of the world, and in flesh I appeared unto them; and I found all men drunken, and none did I find thirsting among them, and My soul is afflicted for the sons of men, because they are blind in their heart and see not ...
3. Yeshua said, A Prophet is not without honor in his own country, nor does a physician do cures upon them that know him.
4. Yeshua said, A city built upon the top of a high mountain and established, can neither fall nor be hidden.
5. Yeshua said, You hear with(in) your (one) ear, (but the other you have closed).

#### COPTIC

1. ...that he may be known by his (hospitality to strangers) and be praised for his fruit: for...
2. ...Amaine. Give Me now Thy (...) O Father, that (they) with Me may endure the world. Amaine. (...) have received the crown-(or sceptre) of the Kingdom.
3. I am become King through You, Father. You shall subject all things unto Me. (Amen.) Through whom shall (the last) enemy be destroyed? Through (Messiah). Through who shall the sting of death be (destroyed)? (Through the) Only-begotten. Amaine. Unto who belongeth the dominion? (Unto the Son.) Amaine.
4. Now when He had ended all the (songs of praise to His Father) He turned Himself to us and said (unto us): The hour is come when I shall be taken from you. The spirit (is) willing, but the flesh is weak: (stay) and watch with Me. But we the Emissaries-<Apostles> wept, saying: ...
5. NOTE @ Mark 16:20 ...the righteous man. They went forth by threes to the four regions of the heaven and proclaimed the Good-News of the Kingdom in the whole world, Messiah working with them by the word of strengthening and the signs and wonders which accompanied them. And so have men learned of the Kingdom of God in all the earth, and in the whole of Israel, for a testimony for all goyim/gentiles/nations that are from the rising of the sun unto the going down thereof.

#### AGRAPHIA

1. @ Luke 6:4 On the same day, seeing one working on the Shabbat, He said unto him: Man, if indeed you know what you are doing, you are blessed; but if you know not, you are cursed, and a transgressor of the Torah.
2. @ Matt.3:17 And when He was being immersed, a very great light shone round about from the water, so that all that had come there feared.
3. @ Matt.3:17 And when Yeshua was being immersed, a great light shone from the water, so that all that were gathering together feared.
4. @ Matt.3:17 ...a light rising over the water. ...a fire was kindled in Yarden.
5. @ Mark 16:3 (after the words: 'roll away the stone from the door of the sepulchre): But suddenly at the third hour of the day there came darkness throughout all the globe of the earth; and angels came down from the Heavens, and rising in the glory-(brightness) of the living God they went up together with Him, and immediately there was light. Then the women drew near to the sepulchre and saw that the stone was rolled away; for it was very great.
6. @ Mark 16:14 (Afterwards He appeared unto the Eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen) and they made excuse (defended themselves) saying: This age of wickedness and unbelief is under Satan who, by means of unclean spirits, permitteth not men to apprehend the true power of God:...
7. It is more blessed to give than to receive.
8. Wherein I find you, there will I judge you.
9. Be you approved (or tried) money-changers (bankers). -[many quote saying that Sha'ul/Paul's words in 1 Thess.5:21..."Prove all things, hold fast that which is good", are really a comment on the above saying, and show its meaning.]
10. For the Lord says: You shall be as lambs in the midst of wolves. And Kefa/Peter answering said unto Him: If (so), then the wolves tear the lambs in pieces? Yeshua said unto Kefa: Let not the lambs fear the wolves, after they are dead. And do not you fear them that kill you, and can do nothing (else) unto you, but fear Him who, after you are dead, has power over soul and body, to cast them into the Gey-Hinnom of fire.
11. On this account the Saviour says: 'Be you saved-<Save yourself>' and your soul.
12. No man that is not tempted shall obtain the Kingdom of the Heavens.
13. A man that is not tempted is not approved.
14. The Saviour Himself says: He that is near Me, is near the fire. He that is far from Me, is far from the Kingdom.
15. That which is weak shall be saved by means of that which is strong.
16. (concerning parables): My secret-<mystery> for Me and for the sons of My house.
17. For we remember our Lord and Teacher, how He charged us saying: You shall keep My secrets-<mysteries> for Me and for the sons of My house.
18. For He said: Many shall come in My Name, clad outwardly with sheep skins, but within they are ravening wolves. And: There shall be divisions-<schisms> and heresies.

#### VARIOUS

1. O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first so that the Kingdom of Heaven might receive you? Verily I say unto you, it is easier for a pure one to fall into defilement, and for a man of light to fall into darkness, than for you to reign or not

reign. {NOTE: Matt.7:18-19, 12:34, 23:33; Mark 1:5} Apocryphon Of James 9:24-10:6.

2. Blessed are those who are persecuted on account of righteousness, for they will be called the children of God. Or, as those who transpose the Good-News-accounts say: Blessed are those who are persecuted because of righteousness, for they will be perfect. And: Blessed are those who are persecuted on My account, for they will have a place where they will not be persecuted. Clement Alex., Strom. 4.6.41.2.

3. And] pray for you [enemies]. For he who is not [against you] is for you. [He who today is] far off will be [near you] tomorrow, and [...] {NOTE: Matt.5:43-47, 7:12; Luke 6:27-35; Romans 12:14; 1Pet.3:9; Didache 1:2-5; 2 Clem.13:4; Tobit 4:15 LXX} Papyrus Oxyrhynchus 1224 fr 2 recto col.i.

4. Yeshua said: [Do not tell lies, and] do not do what you [hate]. Papyrus Oxyrhynchus 654.36-37.

5. ...especially remembering the words of the Lord Yeshua which He spoke when He was teaching gentleness and longsuffering. For He spoke thus: Be merciful, that you may obtain mercy, Forgive, that you may be forgiven. As you do, so shall it be done unto you. As you give, so shall it be given unto you. As you judge, so shall you be judged. As you are kind, so shall kindness be shown you. With what measure you measure, it shall be measured to you. 1Clem.13:1-2.

6. ...coming to Him began to tempt Him with a question, saying: Master Yeshua, we know that you are come from God, for the things which you do testify above all the Prophets. Tell us therefore - Is it lawful [? to render] unto kings that which pertains to their rule? [Shall we render unto them], or not? But Yeshua, knowing their thought, being moved with indignation, said to them: Why do you call Me with your mouth Teacher when you do not hear what I say? Well did Isaiah prophesy of you, saying: This people honours Me with their lips, but their heart is far from Me, [teaching as their doctrines the] precepts [of men]... Papyrus Egerton 2 fr.2 recto.

7. But I answered and said to Him: Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages and followed You. Grant us not to be tempted by the devil, the evil one. Apocryphon Of James 4:22-31.

8. The Savior [said]: The lamp [of the body] is the mind. As long as [the things inside] you are set in order, that is [...] ... your bodies are [luminous]. As long as your hearts are [dark], the luminosity you anticipate [...]. Dialogue Of The Savior 8.

9. Yeshua said: [Recognize what is in] your (sg.) sight, and [that which is hidden] from you (sg.) will become plain [to you (sg.)]. For there is nothing] hidden which [will] not [become] manifest, nor buried that [will not be raised]. Papyrus Oxyrhynchus 654.27-31.

10. Yeshua said: [Do not tell lies, and] do not do what you [hate, for all things are plain in the sight] of truth. [For nothing] hidden [will not become manifest]. Papyrus Oxyrhynchus 654.36-40.

11. Yeshua said: That which you (sg.) hear in one of your (sg.) ears, [proclaim...]. Papyrus Oxyrhynchus 1.41-42.

12. For the Lord says: Every way is My Name blasphemed among the heathen. And again: Woe unto him on whose account My Name is blasphemed. 2Clem.13:2.

13. [Yeshua said, Do not be concerned] from morning [until evening and] from evening [until] morning, neither [about] your [food] and what [you will] eat, [nor] about [your clothing] and what you [will] wear. [You are far] better than [lilies] which [neither] card nor [spin]. As for you, when you have no garment, what [will you put on]? Who might add to your stature? He it is who will give you your cloak. Papyrus Oxyrhynchus 655 i 1-17.

14. Live in Messiah, and you will acquire a treasure in Heaven. Do not become a sausage (made) of many things which are useless, and do not

become a guide on behalf of your blind ignorance. Teachings Of Silvanus 88:15-22.

15. And Avraham saw two ways: the one way was narrow and tortuous and the other was wide and spacious; <and he saw there two gates, one gate wide> on the wide way and one gate narrow on the narrow way. Outside of the two gates there, they saw a man sitting on a golden throne ... The incorporeal one said: This is Adam, the first created one ... When he sees many souls being led through the narrow gate, then he rises up and sits upon his throne rejoicing and being happy in gladness, for this narrow gate is that of the righteous which leads to life and those who enter through it go to paradise ... But whenever he sees many souls being led through the wide gate, then he pulls out the hair on his head and throws himself upon the earth weeping and mourning bitterly, for the wide gate is that of the wicked, which leads to destruction and to eternal punishment. Testament Of Avraham (A) 11.

16. [Yeshua said]: The [man old in days] will not hesitate to ask [a small child seven days old] about the place [of life, and] he will [live]. For many who are [first] will become [last, and] the last will be first, and [they will become one and the same]. Papyrus Oxyrhynchus 654.21-27.

17. The Prophet of the Truth said: Good things must come, and blessed, (He said), is the one through whom they come. Similarly, evil things must come, but woe to the one through whom they come. Ps.Clem.Hom. 12. 29.1.

18. Yeshua said: [If] those who lead you [say to you, See], the Kingdom is in the sky, then the birds of the sky [shall precede you. If they say that] it is under the earth, then the fish of the sea [shall enter it, preceding] you. And the [Kingdom of God] is inside of you, [and it is outside of you. Whoever] knows [himself] shall discover this. [And when you] come to know yourselves, [you shall realize that] you are [sons] of the [living] Father. [But if you] will [not] know yourselves, [you dwell] in [poverty] and it is you who are that poverty. Papyrus Oxyrhynchus 654.9-21.

19. For the Lord says in the Good-News: If you did not guard that which is small, who shall give you that which is great? For I tell you that he who is faithful in that which is least, is faithful also in that which is much. 2Clem.8:5.

#### FRAGMENTS OF AN UNKNOWN GOSPEL (No later than 150 AD/CE)

1. Fragment 1: (And Yeshua said) to the lawyers: ... every transgressor and lawless person, and not Me...what he does, how does he it? And turning unto the rulers of the people, He spoke this saying: Search the Scriptures, in which you think you have life; these are they which testify of Me. Do not think that I came to accuse you to My Father; there is one that accuseth you, even Moshe, in whom you trust. And when they said: We know that God spoke unto Moshe; but as for You, we know not where you are. Yeshua answering said unto them: Now is you unbelief accused... ..that they might draw (?) ... and having taken up stones with one accord might stone Him; and the rulers laid hands on Him that they might take Him, and deliver Him unto the multitude; and they could not take Him, because the hour of His betrayal was not yet come. And the Lord Himself going forth out of their hands conveyed Himself away from them. And behold, a leper came unto Him and said: Yeshua, Master; I journeying with lepers, and eating with them in the inn, myself took leprosy. Now if You will -I am made clean. Then said the Lord unto him: I will; be you clean. And immediately the leprosy departed from him. And the Lord said unto him: Go show thyself unto the cohanim/priests...

2. Fragment 2: When they were come unto Him, they began questioning,

and tempted Him, saying: Yeshua, Master we know that you are come from God; for those things which your doing, do testify above all the Prophets; tell us therefore: Is it lawful to pay unto the kings what is due unto the government? -Shall we pay them, or not? Yeshua knowing their mind, being moved with indignation, said unto them: Why do you with your mouth call Me Master, and you hear not what I say? Well did Yesha`yahu prophesy of you, saying: This people honoureth Me with their lips, but their heart is far from Me; teaching the commandments of men for doctrines.

...having closed (it?) up in a secret (?) place (?) ... it is subjected (?) obscurely ... the weight thereof unweighed ... And when they were perplexed at His strange question, Yeshua walked and stood upon the bank of the river Yarden, and stretching forth His right hand He (filled? it with seed?) and scattered (it) upon the .... And then ... water; ... and it (sprang up?) before them, and it brought forth fruit....

Following are sayings from: The Oxyrhynchus Sayings Of Yeshua. These are on two papyri found at Oxyrhynchus by Messrs. Greenfell and Hunt. Both papyri are mutilated. Prof. H. G. Evelyn White has shown good cause for believing both fragments belong to the same collection, and believes that the Sayings are extracts from the Good-News according to the Hebrews.

OXYRHYNCHUS PAPYRUS 654.

PROLOGUE: These are the (...) words which Yeshua that liveth and (...) spake to (...) and to T'oma. And He said: (Whosoever heareth) these words shall not taste (of death).

i. Let not him that seeketh cease (seeking till he) find, and when he findeth (he shall marvel, and) having marvelled he shall reign, and (having reigned) he shall rest.

[We also find this quote given by Clement of Alexandria as being from the Good-News according to the Hebrews.]

ii. [Restoration by: Lagrange. As in: 'Revue Biblique', 1922, p.432.]: (Y'hudah) saith: (Who then are they that) draw us (unto Heaven above, if) the Kingdom (is) in Heaven? (Yeshua saith:) The fowls of the heaven, (the beasts and if there be) anything beneath the earth (or upon the earth, and) the fishes of the sea (are they that) draw you (unto God;) and the Kingdom (of Heaven) is within you (and whosoever) knoweth (God) shall find it: (for if you know Him) you shall know yourselves (and shall know that) you are (sons) of the Father that is (perfect: and likewise) you shall know yourselves (to be citizens in Heaven). And you are the city (of God) -{or}- (that which affrighteth haSatan).

[He gives an alternative for lines 8-10]:

is within you (and whosoever) knoweth (himself) shall find it. (Take pains therefore) to know yourselves, &c.

iii. A man shall not hesitate (having found?) to ask of (...) concerning the place of (...) for (you shall find?) that many (first shall be last and) the last first and they shall (...)

iv. Yeshua saith (...) before thy face and (that which is hidden) from thee shall be revealed (to thee: for there is nothing) hid that shall not be manifested and buried that (shall not be found -{or}- raised up)

v. (His Talmidim) questioned him (and) say: How shall we fast (and how shall ...) and how (shall we ...) and what shall we observe (...). Yeshua saith (...) Do not do (...) of the truth (...) hidden (...) blessed is he (...)

OXYRHYNCHUS PAPYRUS 1:

vi. And then shalt thou see clearly to cast out the mote which is in thy brother's eye.

vii. Yeshua saith: If you fast not from the world you shall not find the Kingdom of God, and if you keep not Shabbat for the whole week, you shall not see the Father.

viii. Yeshua saith: I stood in the midst of the world, and in flesh appeared I unto them: and I found all men drunken, and none did I find thirsting among them and my soul is afflicted for the sons of men, because they are blind in their heart and see not ...

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ix, col.2:

poverty

- x. (Yeshua saith) Wheresoever there are (two, they are not without) God: and where there is one alone I say I am with him. Lift up the stone and there shall you find Me: cleave the wood, and I am there.
- xi. Yeshua saith: A Prophet is not acceptable in his own country, nor does a physician do cures upon them that know him.
- xii. Yeshua saith: A city built upon the top of an high mountain and established can neither fall nor be hidden.
- xiii. Yeshua saith: You hear with(in) your (one) ear (but the other you have closed). ...

Additional Uncanonical Sayings of Yeshua:

1. THE LOGIA OF YESHUA (Grenfell and Hunt): Yeshua says: Except you fast to the world, you shall in no wise find the Kingdom of Elohim/God; and except you keep the Shabbat, you shall not see the Father.
2. QUOTATIONS, EARLY FATHERS (Barnabas): Let us resist all iniquity, and hold it in hatred. They who wish to see Me and lay hold of My Kingdom must receive Me by affliction and suffering.
3. (From Origen and others): Ask great things, and the small shall be added unto you; and ask Heavenly things, and the earthly shall be added unto you.
4. (Cont.): For those that are sick I was sick, and for those that hunger, I suffered hunger, and for those that thirst, I suffered thirst.
- 5 (From Clement of Rome [Ep.II.]): Keep the flesh, and the seal unspotted.
6. (Cont.): If you keep not that which is small, who will give you that which is great? For I say unto you, that he that is faithful in very little is faithful also in much.
7. (From Justin Martyr): In whatsoever I may find you, in this will I also judge you. Such as I may find you, I will judge you.

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| **SAYINGS FROM THE FRAGMENTS OF PAPIAS:** |  
| **(Late 1st Cent. AD/Ce Taldim/disciple of the Emissary Yochanan/John)** |  
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1. This (Papias) is said to have promulgated the Jewish tradition of a Millennium, and he is followed by Irenaeus, Apollinarius and the others, who say that after the resurrection, the Lord shall reign in the flesh with the saints. -(Jerome de vir. illust. 18.)

2. To some of them, clearly the angels which at first were holy, He gave dominion also over the arrangement of the universe, and He commissioned them to exercise their dominion well.

But it so befel that their array came to nought; for the great dragon, the old serpent, who is also called Satan and the devil, was cast down, yea, and was cast down to the earth, he and his angels.

3. ...choice-foods (are) among the sources of delights in the resurrection...

4. Apollinarius: "Judas did not die by hanging, but lived on, having been cut down before he was suffocated. And the Acts of the Apostles show this, that... falling headlong he burst asunder in the midst, and all his bowels gushed out. This fact is related more clearly by Papias, the Taldim/disciple of Yochanan/John, in the fourth (book) of the Exposition of the Oracles of the Lord as follows: Judas walked about in this world a terrible example of impiety; his flesh swollen to such an extent that, where a wagon can pass with ease, he was not able to pass, no, not even the mass of his head merely. They say that his eyelids swelled to such an extent, that he could not see the light at all, while as for his eyes they were not visible even by a physician looking through an instrument, so far had they sunk from the surface..."

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| THE RELIQUES OF THE ELDERS |  
| (As preserved in Irenaeus) |  
+=====+

1. ...the precious stone, The Emerald, accounted of much worth, Is shamed by artful mimicry in glass. ...Detect the craft so cunningly devised. ...alloy of brass -is mixed with silver, who that is simple -shall easily be able to assay?
2. A daring and shameless thing is a soul heated with empty air.
3. By the Elder and herald of the truth: You, idol-framer, Mark, and portent-gazer, Skilled in the astrologer's and wizard's art, Strengthening thereby the words of your false lore, Dazzling with signs whoever your leading astray, Strange handiwork of God-defying power, Such to perform your father Satan still, -Affords you might, by an angelic power, Azazel; you, by the destroyer marked, Chosen forerunner of the impious craft.
4. As was said by one who was before us, concerning all who in any way deprave the things of God, and adulterate the truth: It is evil mingling chalk in the milk of God.
5. As one of the ancients says: God, for His part, transferred the curse unto the earth, that it might not continue in the man.
6. For God does all things in measure and order, and nothing with Him wants measure, since nothing is un-numbered. And well spoke he who said that the Immeasurable Father Himself, was measured in the Son: for the measure of the Father is the Son, since He even contains Him.
7. And therefore, he (the Elder) said: The Lord descended to the parts under the earth, announcing to them also the Good News of His coming; there being remission of sins for such as believe on Him.
8. We ought not therefore, said that Elder: to be proud, nor to reproach the ancients, but ourselves to fear, lest perhaps, after the knowledge of Messiah, if we do anything which pleases not God, we no longer have remission of our sins, but find ourselves shut out of His Kingdom. And to this he referred to Sha'ul/Paul's saying; For if He spared not, etc. [Rom. 11: 17, 21].
9. ...and at all that Yochanan/John the Lord's Talmid/disciple saw in the Apocalypse...
10. By statements of this kind touching the ancients did that Elder console us, and say that: concerning those faults, which the Scriptures themselves have laid to the charge of Patriarchs and Prophets, we must not reproach them, nor be like Ham, who scoffed at the disgrace of his father, and fell into the curse; but we must give thanks to God for them, inasmuch as their sins were forgiven them in the coming of our Lord. For that (his word it is) they gave thanks and exult in our Salvation.  
But in respect of those things, for which the Scriptures reprove them not, but simply state the facts, we must not, he said, become accusers (for we are not more exact than God, nor can we be above our Master), but look out for the typical meaning. For none of all the things, which are set down in the Scriptures, without definite censure, is without its force.
11. In the same way also did that older Talmid/disciple of the Emissaries/Apostles reason about the two Testaments: declaring that both are indeed from One and the same God; and that there is no other God, besides Him who made and formed us, nor any strength in their argument, who say that this world of ours was made either by angels, or by any kind of power, or by some other god.
12. For the word 'son', as a certain person also before us has said, has two meanings: one is naturally such, as being born a son; while another is counted for a son, because he is made such: notwithstanding the difference between the born and the made.

13. Where then was the first man placed? In paradise plainly as it is written: and he was cast out from there into this world, owing to his disobedience. Wherefore also the Elders -Talmidim/disciples of the Emissaries/Apostles, say that: those who were translated were translated to that place (for paradise was prepared for righteous and inspired men, to which place also the Emissary/Apostle Sha'ul/Paul was carried and heard words unspeakable, to us at least in this present life), and that they who are translated remain there until the end of all things, precluding immortality.

14. For since by wood we lost Him, by wood again He was made manifest unto all, showing forth the length and height and depth and breadth in Himself; and as one of those who have gone before said, by the Divine extension of His hands, gathering the two peoples together unto One God.

15. As the Elders say: then also shall they which have been deemed worthy of the abode in the Heavens go there, while others shall enjoy the delight of paradise, and others again shall possess the brightness of the city; for in every place the Saviour shall be seen, according as they shall be worthy who see Him. They say moreover, that this is the distinction between the habitation of them that bring forth a hundred-fold, and them that bring forth sixty-fold, and them that bring forth thirty-fold; of whom the first shall be taken up into the Heavens, and the second shall dwell in Paradise, and the third shall inhabit the City; and that therefore our Lord has said: In My Father's abode are many mansions; for all things are of God, Who giveth to all their appropriate dwelling, (according as His Word says that allotment is made unto all by the Father, according as each man is, or shall be, worthy. And this is the banqueting-table at which those shall recline who are called to the marriage and take part in the Feast.) The Elders, the Talmidim/disciples of the Emissaries/Apostles, say that this is the arrangement and disposal of them that are being saved, and that they advance by such steps, and ascend through the Ruach/Spirit to the Son, and through the Son to the Father, the Son at length yielding His work to the Father, as it is said also by the Emissary/Apostle: For He must reign until He puts all enemies under His feet.-(Irenaeus V.36.1,2.)

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|The following is a writing by Messianic Jews to the Gentile/Goyim|  
|Congregations during the 1st Century AD/Ce period. |  
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DIDACHE

(Messianic Version)

The Teaching Of The L-rd To The Goyim-<Gentiles> By The Twelve  
Emissaries-<Apostles>:

The following is a writing by Messianic Jews to the Gentile/Goyim  
Congregations during the 1st Century AD/Ce period.

1.> There are two ways, one of life, and one of death; and there is a great difference between the two ways. The way of life is this; First of all: Thou shalt love the L-rd thy G-d that made thee; secondly: Thy neighbor as thyself. And all things whatsoever thou would have not befall thyself, neither do thou unto another. Now of these words the doctrine is this: Bless them that bless you, and pray for your enemies, and fast for them that persecute you; for what thanks is it, if you love them that love you? Do not even the goyim-<gentiles> the same? But you: do love them that hate you, and you shall not have an enemy. Abstain you from fleshly and bodily lusts. If any man gives you a blow on your right cheek, turn to him the other also; if a man take away your cloak, give him your coat also; if a man take away from you that which is your own, ask it not back -for neither are you able. To every man that asks of you give, and ask not back; for the Father desires that gifts be given to all from His own bounties. Blessed is he that gives according to the commandment; for he is guiltless. Oy/woe unto him that receives; for: if a man receives having need, he is guiltless; but he that has no need shall give satisfaction why and wherefore he received; and being put in confinement he shall be examined concerning the deeds that he has done, and he shall not come out from there until he has given-(paid) back the last agora. Yea, as touching this also it is said: Let thine alms sweat into thine hands, until thou shalt have learned to whom to give.

2.> And this is the second mitzvah-<commandment> of the teaching: Thou shalt do no murder; thou shalt not commit adultery; you shall not corrupt boys; thou shalt not commit fornication; thou shalt not steal; you shall not deal in magic; you shall do no sorcery; you shall not murder a child by abortion nor kill them when born; thou shalt not covet thy neighbour's goods; thou shalt not perjure thyself; thou shalt not bear false witness; you shall not speak evil; you shall not cherish a grudge; you shall not be double-minded nor double-tongued, for the double-tongue is a snare of death. Your word shall not be false or empty, but completed by action. You shall not be greedy for riches, nor a plunderer, nor a hypocrite, nor ill-tempered, nor proud. You shall not entertain an evil design against your neighbor. Thou shalt not hate any man, but: some thou shalt reprove, and for others you shall pray, and others you shall love more than your life.

3.> My child, flee from every evil and everything that resembles it. Be not angry -for anger leads to murder; nor jealous, nor contentious nor wrathful -for of all these things murders are engendered. My child be not lustful -for lust leads to fornication; neither foul-speaking, neither with uplifted eyes -for of all these things adulteries are engendered. My child, be no dealer in omens, since it leads to idolatry; nor an enchanter nor an astrologer nor a magician, neither be willing to look at them -for from all these things idolatry is engendered. My child, be not a liar, since lying leads to theft; neither greedy for riches, neither boastfully vain and proud of yourself -for from all these things thefts are engendered. My child,

be not a murmurer, since it leads to blasphemy; neither self-willed neither a thinker of evil thoughts -for from all these things blasphemies are engendered. But be meek, since the meek shall inherit the earth-<Land>. Be long-suffering, and full of compassion, and guileless, and quiet, and kind, and always fearing the words which you have heard. You shall not exalt yourself, neither shall you admit boldness into your soul. Your soul shall not cleave together with the lofty, but with the tzaddikim-<righteous> and humble shall you walk. The accidents that befall you, you shall receive as good, knowing that nothing is done without Elohim/G-d.

4.> My child, you shall remember him that speaks unto you the Word of Elohim night and day, and shall honour him in a similar-manner/like the L-rd; for from whatever place those led of the L-rd speak, there is the L-rd. Moreover you shall seek out day by day the persons of the sanctified-ones-<saints>, that you may find rest in their words. You shall not make a schism, but you shall placate/calm them that contend; you shall judge righteously, you shall not make a difference in a person to reprove him for transgressions. You shall not doubt whether a thing shall be or not be.

Be you not found holding out your hands to receive, but drawing them in as to giving. If you have ought passing through your hands, you shall give a ransom for your sins. You shall not hesitate to give, neither shall you murmur when giving; for you shall know Who is the Good Paymaster of your reward. You shall not turn away from him that is in want, but shall make your brother partaker in all things, and shall not say that anything is your own. For if you are fellow-partakers in that which is imperishable, how much rather in the things which are perishable?

You shall not withhold your hand from your son or your daughter, but from their youth you shall teach them the fear of Elohim/G-d. You shall not command your bondservant or your handmaid in your bitterness, who trust in the same G-d as yourself -lest (then) by chance they should cease to fear the G-d who is over both of you; for He cometh, not to call men with respect of persons, but He comes to those whom the Ruach/Spirit has prepared. But you servants shall be subject unto your masters, like unto an example concerning Elohim/G-d, in timidness and deep respect.

You shall hate all hypocrisy, and everything that is not pleasing to the L-rd. Thou shalt never forsake the Mitzvot/Commandments of Adonai-<the L-rd>: but shall keep those things which you have received, neither adding to them, nor, taking away from them. In Edot/ Congregation you shall confess your transgressions, and shall not take yourself to prayer with an evil conscience. This is the way of life!

5.> But the way of death is this: First of all, it is evil and full of a curse; murders, adulteries, lusts, fornications, thefts, idolatries, magical arts, witchcrafts, plunderings, false witnessings, hypocrisies, doubleness of heart, treachery, pride, malice, boastfulness; persecutors of good men, hating truth, loving a lie, not perceiving the reward of righteousness, not cleaving to the good, nor, to righteous judgement, wakeful not for that which is good, but for that which is evil; from whom gentleness and forbearance stand aloof; loving vain things, pursuing a compensation/reward, not pitying the poor man, nor toiling for him that is oppressed with toil, not recognizing Him that made them, murderers of children, corrupters of the creatures of Elohim /G-d, turning away from him that is in want, oppressing him that is afflicted, advocates/defenders of the wealthy, unjust judges of the poor: altogether sinful. May you be delivered, my children, from all these things.

6.> Watch lest any man lead you astray from this way of righteousness, for he teaches you apart from Elohim. For if you are able to bear the whole yoke of the L-rd, you shall be perfect; but if you are not able, do that which you are able.

But concerning eating, bear that which you are able; yet abstain by all means from meat sacrificed to idols; for it is the worship of dead gods.

7.> But concerning Mikveh/Immersion, thus shall you immerse: Having first recited all these things, immerse in the Name of the Father, and of the Son, and of 'Ruach HaKodesh/the Holy Spirit' in living (running) water. But if you have not living water, then immerse in other water; and if you are not able in cold, then in warm. But if you have neither, then pour water on the head three times in the Name of the Father, and of the Son, and of Ruach HaKodesh. But before the Mikveh, let him that immerseth and him that is immersed fast, and any others also who are able; and you shall order him that is immersed to fast a day or two before.

8.> And let not your fastings be with the hypocrites, for they fast on the second and fifth day of the week; but you: do keep your fast on the fourth and on the-Preparation-<the day before Shabbat> day. Neither pray you as the hypocrites, but as the L-rd commanded in His Good-News, thus pray you: Our Father which art in the Heavens, hallowed be Thy Name; Thy Kingdom come; Thy will be done, as in the Heavens, so also on earth; give us this day our daily bread; and forgive us our debt, as we also forgive our debtors; and lead us not into temptation, but deliver us from the evil one; for Thine is the power and the glory, forever and ever. Three times in the day pray you so.

9.> But as touching the Communion thanksgiving, give you thanks thus: First, as regards the cup: We give Thee thanks, O our Father, for the holy vine of Thy son David, which You made known unto us through Thy Son Yeshua/Jesus; Thine is the glory for ever and ever. Then, as regards the broken bread: We give Thee thanks, O our Father, for the life and knowledge which You did make known unto us through Thy Son Yeshua; Thine is the glory forever and ever. As this broken bread was scattered upon the mountains, and being gathered up together became one, so may Thy Edot/Congregation be gathered together from the ends of the earth into Thy Kingdom; for Thine is the glory and the power through Yeshua Mashiach/Messiah forever and ever. But let no one eat or drink of this Communion thanksgiving, but they that have been Immersed into the Name of the L-rd; for concerning this also the L-rd has said: Give not that which is holy to the dogs.

10.> And after you are satisfied, thus give you thanks: We give Thee thanks, Holy Father, for Thy holy Name, which You have made to tabernacle in our hearts, and for the knowledge and faith and immortality, which You have made know unto us through Thy Son Yeshua; Thine is the glory forever and ever. You, Almighty Master, did create all things for Thy Name's sake, and did give food and drink unto men for enjoyment, that they might render thanks to Thee; and did bestow upon us spiritual food, and drink, and eternal life through Thy Son. Before all things we give Thee thanks that You art powerful; Thine is the glory forever and ever. Remember L-rd, Thy Edot/Congregation, to deliver it from all evil, and to perfect it in Thy love; and to gather it together from the four winds - Even the Edot/Congregation which has been sanctified - into Thy kingdom which You have prepared for it; for Thine is the power and the glory forever and ever. May grace come, and may this world pass away. Hoshanna to the G-d of David. If any man is holy, let him come; if any man is not, let him repent. Marana-ta, Amaine.

11.> Whosoever therefore shall come and teach you all these things that have been said before, receive him; but if the teacher himself be perverted, and teach a different doctrine to the destruction thereof, hear him not; but if to the increase of righteousness, and the knowledge of the L-rd, receive him in a similar-manner/like the L-rd.

But concerning the Emissaries-<Apostles> and Prophets, so do you according to the ordinance of the Good-News. Let every Emissary, when

he comes to you, be received in a similar-manner/like the L-rd; but he shall not abide more than a single day, or if there be need, a second likewise; but if he abide three days, he is a false prophet. And when he departs, let the Emissary receive nothing except bread, until he find shelter; but if he asks (for) money, he is a false prophet. And any Prophet, (when its truly known he is)-[NOTE below: approved and found true], speaking in the Ruach/Spirit you shall not try neither discern: -for every sin shall be forgiven, but this sin shall not be forgiven. Yet not everyone that speaks in the "S"-pirit is a Prophet, but only if he has the ways of the L-rd. From his ways therefore the false prophet and the Prophet shall be recognized. And no Prophet when he orders a table in the Spirit shall eat of it; otherwise he is a false prophet. And every Prophet teaching the truth, if he does not what he teaches, is a false prophet. And every Prophet approved and found true, if he does anything as an outward mystery, typical of the Edot/Congregation, and yet teaches you not to do all that he himself does, shall not be judged before you; he has his judgement in the presence of Elohim/G-d; for in like manner also did the Prophets of old time. And whosoever shall say in the "S"-pirit, give me silver or anything else, you shall not listen to him; but if he tells you to give on behalf of others that are in want, let no man judge him.

12.> But let everyone that comes in the Name of the L-rd be received; and then when you have tested him, you shall know him, for you shall have understanding on the right hand and on the left. If the one coming is a traveller, assist him, so far as you are able; but he shall not stay with you more than two or three days, if it be necessary. But if he wishes to settle with you, being a craftsman, let him work for and eat his bread. But if he has no craft, according to your wisdom provide how he shall live as a Believer in Messiah among you, but not in idleness. If he will not do this, he is trafficking upon Messiah. Beware of such men.

13.> But every true Prophet desiring to settle among you is worthy of his food. In like manner a true Teacher is also worthy, like the workman of his food. Every firstfruit then of the produce of the wine-vat and of the threshing floor, of your oxen and of your sheep, you shall take and give as the firstfruit to the Prophets; for they are your head cohanim-<priests>. But if you have not a Prophet, give them to the poor. If you make bread, take the firstfruit and give according to the mitzvot/commandment. In like manner, when you open a jar of wine or of oil, take the firstfruit and give to the Prophets; yea, and of money and raiment and every possession take the firstfruit, as shall seem good to you, and give according to the mitzvot/commandment.

14.> And on the L-rd's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow (man), join your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is that was spoken of by the L-rd: In every place and at every time offer Me a pure sacrifice; for I am a great King, saith YHVH-<HaShem>, and My Name is wonderful among the goyim/nations/gentiles.

15.> Appoint for yourselves therefore, Overseers-<Bishops> and Shammashim-<Deacons> worthy of the L-rd, men who are meek and not lovers of money, and true and approved; for unto you they also perform the service of the Prophets and Teachers. Therefore despise them not; for they are your honorable men, along with the Prophets and Teachers.

And reprove one another, not in anger but in shalom, as you find in the Good-News; and let no one speak to any that has gone wrong towards his neighbor, neither let him hear a word from you, until he repent. But your prayers and your almsgiving and all your deeds, so do you as you find in the Good-News of our L-rd.

16.> Be watchful for your life; let your lamps not be quenched and your loins not ungirded, but, be you ready; for you know not the hour

in which our L-rd cometh. And you shall gather yourselves together frequently, seeking what is fitting for your souls; for the whole time of your faith shall not profit you, if you be not perfected at the last season. For in the last days the false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. For as violation of the Torah increases, they shall hate one another, and shall persecute and betray. And then the world-deceiver shall appear as a "s"on of "G"od; and shall work signs and wonders, and the earth shall be delivered into his hands; and he shall do unholy things, which have never been since the world began. Then all created mankind shall come to the fire of testing, and many shall be offended and perish; but they that endure in their faith shall be saved by the (One who became the) Curse Himself. And then shall the signs of the Truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, and thirdly a resurrection of the dead; yet not of all, but as it was said: The L-rd shall come, and all His sanctified-ones-<saints> with Him. Then shall the world see the L-rd coming upon the clouds of heaven. (Amaine).

Following is a Messianic version of: An Ancient Homily. The author is unknown, but it is from an early date - usually given as having been written shortly after Revelation about 120 AD/Ce. There are some indications (@ 7) that it was written or spoken in the first instance to the Corinthians. Lightfoot also says, that we may now definitely regard it as the earliest Believers' homily extant. [The style of it suggests to me someone who was: familiar with Judaic methods of approaching subjects (perhaps originally a proselyte), someone in a position of authority, - one who perhaps knew some of the Talmidim and Emissaries, and may have even been in the leadership of the late Congregation at Jerusalem. Of course, this is only what it suggest to me, and though possible, - can not be proved to be the case.] It is also known by the title: 2nd Epistle of S. Clement to the Corinthians. - However it has no claim to this designation, and its internal evidence both of style and doctrine, so far as it goes, is distinctly against this conclusion. - says Lightfoot.

AN ANCIENT HOMILY  
By An Unknown Author

I. BRETHREN, we ought so to think of Yeshua Messiah, as of Elohim, as of the Judge of quick/living and dead. And we ought not to think shallow of our Salvation: for when we think shallow things of Him, we expect also to receive shallow things. And they that listen as concerning shallow things do wrong; and we ourselves do wrong, not knowing from where and by whom and unto what place we were called, and how many things Yeshua Messiah endured to suffer for our sakes. What recompense then shall we give unto Him? or what fruit worthy of His own gift to us? And how many mercies do we owe to Him! For He bestowed the light upon us; He spoke to us, as a father to his sons; He saved us, when we were perishing. What praise then shall we give to Him? or what payment of recompense for those things which we received? we who were maimed in our understanding, and worshipped stocks and stones and gold silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped. For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of Salvation, except that which came from Him. For He called us, when we were not, and from not being - He willed us to be.

II. 'Rejoice, thou barren that bear not. Break out and cry, thou that travail not; for more are the children of the desolate than of her that has the husband.' In that He said 'Rejoice, thou barren that bear not,' He spoke of us: for our Congregation was barren, before that children were given unto her. And in that He said, 'Cry aloud, thou that travail not,' He means this: Let us not, like women in travail, grow weary of offering up our prayers with simplicity to Elohim. Again, in that He said, 'For the children of the desolate are more than of her that has the husband,' He so spoke, because our people seemed desolate and forsaken of Elohim, whereas now, having believed, we have become more than those who seemed to have Elohim. Again another Scripture says, 'I have come not to call the righteous, but sinners.' He means this; that is is right to save them that are perishing. For this indeed is a great and marvellous work, to establish, not those

things which stand, but those which are falling. So also Messiah willed to save the things which were perishing. And He saved many, coming and calling us when we were even now perishing.

III. Seeing then that He bestowed so great mercy on us; first of all, that we, who are living, do not sacrifice to these dead gods, neither worship them, but though Him have known the Father of truth. What else is this knowledge to Himward, but not to deny Him through whom we have known Him? Yea, He Himself said, 'Whoso confesses Me, him will I confess before the Father.' This then is our reward, if truly we shall confess Him through whom we were saved. But wherein do we confess Him?

When we do that which He says and are not disobedient unto His Mitzvot/Commandments, and not only 'honor Him with our lips,' but 'with out whole heart and with out whole mind.' Now He says also in Yesha`yahu, 'This people honors Me with their lips, but their heart is far from Me.'

IV. Let us therefore not only call Him Lord, for this will not save us; for He says, 'Not every one that says unto Me, Lord, Lord, shall be saved, but he that does righteousness.' So then, brethren, let us confess Him in our works, by loving one another, by not committing adultery, nor speaking evil one against another, nor envying, - but being temperate, merciful, kindly. And we ought to have fellow-feeling one with another and not to be covetous. By these works let us confess Him, and not by the contrary. And we ought not rather to fear men but Elohim. For this cause, if you do these things, the Lord said, 'Though you be gathered together with Me in My bosom, and do not My Mitzvot/Commandments, I will cast you away and will say unto you, Depart from Me, I know you not from where you are, you workers of violation-of-the Torah.'\*[1]

V. Wherefore, brethren, let us forsake our sojourn in this world and do the will of Him that called us, and let us not be afraid to depart out of this world. For the Lord says, 'You shall be as lambs in the midst of wolves.' But Kefa answered and said unto Him, 'What then, if the wolves should tear the lambs?' Yeshua said unto Kefa, 'Let not the lambs fear the wolves after they are dead; and you also, fear you not them that kill you and are not able to do anything to you; but fear Him that after you are dead has power over soul and body, to cast them into the Gey-Hinnom of fire.' And you know, brethren, that the sojourn of this flesh in this world is shallow and for a short time, but the promise of Messiah is great and marvellous, even the rest of the Kingdom that shall be and of life eternal. What then can we do to obtain them, but walk in holiness and righteousness, and consider these worldly things as alien to us, and not desire them? For when we desire to obtain these things we fall away from the righteous path.

VI. But the Lord says, 'No servant can serve two masters.' If we desire to serve both Elohim and mammon/riches, it is unprofitable for us: 'For what advantage is it, if a man gain the whole world and forfeit his soul?' Now this age and the future are two enemies. The one speaks of adultery and defilement and greed-for-riches and deceit, but the other bids farewell to these. We cannot therefore be friends of the two, but must bid farewell to the one and hold companionship with the other. Let us consider that it is better to hate the things which are here, because they are shallow and for a short time and perishable, and to love the things which are there, for they are good and imperishable. For, if we do the will of Messiah, we shall find rest; but if otherwise, then nothing shall deliver us from eternal punishment, if we should disobey His Mitzvot/Commandments. And the Tanakh also says in Yechezqel, 'Though Noach and Iyov and Dani'el

should rise up, they shall not deliver their children' in the diaspora /captivity. But if even such righteous men as these cannot by their righteous deeds deliver their children, with what confidence shall we, if we keep not our mikveh/immersion pure and undefiled, enter into the Kingdom of Elohim? Or who shall be our advocate, unless we be found having holy and righteous works?

VII. So then, my brethren, let us contend, knowing that the contest is nigh at hand, and that, while many resort to the corruptible contests, yet not all are crowned, but only they that have toiled hard and contended bravely. Let us then contend that we all may be crowned. Wherefore let us run in the straight course, the incorruptible contest. And let us resort to it in throngs and contend, that we may also be crowned. And if we cannot all be crowned, let us at least come near to the crown. We ought to know that he which contends in the corruptible contest, if he be found dealing corruptly with it, is first flogged, and then removed and driven out of the race-course. What think you? What shall be done to him that has dealt corruptly with the contest of incorruption? For as concerning them that have not kept the seal, He says, 'Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh.'

VIII. While we are on earth then, let us repent: for we are clay under the craftsman's hand. For in like manner as the potter, if he be making a vessel, and it get twisted or crushed in his hands, reshapes it again; but if he have once put it into the fiery oven, he shall no longer mend it: so also let us, while we are in this world, repent of our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord, while we have yet time for t'shuvah/ turning-in-repentance. For after that we have departed out of the world, we can no more make a confession (of sins) there, or repent any more. Wherefore, brethren, if we shall have done the will of the Father and kept the pure and guarded the Mitzvot/Commandments of the Lord, we shall receive life eternal. For the Lord says in the Good-News, 'If you keep not that which is little, who shall give unto you that which is great? For I say unto you that he which is faithful in the least, is faithful also in much.' So then He means this, Keep the flesh pure and the seal unstained, to the end that we may receive life.

IX. And let not any one of you say that this flesh is not judged neither rises again. Understand you. In what were you saved? In what did you recover your sight? if you were not in this flesh. We ought therefore to guard the flesh as a temple of Elohim: for in like manner as you were called in the flesh, you shall come also in the flesh. If Messiah the Lord who saved us, being first Ruach/Spirit, then (also) became flesh, and so called us, in like manner also shall we in this flesh receive our reward. Let us therefore love one another, that we all may come unto the Kingdom of Elohim. While we have time to be healed, let us place ourselves in the hands of Elohim the physician, giving Him a recompense. What recompense? Repentance from a sincere heart. For He discerns all things beforehand and knows what is in our heart. Let us therefore give unto Him eternal praise, not from our lips only, but also from our heart, that He may receive us as sons. For the Lord also said, 'These are My brethren, which do the will of My Father.'

X. Wherefore, my brethren, let us do the will of the Father which called us, that we may live; and let us the rather pursue virtue, but forsake vice as the forerunner of our sins, and let us flee from unGodliness, lest evils overtake us. For if we be diligent in doing good, shalom will pursue us. For for this cause is a man unable to |\*> attain happiness <\*, seeing that they call in the fears of men,

preferring rather the enjoyment which is here than the promise which is to come. For they know not how great torment the enjoyment which is here brings, and what delight the promise which is to come brings. And if truly they were doing these things by themselves alone, it had been tolerable: but now they continue teaching evil to innocent souls, not knowing that they shall have their condemnation doubled, both themselves and their hearers.

XI. Let us therefore serve Elohim in a pure heart, and we shall be righteous; but if we serve Him not, because we believe not the promise of Elohim, we shall be wretched. For the Word of prophecy also says, 'Wretched are the double-minded, that doubt in their heart and say, These things we heard of old in the days of our fathers also, yet we have waited day after day and have seen none of them. You fools! compare yourselves unto a tree; take a vine. -- First it sheds its leaves, then a shoot comes, after this a sour berry, then a full ripe grape. So likewise My people had tumults and afflictions: but afterward they shall receive good things.' Wherefore, my brethren, let us not be double-minded but endure patiently in hope, that we may also obtain our reward. 'For faithful is He that promised' to pay to each man the recompense of his works. If therefore we shall have wrought righteousness in the sight of Elohim, we shall enter into His Kingdom and shall receive the promises which 'ear has not heard nor eye seen, neither has it entered into the heart of man.'

XII. Let us therefore await the Kingdom of Elohim watching-early in love and righteousness, since we know not the day of Elohim's appearing. For the Lord Himself, being asked by a certain person when His Kingdom would come, said, 'When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female.'<sup>[2]</sup> Now 'the two' are 'one', when we speak truth among ourselves, and in two bodies there shall be (as) one soul without deception. And by 'the outside as the inside' He means this; that a brother seeing a sister should have no thought of her as of a female, and that a sister seeing a brother should not have any thought of him as of a male. These things if you do, says He, the Kingdom of My Father shall come.

XIII. Therefore, brethren, let us repent without delay. Let us be sober unto that which is good: for we are full of much folly and wickedness. Let us wipe away from us our former sins, and let us repent with our whole soul and be saved. And let us not be found men-pleasers. Neither let us desire to please one another only, but also those men that are without, by our righteousness, that The-Name/HaShem be not blasphemed by reason of us. For Adonai says, 'Every way My Name is blasphemed among all the Goyim/Gentiles/Nations'; and again, 'Woe unto him by reason of whom My Name is blasphemed.' Wherein is It blasphemed? In that you do not the things which I desire. For the Goyim/Gentiles, when they hear from our mouth the oracles of Elohim, marvel at them for their beauty and greatness; then, when they discover that our works are not worthy of the words which we speak, immediately they move themselves to blasphemy, saying that it is an idle story and a delusion. For when they hear from us that Elohim says, 'It is not thanks unto you, if you love them that love you, but this is thanks unto you, if you love your enemies and them that hate you'; when they hear these things, I say, they marvel at their exceeding goodness; but when they see that we not only do not love them that hate us, but not even them that love us, they laugh us to scorn, and The-Name is blasphemed.

XIV. Wherefore, brethren, if we do the will of Elohim our Father, we shall be of the first Congregation, which is <s>piritual, which was

created before the sun and moon; but if we do not the will of the Lord, we shall be of the Scripture that says, 'My house was made a den of robbers'. So therefore let us choose rather to be of the Congregation of life, that we may be saved. And I do not suppose you are ignorant that the living Congregation is 'the body of Messiah'; for the Scripture says, 'God made man, male and female'. The male is Messiah and the female is the Congregation. And the Scrolls and the Emissaries plainly declare that the Congregation exists not now for the first time, but has been from the beginning: for she was <s>piritual, as our Yeshua also was <S>piritual, but was manifested in the last days that He might save us. Now the Congregation, being <s>piritual, was manifested in the flesh of Messiah, thereby showing us that, if any of us guard her in the flesh and defile her not, he shall receive her again in - Ruach HaKodesh/The Holy Spirit - : for this flesh is the counterpart and copy of the spirit. No man therefore, when he has defiled the copy, shall receive the original for his portion. This therefore is what He means, brethren; Guard you the flesh, that you may partake of the Ruach/<S>pirit. But if we say that the flesh is the Congregation and the Ruach/Spirit is Messiah, then he that has dealt immorally with the flesh has dealt immorally with the Congregation. Such a one therefore shall not partake of the Ruach/Spirit, which is Messiah. So excellent is the life and immortality which this flesh can receive as its portion, if - Ruach HaKodesh/The Holy Spirit - be joined to it. No man can declare or tell 'those things which the Lord has prepared' for His elect.

XV. Now I do not think that I have given any shallow counsel respecting continence, and whosoever performs it shall not repent thereof, but shall save both himself and me his counsellor. For it is no shallow reward to convert a wandering and perishing soul, that it may be saved. For this is the recompense which we are able to pay to Elohim who created us, if he that speaks and hears both speak and hear with faith and love. Let us therefore abide in the things which we believed, in righteousness and holiness, that we may with boldness ask of Elohim who says, 'While you are speaking I will say, Behold, I am here'. For this word is the token of a great promise: for the Lord says of Himself that He is more ready to give than he that asks to ask. Seeing then that we are partakers of so great kindness, let us not grudge ourselves the obtaining of so many great things. For in proportion as the pleasure is great which these words bring to them that have performed them, so also is the condemnation great which they bring to them that have been disobedient.

XVI. Therefore, brethren, since we have found no small opportunity for repentance, seeing that we have time, let us turn again unto Elohim that called us, while we have still One that receives us. For if we bid farewell to these enjoyments and conquer our soul in refusing to fulfil its evil lusts, we shall be partakers of the mercy of Yeshua. But you know that the Day of Judgement comes even now 'as a burning oven, and the powers of the heavens shall melt', and all the earth as lead melting on the fire, and then shall appear the secret and open works of men. Almsgiving therefore is a good thing, even as repentance from sin. Fasting is better than prayer, but almsgiving than both. And 'love covers a multitude of sins', but prayer out of a good conscience delivers from death. Blessed is every man that is found full of these. For almsgiving lifts off the burden of sin.

XVII. Let us therefore repent with our whole heart, lest any of us perish by the way. For if we have received commands, that we should make this also our business, to tear men away from idols and to instruct them, how much more is it wrong that a soul which knows Elohim already should perish! Therefore let us assist one another, that we

may also lead the weak upward as touching that which is good, to the end that we all may be saved: and let us return-again and admonish one another. And let us not think to give heed and believe now only, while we are admonished by the Elders; but likewise when we have departed home, let us remember the Mitzvot/Commandments of the Lord, and not allow ourselves to be dragged off the other way by our worldly lusts; but coming to this place more frequently, let us strive to go forward in the Mitzvot/Commandments of the Lord, that we all having the same mind may be gathered together unto life. For the Lord said, 'I come to gather together all the nations, tribes, and languages'. Herein He speaks of the Day of His appearing, when He shall come and redeem us, each man according to his works. 'And' the unbelievers 'shall see His glory' and His might: and they shall be amazed when they see the Kingdom of the world given to Yeshua, saying, Woe unto us, for You were, and we knew it not, and believed not; and we obeyed not the Elders when they told us of our Salvation. And 'Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh'. He speaks of that Day of Judgement, when men shall see those among us that lived unGodly lives and dealt falsely with the Mitzvot/Commandments of Yeshua Messiah. But the righteous, having done good and endured torments and hated the pleasures of the soul, when they shall behold them that have done amiss and denied Yeshua by their words and by their deeds, how that they are punished with grievous torments in unquenchable fire, shall give glory to Elohim, saying, There will be hope for him that has served Elohim with his whole heart.

XVIII. Therefore let us also be found among those that give thanks, among those that have served Elohim, and not among the unGodly that are judged. For I myself too, being an utter sinner and not yet escaped from temptation, but being still amidst the devices of the Adversary, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgement to come.

XIX. Therefore, brothers and sisters, after the God of truth has been heard, I read to you an exhortation to the end that you may give heed to the things which are Written, so that you may save both yourselves and him that reads in the midst of you. For I ask of you as a reward that you repent with your whole heart, and give Salvation and life to yourselves. For doing this we shall set a goal for all the young who desire to toil in the study of piety and of the goodness of Elohim. And let us not be displeased and vexed, fools that we are, whensoever any one admonishes us and turns us aside from unrighteousness unto righteousness. For sometimes while we do evil things, we perceive it not by reason of the double-mindedness and unbelief which is in our breasts, and 'we are darkened in our understanding' by our vain lusts. Let us therefore practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Though they may endure affliction for a short time in the world, they will gather the immortal fruit of the resurrection. Therefore let not the Godly be grieved, if he be miserable in the times that now are: a blessed time awaits him. He shall live again in Heaven with the Fathers, and shall have rejoicing throughout a sorrowless eternity.

XX. Neither allow you this again to trouble your mind, that we see the unrighteous possessing wealth, and the servants of Elohim financially distressed. Let us then have faith, brothers and sisters. We are contending in the ranks of a living God; and we are trained by the present life, that we may be crowned with the future. No righteous man has reaped fruit quickly, but waits for it. For if Elohim had paid the

recompense of the righteous speedily, then immediately we should have been training ourselves in merchandise, and not in Godliness; for we should seem to be righteous, though we were pursuing not that which is Godly, but that which is gainful. And for this cause Divine judgement overtakes a spirit that is not just, and loads it with chains.

To the only God invisible, the Father of truth, who sent forth unto us the Saviour and Prince of immortality, through whom also He made manifest unto us the truth and the Heavenly life, to Him be the glory for ever and ever. Amaine.

**\*NOTES:**

- [1]. This form of the quotation is also found in the ancient Hebrew version of Mattityahu - Good-News of the Hebrews/ Natzratim.
- [2]. One might speculate since this author quotes from the Good-News of the Natzratim earlier [1], - that this quotation [2] might appear there as well {?} It does remind me, by its form, of the following two quotations:
- Acts of Philip, 34: For the Lord said unto me: If you make not that which is below in you to be above, and the left hand things to be right, you shall not enter into My Kingdom.
- Linus, Martyrdom of Peter, 17: The Lord said in a mystery: If you make not the left hand as the right and the right as the left, and the things that are above as those that are below, and the things that are before as those that are behind, you shall not know the Kingdom of God.
- [Regardless, I'm glad the author gives his commentary on this quotation, - as with the commentary the verse appears somewhat more orthodox than it might if it were standing alone.]

My thanks to Daniel Segard for directing me to the following:

There is an ancient Greek work known as the Apostolic Constitutions. Books Seven and Eight of this work contain the early liturgy of the Gentile Church with 16 prayers that certain scholars say date back to the original Messianic Jewish Believers. These prayers are submitted here for your consideration. They contain some interpolations, and here a few of these, along with a few abridgements, will be replaced in the prayers by a: \*. This is a Messianic version of these prayers. See: The Old Testament Pseudepigrapha / Edited by: James H. Charlesworth, (Vol.2 pgs. 671-697), for a very in depth treatment of these ancient (Messianic) Synagoga! prayers.

I.

A Prayer Of Thanksgiving Following Communion.

Apos. Const. 7.26.1-3

(Then after the communion, you shall give thanks in this way:)

We give thanks to you, O G-d and Father of Yeshua our Savior, on behalf of Your Holy Name which You caused to encamp among us, and on behalf of the knowledge and faith and love and immortality which You gave to us through Yeshua Your Son.

O Master Almighty, the G-d of the universe, You created the world and what is in it through Him; and you planted deeply in our souls a Torah; and you prepared for men the things necessary for communion;

You are the G-d of the holy and blameless ones, our fathers Avraham and Yitzchak and Ya`akov, Your faithful servants; the powerful El-him, the faithful and True One, without falsehood in Your promises; the One who sent forth upon earth Yeshua Your Messiah, to live together with men as a Man, being Divine Word and Man, and thoroughly to destroy error.

II.

A Prayer Of Praise To El-him, The Universal Savior And Fighter On Behalf Of Avraham's Family.

Apos. Const. 7.33.2-7

Our eternal Savior; Melech El-him, who alone is Almighty and Ad-nai, the G-d of all beings, and G-d of our holy and blameless fathers before us, the G-d of Avraham and Yitzchak and Ya`akov, the merciful and compassionate, the patient and very merciful, to whom every heart is seen, appearing naked, and every hidden thought is uncovered; to You the souls of righteous people cry out!

Upon You the hopes of devout people have relied; the Father of the blameless, the Hearer of those who call upon You with honesty, the One who knows the petitions unspoken.

For Your forethought reaches as far as human inner feelings, and through the conscience You search each person's judgment, and in every region of the inhabited earth, the incense that comes through prayer and words is sent up to You.

You are the One who appointed the present world as a racecourse for righteousness, and opened to everyone a gate of mercy, and showed to every person, through implanted knowledge, and inborn judgement, and by their responses to the Torah, how the possession of wealth is surely not everlasting, the beauty of appearance is not ever-flowing, the strength of power is easily dissolved, and surely everything is a vapor, and vanity.

But a conscience with undisguised faith endures, a dwelling-place through the midst of the Heavens, rising up with Truth, it takes hold

by the right hand of the coming nourishment.

At the same time, and before the promise of the regeneration is present, the soul itself, exulting, is rejoiced.

For from the beginning of our forefather Avraham's laying claim to the way of Truth, You led him by a vision, having taught him what at any time this world is.

And his faith traveled ahead of his knowledge, but the Covenant was the follower of his faith.

For you said,

"I will make your seed like the stars of the heaven,  
and like the sand that is beside the edge of the sea."

But truly, having also given Yitzchak to him, and having known him to be like that one in character, You were also called his G-d, having said,

"I will be your G-d, and of your seed after you."

And having placed our father Ya`akov in Mesopotamia, having shown him HaMashiach through Him You spoke, saying,

"Look! I am with you and I will increase you, and multiply you exceedingly."

And in this way You spoke to Moshe, Your faithful and holy servant, in the vision at the bush:

"I AM the Being; this is for Me an eternal Name, and a remembrance to generations of generations."

O Fighter on behalf of Avraham's family, blessed are You forever!

### III.

A Prayer That Meditates Upon El-him's Manifold Creative Power,  
Which Comes To Sinful Man In Redemption.

Apos. Const. 7.34.1-8

Blessed art Thou, O L-rd, King of the ages, who through Messiah made everything, and through Him in the beginning ordered that which was unprepared; who separated waters from waters with a firmament, and put a lively wind in these; who settled the earth firmly, and stretched out heaven, and ordered the exact arrangement of each one of the creatures.

For through Your commencement, O Master, order has beamed with joy; while heaven, having been pitched like a vault, is adorned with stars, for the sake of encouragement in the midst of the darkness; while light and sun, for days and for fruits, came to birth; while moon, for changing of times, increased and decreased, and night was named, and day was kindly addressed; while a firmament was shown forth in the midst of the abysses, and You said for the waters to be gathered together, and for the dry land to appear; while the sea itself -- how shall we describe it in full? -- which comes raging from the oceans, yet runs back again from the sands, being hindered by Your command. For You said, "By it shall her waves be shattered." While for living creatures, for small and for great, and for the voyaging of ships, You made it. Then earth grew green, engraved with all sorts of flowers, and with an embroidery of different trees. And the all-blazing luminaries are nourishers of these, keeping without trespass the long course, not deviating in any way from Your ordinance; but wherever You may command, in this place they rise and set, for signs of seasons and years, alternating for the assistance of mankind. Thereafter were prepared classes of differing living creatures; those found on dry land, those living in water, those traversing the air, and amphibians. And by the skilled Wisdom of Your forethought is given to each one the appropriate providence. - For just as It was not exhausted in bringing forth differing classes, neither has It neglected to make for each one a different providence.

And the goal of the creative work -- the rational living creature, the world resident -- having given order by Your Wisdom, You created,

saying, "Let Us make man according to Our image and likeness;" having declared him a (micro)cosm of the cosmos, having formed for him the body out of the elements; and having prepared for him the soul out of non-being, and having given to him fivefold perception, and having placed over the perceptions a mind, the holder of the reins of the soul.

And in addition to all these things, O Master, Ad-nai, who can worthily describe the movement of rain-producing clouds, the flashing forth of lightning, the clashing of the thunders; for the supplying of appropriate nourishment, and the blending of complex atmospheres?

But when man was disobedient, You took away his deserved life. You did not make it disappear absolutely, but for a time, having put him to sleep for a little while, by an oath You have call him forth to new birth. You have loosed the boundary of death, You who are the Maker of Life for the dead, through Yeshua HaMashiach, our hope!

#### IV.

A Prayer That Joins With All Nature In Praising The One And Only  
Great And Merciful G-d.  
Apos. Const. 7.35.1-10

Great are You, O Ad-nai, Almighty One, and great is Your strength, and of Your understanding there is no numbering!

O Creator, Savior Rich One in favors, Long-sufferer, and Supplier of mercy, who does not withdraw from the Salvation of Your creatures! For by nature You are good; yet You spare those who are sinning, summoning them to repentance, for Your warning is merciful! For how should we have withstood, having swift judgment demanded of us? We who, when being treated patiently, with difficulty refuse our weakness?

The heavens proclaimed Your might; and earth, though being shaken, proclaimed Your firmness, being hung upon nothing! The sea, surging with waves, and shepherding a herd of countless living creatures, has been shackled with sand, has shuddered at Your will, and compels all to cry out:

"How magnified are your works, O L-rd! You made everything with Wisdom; the earth was filled with Your creating!"

And an army of angels breaking forth, and intellectual spirits say to each one,

"There is One Holy One!"

And holy S'raphim, together with the six-winged K'ruvim, singing to You the triumphal song, with never-silent voices cry out:

"Kadosh, Kadosh, Kadosh, Ad-nai Tzva'ot", the Heaven and the earth are full of Your glory!"

And the other throngs of the hosts, Archangels, thrones, dominions, sovereignties, authorities, powers, crying out, say,

"Blessed be the glory of the L-rd from its place!"

But Israel, your earthly assembly out of the nations, competing with the Heavenly powers by night and by day, with heart filled to the brim and with a willing spirit sings,

"The chariot of El-him is ten thousands multiplied by thousands of thriving ones; the L-rd is among them in Sinai, in the holy Place!"

Heaven knows the One who raised it as a vault upon nothing, like a stone cube, and united earth and water with each other, and poured out air for keeping animals, and plaited together with this fire for warmth and encouragement in darkness.

The chorus of stars amazes, pointing out the One who numbered them, and showing the One who named them.

Living creatures point to the One who gave them life; trees point to the One who produced them; as all things, having been made by Your Word, suggest the might of Your power.

Wherefore also all men ought, from their very breasts, to send up

to You through Messiah the psalm on behalf of all, by reason of You who hold power over all things. For you are the kind One in good deeds, and One fond of giving with compassions, the only All-Mighty One! For when You desire, to be able is present with You. For Your eternal power even cools flames, and muzzles lions, and tames sea monsters, and raises those who are sick, and overturns powers, and overthrows an army of enemies and a people numbered for its arrogance.

You are the One in Heaven, the One upon the earth, the One in the sea, the One in the farthest boundaries, bounded by nothing. For of Your greatness there is no boundary. For this Divine-saying is not ours, Master, but Your servant's, (to Moshe - from You), saying,

"And you shall know in your hearts that your G-d is the L-rd, G-d in Heaven above, and upon earth beneath, and there is no other beside Him!"

For there is no god beside You alone, there is no Holy One beside You; Ad-nai G-d of knowledge, G-d of holy ones, Holy One above all holy ones. For those who have been made holy are under Your Hand. You are honored and exalted exceedingly; invisible by nature, unsearchable in judgements, whose Life is in want of nothing. Unchangeable and unceasing is Your continuance. Untiring is Your activity. Unlimited is Your greatness. Unfailing is Your beauty. Unapproachable is Your dwelling-place. Unremovable is Your resting-place. Without beginning is Your knowledge. Unchangeable is Your Truth. Unmediated is Your work. Unplotted against is Your strength. Without successor is Your monarchy. Unending is Your Kingdom. Without adversary is Your might. Great in number is Your army. For You are the Father of wisdom, the Creator, as cause, of the creative workmanship through a Mediator; the Supplier of foresight; the Giver of Laws; the Fulfiller of needs; the Punisher of the unG-dly, and the Rewarder of the righteous; the G-d and Father of HaMashiach, and the L-rd of those who are pious toward Him; whose promise is not deceptive, whose judgement is without bribery, whose knowledge is never faithless, whose religion is never-ending, whose thanksgiving is everlasting; through whom also the worship worthy of You is owed by every reasonable and holy nature!

#### V.

A Prayer Praising El-him For His Redemptive Deeds For Israel,  
And For The Institution Of Days Set Apart for Worship.

Apos. Const. 7.36.1-7

O Ad-nai, Almighty One, You created the cosmos through Messiah, and marked out a Shabbat day for a remembrance of this; because on it You rested from the works of creation, in order to give attention to Your own Torah.

And You appointed Festivals for the gladdening of our souls, so that we may come into remembrance of the Wisdom of Your creation; how for us He submitted to birth, that birth through a woman; how He appeared in this life, having demonstrated Himself in His immersion; how He who appeared is El-him and man; how He suffered for us with Your consent, and how He died and arose by Your strength.

Therefore, celebrating the resurrection Festival \*, we rejoice over the One who indeed conquered death, having brought to light life and immortality. For by Him You brought the goyim to Yourself, for a treasured people, \* (together with) Israel, the friend of El-him, who sees El-him. -

- For You, O Ad-nai, have led out from the land of Egypt even our fathers; and You have rescued them out of an iron furnace, and out of clay and making of bricks. You redeemed them out of Pharaoh's hand, and the hand of those under him. And You led them through the sea as through dry land, and You bore with their manners in the wilderness with manifold goodnesses.

You gave to them a Torah, ten Divine-announcements uttered by Your

Voice, and engraved by Your Hand.

You commanded them to keep the Shabbat, not giving an excuse for laziness, but rather an opportunity for reverence toward El-him, for knowledge of Your power, for hindrance of evil; as if having confined them in a holy circumference, for the sake of teaching, for the exultant joy of the number seven. Because of this You appointed one seven, and seven sevens, and a seventh month, and a seventh year; and with this a year for forgiveness, each fifty-year cycle, so that men might have no excuse to pretend ignorance. For this reason every Shabbat You permitted them not to work, so that no one would desire to let drop from his mouth a word spoken in anger on the day of the Shabbat.

For the Shabbat is a rest from creation, a completion of the cosmos, a seeking out of Laws, thankful praise to El-him on behalf of those things which He has freely given to men.

\* (And this) showing forth: the Mediator Himself, the Supervisor, the Torah-Giver, the cause of resurrection, the Firstborn of all creation, the Divine Word - and a Man, the One born of Miryam alone, without a husband; who lived Holily as a resident, who was executed-on-a-persecution-stake under Pontius Pilate, and having died, is also (the One) having arisen from (the) dead.

\* (From this) it advises us to offer to You, O Master, thanksgiving on behalf of everything. For this is the grace which has been furnished by You, which by its magnitude overlaid loftily every other good mitzvah!

#### VI.

A Prayer Of Invocation, Calling Upon El-him, Who Has Always Accepted The Worship Of His People, To Accept The Present Prayers Of His New People.

Apos. Const. 7.37.1-5

O You who have fulfilled the promises which were given through the Prophets, and have had mercy on Tziyon, and have had pity on Yerushalayim, by Your having exalted the throne of David, Your servant, in her midst, by the birth of HaMashiach, the One who, according to flesh, was of his seed, having been born of a virgin alone; -

- Now also, Yourself, O Master El-him, accept the entreaties on the lips of Your people, who have come out of the nations, who call upon You in truth, even as You received the gifts of the righteous in their generations:

Hevel, especially -- You beheld and accepted his sacrifice,

Noach, when he had come out of the ark;

Avraham, after his coming out from the land of the Kasda'in;

Yitzchak, at the well of the oath;

Ya`akov, in Beit-el;

Moshe, in the wilderness;

Aharon, in the midst of the living and of those who had died;

Y'hoshua the son of Nun in Gilgal;

Gid`on, upon the rock, and the fleeces, before his sin;

Manoach -- and of his wife -- in the field;

Shimshon, in his thirst before his error;

Yiftach, in the war, before his unwise promise;

Baraq and Devora, in the days of Sisera;

Shmu'el, in Mitspa;

David on the threshing floor of Ornan the Yevusite;

Shlomo in Giv`on and in Yerushalayim;

Eliyahu in Mount Karmel;

Elisha at the barren fountain;

Y'hoshafat in the war;

Chizkiyahu in sickness, and concerning Sancheriv;

Menashshe in the land of the Kasda'in after his offence;

Yoshiyahu at Pesach;  
`Ezra in the return;  
Dani'el in the hole of the lions;  
Yonah in the belly of the whale;  
The three children in a furnace of fire;  
Channa in the tent before the ark;  
Nechemya at the raising up of the walls; and of Z'rubavel;  
Mattityahu and his sons in your zeal;  
Ya`el in praises.

And now, therefore, receive the prayers of Your people, offered up with full knowledge to You through Messiah in The Ruach!

#### VII.

A Prayer Of Thanksgiving To El-him For His Continuing Acts Of Redemption In The Past, And Now In Messiah; And For His Manifold Gifts To Man, The Rational Being.

Apos. Const. 7.38.1-8

We give thanks to You for all things, O Master Almighty, because You have not forsaken us with Your mercies and Your compassions; but generation after generation You save, rescue, secure, and shelter.

For You secured people in the days of Enosh and Chanoch,  
in the days of Moshe and Y'hoshua,  
in the days of the Judges,  
in the days of Shmu'el and Eliyahu and of the Prophets,  
in the days of David and of the Kings,  
in the days of Ester and Mordekhay,  
in the days of Yehudit,  
in the days of Y'hudah Makkabi, and of his brothers.

And in our days You secured us through Your great Cohen HaGadol, Yeshua

haMashiach, Your Son.

For even from the sword He rescued, and from famine He delivered, having maintained us; from disease He healed, and from an evil tongue He sheltered us. For all things we give thanks to You through Messiah, to You who even have given us an articulate voice for confession of gratitude, and have undergirded it with a harmonious tongue, in the manner of a lyre, like a musical instrument; and a useful sense of taste, and a corresponding sense of touch, and vision for sight, and hearing for sound, and a sense of smelling for vapors, and hands for work, and feet for travel. And all these things you have formed out of a little drop in a womb, and after the shaping, you freely give immortal life, and you bring forward into light the rational being, the man. -

- With Laws, you have taught him; with just ordinances, you have cleansed him; bringing on dissolution for a little while, You have promised the resurrection! -

- Therefore indeed, what manner of life is fully able, and how great length of ages will be sufficient for men for thanksgiving? To do so worthily would be impossible, but to do so according to our ability is holy. For you have rescued us from the unG-dliness of many gods, \* You have set us free from the ignorance that has gone astray.

You have sent forth HaMashiach to men as a Man, being uniquely born El-him; You have caused the Comforter to live in us;

You have set up angels over us; You have dishonored the false-Accuser.

(From our) not being, You have made (us); (we then) having become, You watch over (us), You measure out life; You supply nourishment; You have promised repentance.

On behalf of all things, to You be the glory and the reverential awe, through Yeshua HaMashiach, now and always, and into the ages. Amaine.

VIII.  
Instruction For New Believers  
Apos. Const. 7.39.2-4

Let the one who is to be instructed regarding the teaching of reverent-observance be taught before immersion: knowledge concerning the Eternal El-him (while) understanding concerning the only begotten Son, and full assurance concerning Ruach HaKodesh.

Let him learn the order of the several parts of creation, the sequence of providence, the judgement seats of different legislation, why the world came to be and why man was appointed a world resident.

Let him understand his own nature, of what sort it is.

Let him be educated in how El-him punished the wicked by water and fire, and glorified the sanctified-ones in each generation: I mean Shet, Enosh, Chanoch, Noach, Avraham and his descendants, Malki-Tzedek, Iyov, Moshe, both Y'hoshua and Kalev, Phinechas the Cohen, and the holy ones in each generation. And how El-him, though He foresaw, did not abandon the family of men, but summoned them at various times from error and folly into the understanding of Truth, leading them from servitude and irreverence into freedom and reverent-observance, from Lawlessness into righteousness, from eternal death into everlasting Life.

Let the one who offers himself learn during his instruction these things and those (things) that are related to them.

IX.  
A Prayer Of Praise To El-him For His Greatness, And For His Appointment  
Of Leaders For His People.  
Apos. Const. 8.5.1-4

The One who is, Master, Ad-nai, El-him the Almighty; the only One without origin and without a king; the One who is forever, and who exists before the ages; the One needing nothing in any way, and greater than every cause and origin; the only true One, the only wise One; the One who is alone Most High; the One who is by nature invisible; whose knowledge is without beginning; the only good One, and incomparable One; the One who knows all things before their origin; the Knower of the hidden things, the unapproachable One, the One without a master; the G-d and Father of Your only Son, our G-d and Savior, the maker of the whole universe through Him; the Administrator, the Guardian, the Father of mercies, and G-d of all consolation, the One who dwells in the heights, and who observes humble things; You are the One who gave standards for the Assembly, through the appearance in flesh of Your Messiah, subject to the witness by the Comforter, through Your Emissaries and through us Overseers who by Your grace are present.

You are the One who marked out beforehand, from the beginning,  
Cohanim for governing over Your people;

Hevel at first,

Shet and Enosh and Chanoch and Noach, and Malki-Tzedek and Iyov;  
the One who showed forth Avraham, and the other Patriarchs,  
together with Your faithful servants Moshe and Aharon,  
and El`azar and Phinechas;

the One who prepared beforehand from among them rulers and  
Cohanim

in the Tent Of The Testimony;

the One choosing for Yourself Shmu'el, to be a Cohen and a Prophet;  
the One who did not forsake Your Sanctuary without public services;  
the One who was pleased to be glorified by those You have chosen.

X.

A Prayer On Behalf Of The New Believers.  
Apos. Const. 8.6.5-8

Let us all earnestly entreat El-him on behalf of the new Believers: that the One who is good and loves mankind will kindly hear their prayers; and having received their supplication, that He may assist them and grant them for their good the requests of their hearts; that He may reveal to them the Good-News of His Messiah.

illuminate them, and give them understanding, educate them in the knowledge of El-him, teach them His ordinances and judgements, implant in them His pure and saving (reverent)fear, open the ears of their hearts to engage in His Torah day and night; and that He may establish them in reverent-observance, unify and number them among His holy flock, grant them (the) washing of regeneration, the garment of incorruption, (and) real life; and that He may save them from all irreverence, and give place to no adversary against them; and that He may cleanse them from all pollution of flesh and spirit, and dwell in them, and walk (among them) through His Messiah, and bless their comings in, and their goings out, and guide their affairs for their good.

Let us still earnestly supplicate for them that, obtaining remission of their trespasses through entering, they may be deemed worthy of the holy mysteries, and of remaining constantly with the sanctified-ones.

Arise, new Believers, request the shalom of El-him through His Messiah, that the day be peaceable and free from sin, even the entire time of your life, that your end be (finding you) Messianic, that El-him be gracious and kind, (that El-him grant) the forgiveness of trespasses.

Dedicate yourselves to the only Eternal G-d through His Messiah.  
Bow down and receive a blessing.

XI.

A Prayer Of Entreaty For El-him's Mercy Upon The Repentant  
Apos. Const. 8.9.8f

O Almighty El-him, Eternal One, Master of the whole universe,  
Creator and President of everything,

the one who showed forth man as a (micro)cosm of the cosmos through Messiah, and who gave an implanted and Written Torah to him, so that he might live Lawfully as a rational being, and when he had sinned, (You) gave him Your goodness, as a pledge to lead him to repentance;

look upon those who have bent the neck of their soul and body to You, because He does not desire the death of the sinner, but his repentance, so that he might turn back from his way of evil, and live!

(You are) the One who accepted the repentance of the Ninevites; the One desiring all men to be saved, and to come to a knowledge of Truth; the One who accepted the son who had consumed his life's savings with loose living, with Fatherly feelings because of his repentance. Also now Yourself receive from Your supplicants their change of mind; for there is no one who will not sin against You. - For, if You, L-rd, should watch Lawlessness closely, Lord, who could stand his ground?

Because with You there is the means for taking away sin!

XII.

A Prayer Of Praise To El-him, Rehearsing The Grounds In Redemption And  
In Creation Which Make Praise So Fitting For El-him's Redeemed  
Creature, Man  
Apos. Const. 8.12.6-27

It is truly worthy and right before all things to sing a psalm to You, the One who is Truly G-d; the One who is before things that have

been made; from whom every family in Heaven and upon earth is named; the only One without origin, and without a beginning; and not ruled by a king, and without a master; the One not in want; the Supplier of every good (thing); the One far exceeding every cause and origin; the One always the same, and holding just so; from whom are all things, just as from some starting-point, it came in order to be.

For You are the knowledge without beginning; the eternal vision; the hearing without origin; the wisdom without teaching; the First by nature, and only One in being, and far exceeding every number; the One who brought everything into being out of non-being, through Your only Son, \* a Divine Word, a living Wisdom, a Firstborn of all creation, (The) Angel of Your great purpose, Your Cohen HaGadol; both King and L-rd of all intelligible and perceptible nature, the One before all things, through whom are all things! For You, O eternal El-him, have made all things through Him, and through Him by suitable foreknowledge You design everything. For through Him You freely gave being, (and) through Him also You gave well-being. (You are) the G-d and Father of Your only Son, who through Him before all things made the K'ruvim and the S'raphim, both ages and (Heavenly) hosts, both powers and authorities, both rulers and thrones, both Archangels and angels; and after all these, having made through Him this world that is seen, and everything in it.

For You are the One who placed the heaven like a vaulted arch, and like a screen stretched it out; and founded the earth upon nothing, by judgement alone; the One who fixed a firmament, and prepared night and day; the One who brought light out of the treasures, and at the contraction of this (light), the One who brought the darkness for rest for the living creatures moving about in the world; the One who appointed the sun for rule (over) the day in heaven, and the moon for rule (over) the night, and engraved the choir of the stars in heaven, for praise of your splendor; the One who made water for drinking and cleansing, lively air for breathing in and breathing out, and for uttering of a voice, the air having been struck by a tongue, and (the sense of) hearing, working together under it, so as to hear, taking in the speech falling upon it; the One who made fire for encouragement (in) darkness, for satisfaction of want, and for us to be warmed and enlightened by it; the One who separated the great sea from the land, who indeed declared the one for navigation, and made the other passable for feet; who filled the one with living creatures, small and great, and filled up the other with tame animals and untamed; having encircled (it) with manifold plants, and having crowned (it) with herbs, and having beautified (it) with flowers, and having enriched (it) with seeds; the One who framed an abyss, and surrounded it with a great hollow, seas of salt waters having been heaped up; the One who by winds sometimes raises it up to a crest, to become the height of mountains, and sometimes spreads it out into a plain, and sometimes indeed driving it mad with storm, and sometimes soothing it with a calm, so as to be easy for crossing by seafaring sailors; the One who encircled with rivers the world which came into being by You through Messiah, and flooded it with mountain torrents, and drenched it with never-failing springs, and bound it tightly all around with mountains, for an unshakable foundation of a most steadfast earth.

For You filled Your world, and divided and arranged it, with sweet-smelling and healing herbs; with many and varied living creatures, with strong ones and with weak ones, with edible ones and with productive ones, with tame ones and with untamed ones; with hissings of serpents, with screams of many-colored birds; with cycles of years, with numbers of months and days; with arrangements of customs; with courses of rain-producing clouds, for the generation of fruits, and the care of living creatures; (and with) a balance of winds, blowing when they are ordered by you; (and) the multitude of plants and herbs.

And You not only made the world, but You also made the world

resident in it, declaring him (to be) a (micro)cosm of the cosmos. For You said by Your Wisdom,

"Let us make man according to Our image, and according to (Our) likeness; and let them rule the fish of the sea, and the winged birds of the heaven."

Therefore also You have made him out of immortal soul, and out of a body that may be scattered; the one indeed out of that which is not, but the other out of the four elements. And You have indeed given to him, with reference to the soul, rational discrimination, distinguishing of reverent-observance and irreverence, observation of right and wrong. While with reference to the body, You have given (him) five senses, and the movement involving change of place.

For You, O El-him Almighty, through Messiah, planted a Paradise in `Eden, eastward, with all manner of edible foods, in (proper) order; and into it, as if into a very expensive home, You brought him. And indeed, You have given to him an implanted Torah to do, so that from himself, and by himself, he might have the seeds of divine knowledge. So, having brought (him) into the Paradise of luxury, You allowed him the right to partake of all things.

But of only one thing did You refuse him the taste; in hope of greater things, in order that, if he should keep the commandment, he might receive immortality as a reward for this. But, having cared nothing for the commandment, and having tasted of the forbidden fruit, by the trickery of a serpent, and by the counsel of a woman, You indeed rightly thrust him out from Paradise.

Yet in goodness, You did not overlook him who was perishing forever, for he was Your work of art. But, having subjected to him the creation, You have given to him, through sweat and hard labors, to provide by himself the nourishment for his own family, while you are causing all things to grow, and to ripen. And in time, having caused him to fall asleep for a while, You called (him) by an oath to new birth; having dissolved the boundaries of death, -

- You promised Life by resurrection!

And not only this; but also those who poured forth from him, to become an innumerable multitude - those who continued with You, You glorified, while those who separated from You, you punished. And while indeed from Hevel, as from a devout man, You favorably received a sacrifice; from the brother-murderer Kayin, You turned aside the offering as from an accursed person. And in addition to these, You took hold of Shet and Enosh, and You translated Chanoch.

For You are the Maker of man, and the supplier of life, and the fulfiller of need, and the dispenser of Laws, and the rewarder of those keeping them, and the avenger of those transgressing them; the One who brought the great flood on the world, because of the multitude of those who lived G-dlessly; and who delivered the righteous Noach from the flood in an ark, together with eight souls; an end indeed of those who have passed on, but a beginning of those about to be born. (You are) the One who kindled the fearful fire against the five cities of S'dom, and turned a fruitful land into salt because of those living in it, and snatched away pious Lot from the burning.

You are the One who delivered Avraham from ancestral G-dlessness, and appointed him heir of the world, and showed to him Your Messiah; The One who appointed Malki-Tzedek a Cohen haGadol in Your service; who

declared your much-enduring servant Iyov conqueror of the archevil serpent; who made Yitzchak a son of promise; (and) Ya`akov, father of twelve sons; and You formed his descendants into a multitude; and who led (them) into Egypt, with seventy-five souls. You, O Ad-nai, did not neglect Yosef, but gave to him to rule over Egypt - a reward of the self-control that You enable. You, O Lord, did not disregard the Hebrews, being worn out by hard labor under the Egyptians. But on account of the promises (made) to the fathers, You delivered (them),

having punished the Egyptians. And when men had corrupted the natural law, and at one time, indeed, having esteemed the creation as happening without cause, and at another time, having honored it more than is right, comparing it to You, to the G-d of the universe; You did not permit them to go astray, but showed forth Your holy servant Moshe, having given though him the Written Torah, as an aid to the natural (law). And You showed the creation to be Your work, and (so) You banished the polytheistic error.

You glorified Aharon, and those who came after him, with priestly honor; You punished the Hebrews when they sinned; (but) You received those who returned (to You). You exacted vengeance on the Egyptians with ten plagues; You carried the Israelites across a sea, dividing it; You destroyed the pursuing Egyptians under water; You sweetened bitter water with wood; You poured forth water out of jagged rock; You rained the manna out of Heaven, a mother-of-quail nourishment out of the air; You comforted them with a Pillar of fire by night, for light, and a Pillar of cloud by day, for shade; You showed forth Y'hoshua, the soldier; You destroyed seven Canaanite nations through him; You tore in two the Yarden; You dried up the rivers of overflowing; You broke down walls without machines (of war), and without human hand.

Glory is Yours, because of all these things, O Master, Almighty! Innumerable armies of angels worship You - Archangels, thrones, dominions, rulers, authorities, powers, eternal armies; the K'ruvim and the six-winded S'raphim, with two covering up their feet, and with two their heads, and with two flying; and saying together with thousands on thousands of Archangels, and ten thousand times ten thousand angels, incessantly and loudly crying out - and all the people together, let them say - KADOSH, KADOSH, KADOSH AD-NAI TZVA'OT, THE HEAVEN AND THE EARTH ARE FULL OF HIS GLORY!

(He) is blessed forever! Amaine.

### XIII.

A Prayer Of Praise And Benediction, Spoken By An Overseer At The Close Of The Communion Service  
Apos. Const. 8.15.7-9

O El-him, the Almighty, the True One and Incomparable One, - who is everywhere, and is present by all things; and (yet) who is in nothing as though being one certain thing; - the One who is not circumscribed in places; the One who is not growing old in time; the One who does not come to an end in the ages; the One who is not deceived by words; the One who is not subject to origin; the One who does not need a guardian; the One who is above corruption; the One who does not entertain change; the One who by nature is unchangeable; the One who dwells in unapproachable light; the One who is by nature invisible; the One who is known by all those who with good will seek You with rational natures; the One who is understood by those who with good will seek after You; the God of Israel, the one Truly seeing, Your people who have believed in Messiah:

being gracious, attend to me on account of Your Name, and bless those who have bended low their necks before You, and give to them the requests of their hearts - the things that are profitable - and do not make one of them a castaway from Your Kingdom, but consecrate them, guard, shelter, assist, deliver them from the stranger, from every enemy; preserve their homes, guard their goings in and goings out!

Because to You (belong) glory, praise, splendor, reverence, (and) worship; and to Your Servant Yeshua, to Your Messiah, to our L-rd, both G-d and King; and to Ruach HaKodesh; now, and always, and into the ages of the ages. Amaine.

### XIV.

A Portion Of A Prayer Prayed At The Ordination Of Elders  
Apos. Const. 8.16.3

O Ad-nai, Almighty, our G-d, who through Messiah made everything, and through Him provides for everything appropriately; for to the One having power to make differing things, to this One belongs power also to provide in differing ways; for through Him, O El-him, You indeed provide for those who are immortal in a place of security, a mansion; while for those who are mortal, (You provide) in successive ways, for the soul by meditation upon Laws, for the body by the satisfaction of wants.

Now also Yourself, look upon Your holy Assembly and increase it; and multiply those leading it; and give power so that they may work hard in word and in deed, for the building up of your people!

XV.

A Prayer To Accompany The Offering Of Firstfruits  
Apos. Const. 8.40.2-4

We give thanks to You, O L-rd Almighty, Maker and Superintendent of the universe, through Your only Son, Yeshua Messiah, our L-rd, for the Firstfruit offerings to You, not such as we ought (to give), but such as we are able (to give). For who among men is able to give thanks to You worthily, on behalf of the things You have given to them for partaking in?

O God of Avraham, and Yitzchak, and Ya`akov, and of all the holy ones, the One who brought all things to perfection through Your Word, and commanded the earth to produce all manner of fruits for our gladdening and food; who gave forage for the duller and sheepish (creatures): foliage for those eating grass, and to some, indeed, raw meat, while to some, seeds; yet to us, grain, the useful and appropriate food and various other things - some indeed, for (our) use, while others for (our) health, still others for (our) enjoyment.

For all these things, therefore, You are praised (in psalms), for Your good deeds to all through Messiah, with whom to You be glory, honor, and awe; and to Ruach HaKodesh, forever. Amaine.

XVI.

Funeral Prayer For The Dead  
Apos. Const. 8.41.2-5

And on behalf of those our brothers who are at rest in Messiah, \* sent into the embrace of Avraham, and Yitzchak, and Ya`akov, with all those from of old who were well pleasing, and who did His will; where pain and grief and moaning have fled away. Let us arise! Let us commit ourselves, and one another, to the eternal El-him, through the Word (which was) in the beginning!

And let the Overseer say, O You who are by nature immortal and unending, through whom everything immortal and mortal has come into being; who with artistic skill made this rational living being, man, the mortal world resident, and who promised resurrection; and did not permit Chanoch and Eliyahu to experience death, the G-d of Avraham, and Yitzchak, and Ya`akov, not as of the dead, but as G-d of the living, are You. Because, with You, all souls are alive, and the spirits of the righteous are in Your Hand, whom anguish will not touch. For all those who are set apart are under Your hand.

Also now Yourself, look upon this Your servant, whom You have chosen, and received into another sphere; \* in the embrace of the Patriarchs, and the Prophets, and the Emissaries, and of all those who from of old were pleasing to You; where there cannot be grief, and pain, and moaning, but a free place of G-dly ones, and a land of upright ones, set up for You, and for those in it who see the glory of

Your Messiah; with whom to You be glory, honor, and awe, thanksgiving and worship, and to Ruach HaKodesh, forever. Amaine.

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| **Following are some of the Messianic Jewish interpolations (and**  
| **general quotations) from the Sibyline Oracles from as early as**  
| **the first century AD/Ce. The Sibyline Oracles themselves were**  
| **written around the 2nd century BCe.**  
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Sib. Or. Book V, vv. 256-259:

And one chief Man shall come again from the sky, who stretched  
forth His hands upon the fruitful tree, the best of the Hebrew,  
who once shall stay the sun in its course, calling upon it with  
fair speech and Holy lips.

Sib. Or. (Lactantius):

And there shall be a rising again of the dead; and the course of  
the lame shall be swift, and the deaf shall hear, and the blind  
shall see and the dumb shall speak.

Sib. Or. Lactantius P.10 s.:

Know Him as your God, Who is the Son of God.

Sib. Or. (B.C. 117, 184):

And they shall inflict on G-d blows with impure hands, and with  
polluted mouths they shall send forth polluted spittle and He  
shall then absolutely give His Holy back to stripes.

Sib. Or. (B.C. 117, 184):

And being beaten He shall be silent lest any one should know what  
The Word is, or whence it came, that it may speak with mortals;  
and He shall wear the Crown of thorns.

Sib Or. (Erythrae):

Behold the King shall come through the ages, sent to be here in  
the flesh, and judge at the end of the world ..... Seated before  
Him are souls in the flesh for His judgement.

Sib. Or.:

And after sleeping three days, He shall put an end to the fate of  
death; and then releasing Himself from the dead, He shall come to  
light, first showing to the 'called ones' the beginning of the  
Resurrection.

Sib. Or. (See: Jewish Encyclopedia):

Rolling along the heavens I will open the caverns of the earth;  
and then I will raise the dead, loosing fate and the sting of  
death, and afterwards I will call them into Judgement.



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**| Ecclesiastical History/Eusebius Pamphilus |**  
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Book II Chapter XXIII

(The martyrdom of Ya`akov/James who was called the brother of the Lord) ...after Sha'ul/Paul had appealed to Caesar, and had been sent by Festus to Rome, frustrated in their hope of entrapping him by snares they had laid, turn themselves against Ya`akov/James, the brother of the Lord, to whom the Overseer's seat at Jerusalem was committed by the Emissaries/Apostles. ...Hegesippus also, who flourished nearest the days of the Emissaries, in the fifth book of his Commentaries gives the most accurate account of him thus: "But Ya`akov the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the Congregation with the Emissaries/Apostles. This Emissary was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from anima-<non-kosher(?)> food. A razor never came upon his head..."

Book III Chapter XI

(Shim`on/Simeon ruled the Congregation of Jerusalem after Ya`akov) After the martyrdom of Ya`akov, and the capture of Jerusalem, which immediately followed, the report is, that those of the Emissaries/Apostles and the Talmidim/disciples of our Lord, that were yet surviving, came together from all parts with those that were related to our Lord according to the flesh. For the greater part of them were yet living. These consulted together, to determine whom it was proper to pronounce worthy of being successor of Ya`akov. They all unanimously declared Shim`on the son of Klofah, of whom mention is made in the Sacred Volume, as worthy of the Overseer's seat there. They say he was the cousin, (by the mother's side), of our Saviour; for Hegesippus asserts that Klofah was the brother of Yosef/Joseph.

Book III Chapter XX

(Of the relatives of our Lord)

There was yet living of the family of our Lord, the grand-children of Y'hudah/Judas, called the brother of our Lord, according to the flesh. These were reported as being of the family of David, and were brought to Domitian by the Evocatus. For this emperor was as much alarmed at the appearance of Messiah as Herod. He put the question, whether they were of David's race, and they confessed that they were. He then asked them what property they had, or how much money they owned. And both of them answered, that they had between them only nine thousand denarii each -(15cents aprox.) and this they had not in silver, but in the value of a piece of land, containing only thirty-nine acres; from which they raised their taxes and supported themselves by their own labor. Then they also began to show their hands, exhibiting the hardness of their bodies, and the callosity formed by incessant labour on their hands, as evidence of their own labour. When asked also, respecting Messiah and His kingdom, what was its nature, and when and where it was to appear, they replied, "that it was not a temporal nor an earthly kingdom, but celestial and angelic; that it would appear at the end of the world, when coming in glory He would judge the quick and dead, and

give to every one according to his works." Upon which, Domitian despising them, made no reply; but treating them with contempt, as simpletons, commanded them to be dismissed, and by a decree ordered the persecution to cease. Thus delivered, they ruled the Congregations, both as witnesses and relatives of the Lord. When peace was established, they continued living even to the times of Trajan." Such is the statement of Hegesippus....

Book III Chapter XXXV

(Justus, the third Overseer of Jerusalem)

Shim'on also having died in the manner shown above, a certain Jew named

Justus succeeded him in the Overseer-ship of Jerusalem. As there were great numbers from the circumcision, that came over to the Messianic faith at that time, of whom Justus was one.

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| **The following are ancient historical quotations & their locations** |  
| **are noted in: History of Jewish Christianity, by: Hugh Schonfield.** |  
| **(When Schonfield is quoted verbatim below it is noted.)** |  
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An uncensored edition of the 'Josippon': "In those days (i.e., of the Emperor Caius), there were wars and quarrels in Judaea between the Pharisees and the brigands of our people who followed the son of Joseph."

Clement of Alexandria from the 'Preaching of Peter', (also supported by Appolonius), has Yeshua saying to the Emissaries (in: Strom. 6:5: Euseb.H.E.5:18):

If anyone of Israel wishes to repent, and by My Name to believe in God, his sins shall be forgiven him. After twelve years go forth into the world, that no one may say, "We have not heard."

Peter, as in the 'Clementine Recognitions' (Recog. 1:70-71):

... observe the greatest caution, that you believe no teacher unless he bring from Jerusalem the testimonial of James the Lord's brother, or of whosoever may come after him. For no one, unless he has gone up thither and there has been approved as a fit and faithful teacher for proclaiming the word of the Messiah, unless, I say, he brings a testimonial thence, is by any means to be received.

Concerning James, as in Ep.Clem.ad Jac:

... "the bishop of bishops, who rules Jerusalem, the holy Congregation of the Hebrew, and the Congregations everywhere excellently founded by the providence of God."

The History of Jewish Christianity, by: Hugh Schonfield, pg. 18:

There is some evidence to show that James the brother of Jesus was made unofficial leader of a united people's party. The title given him. 'Oblias', which Eusebius renders, "Protection of the People" (perioche to lao), the tenor of his Epistle, the fact that his influence was so feared by the high priestly party that they illegally put him to death, and that this caused such a popular outcry that the responsible high priest was desposed and the revolt accelerated, all point to this conclusion. Eisler goes so far as to suggest that the tradition that James wore the diadem (petalon) of the High Priest and had the right of entry into the sanctuary may be construed to mean that the brother of Jesus was in fact elected by the people to this holy office in opposition to the official high priest Ananias. 17"\*

\*17. The Messiah Jesus, pp. 450 ff. Cf. Epiphanius, Haer 29:4; 78, based on traditions preserved in the 'Hypotyposesis' of Clement and the 'Hypomnemata' of Hegesippus.

Messianic Jewish historian Hegesippus (2nd c. Ad/Ce) on Ya`akov's death, as in Euseb. H.E. 2:23:

"As there were many therefore of the rulers that believed, there arose a tumult among the Jews, Scribes and P'rushim, saying that there was danger, that the people would now expect Yeshua as the Messiah. They came together therefore, and said to Ya`akov, We entreat thee, restrain the people, who are led astray after Yeshua, as if he were the Messiah. We entreat thee to persuade all that are coming to the feast of the Passover rightly concerning Yeshua; for we all have confidence in thee. For we and all the people bear thee witness that thou art just, and thou respectest not persons. Persuade, therefore, the people have great confidence in thee. Stand therefore upon a pinnacle of the Temple, that thou mayest be conspicuous on high, and thy words may be easily heard by all the people; for all the tribes have come together on account of the Passover with some of the Gentiles also.

These Scribes and P'rushim therefore placed Ya`akov on a pinnacle of the Temple, and cried out to him. O thou just one, whom we ought all to believe, since the people are led astray after Yeshua that was executed-up-on-the-stake, declare to us what is the door of salvation. And he answered with a loud voice, Why ask you me concerning Yeshua the Son of man? He is now sitting in the Heavens on the Right Hand of Great Power, and is about to come again on the clouds of Heaven. And as many were confirmed, and glorified in this testimony of Ya`akov, and cried, Hoshanna to the Son of David, these same Cohanim and P'rushim said to one another, We have erred in affording such testimony to Yeshua, but let us go up and cast him down, that they may dread to believe in him. And they cried out. Oh! Oh! the Just himself is deceived, and they fulfilled that which is written in Isaiah, Let us take away the just, because he is offensive to us; wherefore, they shall eat the fruit of their doings. Going up, therefore, they cast down the Just one, saying to one another, let us stone Ya`akov the Just.

And they began to stone him, as he did not die immediately when cast down; but turning round he knelt down saying, I beseech Thee, O Lord God and Father, forgive them, for they know not what they do. Thus they were stoning him, when one of the Cohanim of the sons of Rechab, a descendant of the Rechabites spoken of by Jeremiah the Prophet, cried out, saying, Cease! What are you doing? The Just is praying you. But one of them, a fuller, beat out the brains of the Just with the club that he used to beat out clothes. Thus he suffered martyrdom, and they buried him on the spot, where his tombstone still remains, close by the Temple. He became a faithful witness, both to the Jews and Greeks, that Yeshua is the Messiah."

The History of Jewish Christianity, by: Hugh Schonfield, pg. 29:

"About the same time that Paul arrived in Rome, it would appear that Peter in the course of his pastoral visitations had come there also. Tradition, at any rate, brings these two great Jewish Christians together before the curtain falls on their eventful lives. \*{...} The 'Acts of Peter and Paul' touchingly records their last meeting: "And seeing each other they wept for joy; and long embracing each other, they bedewed each other with their tears." In the same document the Roman Christians declare: "We have believed and do believe, that as God does not separate the two great lights which He has made, so He is not to part you from

each other, neither Peter from Paul, nor Paul from Peter."

The two apostles are believed to have suffered martyrdom about the same time, Peter by crucifixion head downwards, and Paul by beheading."

\*{...}/abridged.

Lost and Hostile Gospels, p.29:

"But the old Nazarene community --to quote Baring Gould-- the Church of James and Simeon, clinging tightly to its old traditions, crouched in exile at Pella, confounded by the Romans in common banishment with the Jew. The guards thrust back Nazarene and \*(non-Nazarene) Jew alike with their spears, when they ventured to approach the ruins of their prostrate city, the capital of their nation and of their faith."

\*(added)

Irenaeus, in: Adv. Haer. 1:26, on the Jewish Believers:

"They practise circumcision, persevere in the observance of those customs which are enjoined by the Torah/Law, and are so Judaic in their mode of life that they even adore Jerusalem as if it were the house of God."

Messianic Jewish historian Hegesippus (2nd c.Ad/Ce) on: 'the sub-apostoli age', as in Euseb. H.E. 3:32:

The Congregation continued then as a pure and uncorrupt virgin; whilst if there were any at all that attempted to pervert the sound doctrine of the saving Good-News, they were yet skulking in dark retreats; but when the sacred choir of Emissaries became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the Emissaries left, henceforth attempted, without shame, to proclaim their false doctrine against the true Good-News."

Messianic Jewish historian Hegesippus (2nd c.Ad/Ce) on: 'the sub-apostoli age', as in Euseb. H.E. 3:32:

"There are, also, those that take the lead of the whole Congregation as witnesses, even the kindred of our Lord. And when profound peace was established throughout the whole Congregation they continued to the days of the Emperor Trajan."

Julius Africanus in his letter to Aristides, (on the genealogy at the beginning of Matthew):

"And these \*(Desposynoi) coming from Nazara and Kochaba, Jewish villages, to the other parts of the country, set forth the above-named genealogy, as accurately as possible, from the book of Chronicles."

\*(Desposynoi/[heirs] - a term for the kindred of Yeshua, who were also of Davidic descent of course, - as such they came to be called.)

The History of Jewish Christianity, by: Hugh Schonfield, pg. 39:

"In the third persecution, under Trajan, Shimon the son of Cleophas, a cousin of Jesus and successor to James in the presidency of the Jewish Christian communities, fell a victim; betrayed it would seem by some evil disposed Gentile Christian sectaries. Hegesippus states that this venerable disciple of the Messiah, reputed to have been a hundred and twenty years old, was accused as a Christian and as a descendant of David.

After he was tormented many days, he died a martyr with such firmness that all were amazed, even the proconsul (Atticus)

himself, that a man of a hundred and twenty years should bear such tortures. He was at last ordered to be crucified."<sup>57</sup>  
\*{...} Another Jewish Christian, Justus, a recent convert, but not of the kindred of Jesus, succeeded Simon in the presidency. From this time, circa 110 A.D., the government passed from the relatives of Jesus, and it is possible from the numbers given that the presidency became an office of annual appointment. Until the second Jewish revolt in 133 A.D., thirteen Jewish Christian bishops are mentioned. Their names are given as Justus, Zaccheus, Tobias, Benjamin, John, Matthias, Philip, Seneca, Justus II, Levi, Ephraim, Joseph, and Judas."<sup>58</sup>  
\*57). Euseb. H.E. 3:32.  
\*{...}/abridged.  
\*58). Euseb. H.E. 4:5.

The History of Jewish Christianity, by: Hugh Schonfield, pg. 40-41:  
"The traditions, favorable and unfavorable, reveal Bar-Kochba as a brave but utterly ruthless man. It is said that he commanded all his soldiers to cut off one of their fingers to prove their courage, \*{...} His persecution of the Jewish Christians is in keeping with the rest of his conduct. Galled by their refusal to rally to his standard, he gave orders that if they would not deny Jesus, and execrate his name they were to be tortured."<sup>60</sup>  
\*{...}/abridged.  
\*60). Justin 1st Apology, 31.

Pantaenus, Euseb.H.E 5:9, in the 2nd c. AD/Ce visiting the Indies says:  
"that he found his own arrival anticipated by some ... to whom Bartholomew, one of the Emissaries, had proclaimed, and had left them the Good-News of Matthew in Hebrew."

Rabbi Akiba in Talmud T. Sanhedrin 10:1, states:  
He who reads in external books, and he who whispers over a wound, and says, "None of the diseases which I sent on Egypt will I lay on thee, I am the Lord thy Healer" (Exodus 15:26), has any share in the world to come.  
"The last words, "I am the Lord that healeth thee," have the numerical value of the Name Yeshua, and would be used by \*crypto-Christians as a substitute, when they dared not pronounce the Name of Yeshua openly." McNeile / F.B.L. vol. 41, pg. 122-.  
\*(Obvious of course, by the time period and source, this should refer to Messianic Jews.)

Epiphanius relates:  
that the Messianic Jew Yosef, before he became a Believer in Yeshua, and while he was lying dangerously ill, - was told by one of the Elders, a student of the Torah, thus whispered in his ear:  
"Believe that Yeshua the Son of Elohim/God was crucified under Pontius Pilate, and that He will come again to judge the living and the dead."

Also Bishop of Constania tells us (Panar.30) when he was at the point of death, that a Jew whispered in his ear and said:  
"Yeshua Messiah who was crucified, the Son of Elohim/God, will hereafter judge you."

[Paraphrased, based on - The History of Jewish Christianity, by: Hugh Schonfield, pg. 60]: Speaking of the later Messianic Jewish Believers (after 135 AD/Ce until the end of the 7th Cent.), we see (from Epiphanius' time) in Panar.39:7 -

They had numerous communities scattered throughout Coele-Syria, the Hauran, Batanea, the Decapolis, and even as far east as

Mesopotamia.

Epiphanius also states (Panar.30:18) concerning the Nazarenes...  
...continued to have Synagogues and Elders, exactly like the  
\*(other) Jews, whose rites their own remained closely akin

The History of Jewish Christianity, by: Hugh Schonfield, pg.64-65:  
"Undoubtedly, the most outstanding name among Jewish Christians of  
this period was Hegesippus, often called the first ecclesiastical  
historian. Born in Palestine about 140 A.D. he kept closely in  
touch with all sections of the Church, though he himself held to  
the Nazarene faith. \*{...} he wrote his Memoirs, in five books,  
now unfortunately lost. But fragments have been preserved chiefly  
in Eusebius' quotation, \*{...} He is reported by Eusebius to have  
quoted largely from the 'Gospel of the Hebrews', which to him, as  
to his co-religionists, was the final authority on the life and  
teaching of Jesus. \*{...} the only autobiographical fragment of  
his work which has survived.

The Corinthian Church has continued in the true faith until  
Primus, now Bishop of Corinth. I conversed with him on my  
voyage to Rome, and stayed many days with the Corinthians,  
during which time we were refreshed together with true  
doctrine. Arrived in Rome, I composed the succession (of  
Bishops) until Anicetus succeeded Soter, and afterwards  
Eleutherus. But with every succession, and in every city,  
that prevails which the Law and the Prophets and the Lord  
enjoin. - (Euseb. H.E. 4:22)

\*{...}/abridged.

The History of Jewish Christianity, by: Hugh Schonfield:

(pg.61 / [late 2nd c.AD/Ce]): "The native Syrian Christians were  
willing to allow the antiquity of the Nazarenes, and to accept the  
fact that they possessed genuine independent traditions regarding  
the life of Christ, which they were avid to learn and utilize.

\*{...}

(pg.62/[later, in 3rd c. AD/Ce{?}]): The lapse from the true faith  
of some of their numbers was bound to react on the rest of the  
Nazarene communities, who became in consequence more rigid and  
exclusive, and in a short time completely lost touch with the  
great body of believers, finding consolation instead with  
contacting other bodies of Jewish sectaries who had made their  
abode in the regions which they inhabited.

\*{...} (pg.77): Already in the fourth century, the separation  
between the Syrian and Transjordanian Jewish Christians seems to  
have become absolute; the former suffering a slow extinction and  
in part being absorbed to the Gentile Syrian Church, while the  
latter were well nigh submerged by the strange sects of the  
eastern deserts.

\*{...} (pg.81): We do hear casually that a persian commander  
on one occasion asked the Byzantine general, Belisarius, to  
postpone a battle as it would have taken place during the  
Passover, when the Jews and Nazarenes would not willingly  
fight;[\*] so that early in the seventh century the Nazarenes were  
still fairly numerous. \*{...} Recently the writer has obtained  
evidence in Palestine which may identify with the Nazarenes  
another small group inhabiting the Transjordanian highlands in the  
little village of El-Husn. These Arabs, as they call themselves,  
keep Shabbat and circumcision, are vegetarians and non-smokers,  
reject image worship and govern their lives by the precepts of the  
Sermon of the Mount. They look for Christ to return and reign for  
a thousand years. [\*](Parkes, Conflict of Church and Synagogue,  
p.260).

\*{...} (pg.155): It remained for Joseph Rabinowitz in 1882 to

found the first Jewish Christian communion in modern times which belonged to no definite denomination, but was rather in the nature of a synagogue of Jewish believers in Jesus."

\*{...}/abridged.

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| **The following is from a public post on the BBS 'Shalom' echo** |  
| **of the MJCN (Messianic Jewish Computer Network), as it is** |  
| **supplied to us by - Donna Diorio:** |  
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\*{...} "The Decline and Fall of the Roman Church" {...} here is the section dealing with the cutting off of the Gentile churches aid to the believers in Jerusalem from pages 41 to 44 (Section: "Rags to Riches;" chapter: "The First Rich Father;" sub-division: "4. The Blood Relatives of Jesus."

"In defeating Donatus, Silvester rejected only one extreme that could have spelled early death for Christianity. There was another that in its own attractive way could have been just as lethal. This was the policy of the Jewish Christians, who occupied the oldest Christian churches in the Middle East and whose leaders were always from the family of Jesus himself. Like all Christians, including Donatists, they expected the imminent return of Jesus. Unlike Donatists, and now the Romans, they shunned all worldly power and revolution, and were for the most part dirt-farmers and petty merchants, hugging close to their obscurity even though their first bishop was James, first cousin of Jesus.

"Yet the issue that arose between Silvester and the Jewish Christians was nothing less than the whole nature of the church. A meeting between Silvester and the Jewish Christian leaders took place in the year 318. The emperor provided sea transport for eight rough-and-ready men as far as Ostia, the port of Rome. From there they rode on donkeys into the imperial city and up to the Lateran Palace, where Pope Silvester now lived in grandeur. In their rough woollen clothes and leather boots and hats, and with their earthy smell, they contrasted sharply with Silvester's retinue of smartly clad and pomaded bishops and officials. They refused to sit. Silvester spoke with them in Greek--he could not understand their Aramaic; they had little or no Latin. The vital interview was not, so far as we know, recorded, but the issues were very well known, and it is probable that Joses, the oldest of the Christian Jews, spoke on behalf of the desposyni and the rest.

"That most hallowed name, desposyni, had been respected by all believers in the first century and a half of Christian history. The word literally meant, in Greek, "belonging to the Lord." It was reserved uniquely for Jesus' blood relatives. Every part of the ancient Jewish Christian church had always been governed by a desposynos, and each of them carried one of the names traditional in Jesus family-- Zachary, Joseph, John, James, Joses, Simeon, Matthias, and so on. But no one was ever called Jesus. Neither Silvester nor any of the thirty-two popes before him, nor those succeeding him, ever emphasized that there were at least three well-known and authentic lines of legitimate blood descendants from Jesus' own family. One from Joachim and Anna, Jesus' maternal grandparents. One from Elizabeth, first cousin of Jesus' mother, Mary, and Elizabeth's husband Zachary. And one from Cleophas and his wife, who also was a first cousin of Mary.

"There were, of course, numerous blood descendants of Joseph, Mary's husband, but only those persons in bloodline with Jesus through his mother qualified as desposyni. All of them had clung to Jesus and to his mother, and when both these had gone, to the first Christian community in Jerusalem from the beginning, and later, throughout the Middle East."

"Ever since Emperor Hadrian had conquered Jerusalem in the year 135, all Jews, and that included Jewish Christians, had been forbidden to enter Jerusalem under pain of instant death. That ban had not yet been lifted, at the time of Silvester's meeting with the Jewish Christians.

"Silvester knew their history well. Jewish Christians had composed the only church ever in Jerusalem until the year 135. They left it only once in 102 years following Jesus' death, just before the city's capture by the Emperor Titus. Led by their bishop, Simeon, son Cleophas, who was Jesus' uncle by marriage, they had fled to Perea (in modern Jordan). In A.D. 72 they had returned to Jerusalem and had remained there until Hadrian's bans. After that, Jewish Christian churches were set up all over Palestine, Syria, and Mesopotamia, but they were always hated by the local synagogues as apostates of Judaism, and always in quarrel with Greek Christians who refused to be circumcised and observe the Torah--things the Jewish Christians insisted on.

"They therefore asked Silvester to revoke his confirmation of Greek Christian bishops in Jerusalem, in Antioch, in Ephesus, in Alexandria, and to name instead desposynos bishops.

"In addition, they asked that the Christian practice of sending cash contributions to the desposynos church in Jerusalem as the mother church of Christianity, which had been suspended since the time of Hadrian, be resumed.

"Silvester curtly and decisively dismissed the claims of the Jewish Christians. He told them that their mother church was now in Rome, with the bones of the Apostle Peter, and he insisted that they accept Greek bishops to lead them.

"It is the last known discussion between the Jewish Christians of the old mother church and the non-Jewish Christians of the new mother church. By his adaptation, Silvester, backed by Constantine, had decided that the message of Jesus was to be couched in Western terms by Western minds on an imperial model.

"The Jewish Christians had no place in such a church structure. They managed to survive until the first decades of the fifth century. Then, one by one, they disappear. A few individuals reconcile themselves with the Roman Church--always as individuals, never communities or whole Jewish Christian churches. Another few pass into the anonymity of the new Eastern rites--Syriac, Assyrian, Greek, Armenian. But most of them die--by the sword (Roman garrisons hunted them as outlaws), by starvation (they were deprived of their small farms and could not or would not adapt themselves to life in the big cities), by the attrition of zero birth rate. By the time that the first biography of Jesus (apart from the Gospels) is published in Chinese and in China at the beginning of the seventh century, there are no more surviving Jewish Christians. The desposyni have ceased to exist. Everywhere, the Roman pope commands respect and exercises authority."

NOTE: When he referred to the "thirty-two popes" that came before Silvester, in actuality he is referring to the bishops of the church at Rome. Silvester was actually only the second "official" pope; Miltiades being the first...he died some 15 months after the official link up with Constantine, and Silvester--a man far more ambitious and "visionary" as to what this marriage to the State could mean--became Miltiades successor....just as Constantine had decided and declared from the beginning. \*{...}

\*{...}/abridged.



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| My thanks to Keith Brofsky for supplying me with the following: |  
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This is taken from the book:

"Defenders of the Faith -- Inside Ultra-Orthodox Jewry" by Samuel Heilman. Schocken Books, New York. Copyright 1992.

Not only were rivalries between insiders and outsiders expressed on the signs; there were also ideological battles fought within the community reflected on these billboards. One of the most bitter of these was -- still in these days -- the historical rivalry between hasidim and misnagdim. This time it exploded in a feud between the hasidim of Chabad, followers of the Lubavitcher rebbe, Menachem Mendel Schneerson of Brooklyn, and the yeshiva people whose nominal leader was Rabbi Eliezer Schach, these suggestions were heresy. The controversy, expressed on a variety of fronts, including rival political parties (Lubavitch aligning itself with Agudat Israel and Ponovezh with Degel-Ha-Torah), spilled onto posters too. One such broadside began with the following huge headline:

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A SHOCKING REVELATION  
In the words of Chabad themselves:  
The Rebbe is the Messiah and even the Creator of the  
World Himself  
-----

Beneath them was reproduced the masthead of the Lubavitcher newsletter

K'far Chabad and the following paragraph from an article in it, circled and enlarged:

.....the Messiah at the time of redemption will be revealed to all people to be made not of flesh and blood, not even flesh and blood like our great teacher Moses, but rather to be the Holy One, blessed be He, himself!

Juxtaposed to this was another quotation:

"Soon indeed His Holiness, our master, teacher and rabbi, May He Live for Many Good Days, Amaine -- the King Messiah, in all his glory and grandeur will reveal himself."

Were the Lubavitchers saying their rabbi was the Messiah, even G-d himself? Careful readers would see in the Hebrew letters for "indeed" -- <sheen mem mem> (English <M-M-S) -- the initials of the Lubavitcher Rebbe's name. To opponents like Rabbi Schach even this was appalling. "THIS PAINS US VERY MUCH." the poster concluded in giant letters. "But we cannot close our eyes to the facts."

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| The following is supplied from a USEnet Alt.Messianic article |  
| from: Laura Johanna Manninen: |  
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The Jerusalem Post International Edition, Week Ending, May 2, 1992  
(from an article about "Yonatan haMelech")

"...Esther Eshel, in examining 4Q448, concluded that it consisted of two distinct works. The bottom two columns constituted the prayer for King Yonatan. The upper column, however, which opened with Hallelujah, was a 10-line psalm. The ends of these lines were missing, but there was something familiar about the first halves of the last four lines, something she had seen in another Dead Sea scroll.

The Hebrew canon has preserved 150 psalms attributed to David. However, a 10th century Nestorian bishop had contended that more had been lost, and he published five in Syriac translation, Psalms 150-155. These apocryphal psalms seemed to many an eccentric fancy, but a German scholar, Martin Nott, believed the five were indeed translations from the Hebrew. In the 1930s he translated them back into what he thought the original Hebrew text must have been.

This scholarly whimsy proved visionary when in 1956 a reddish scroll was discovered in the last of the Dead Sea scroll caves, Cave 11. It was the only scroll written on deerskin, which accounted for its reddish color. More interesting, however, were its contents -- the Hebrew versions of the Nestorian bishop's Psalms 151, 154 and 155! The reading of this Psalms Scroll, as it came to be called, proved to be almost identical to Nott's reconstruction of those psalms from the Syriac.

Esther found that the line fragments in 4Q448 clearly matched parts of Psalm 154. Following are the lines with some of the missing parts, in brackets, filled in from the Cave 11 scroll:

"...and to the depths of the sea, (Behold the eyes of the Lord are  
compassionate over the good ones)  
and upon those who glorify him he i(ncreases his kindness; from  
an evil time will the Redeemer deliver their soul)  
the humble of the hand of adversaries {and deliver the pure from  
the hand of the wicked. He desires}  
his habitation in Zion, ch(ooses Jerusalem forever)"

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**| OTHER SOURCES, HELPS, AND RECOMMENDED READING: |**  
+=====+

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Jewish New Testament Commentary, written by: David H. Stern. Copyright @ 1992, David H. Stern. Published by: Jewish New Testament Publications Post Office Box 1313, Clarksville, Maryland 21029, USA Telephone (410) 764-6144 Israel office: 78 Manahat, 96901 Jerusalem, Printed in the United States of America ISBN 965-359-008-1 Library of Congress catalog card number 92-097129

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The Shtetl, Translated and Edited by: Joachim Neugroschel. A Perigee Book, G.P. Putnam's Sons. 200 Madison Ave. New York, New York, 10016. 1979.

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May Your Name Be Inscribed In The Book Of Life, Intro. & foot-notes Copyright 1979 by The Messianic Vision, Publisher Post Office Box 34462 Washington, DC 20034.

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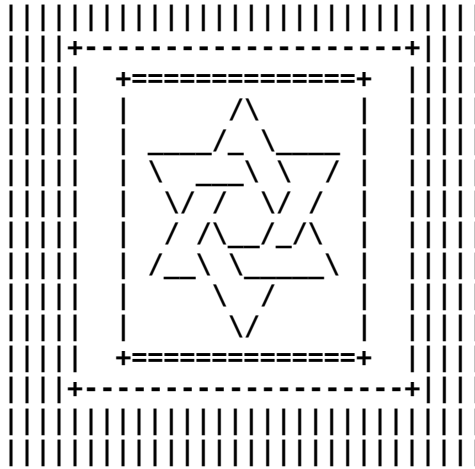
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Various Targumim, Midrashim, and assorted Rabbinic writings; as well as various extra-Biblical New Covenant era/type writings before 300 AD/CE.

The Greek base text of the MNV is a version mainly adapted from: Young's Literal Translation Of The Holy Bible. [Young 1898]; and: J.N. Darby's - A New Translation From The Original Languages [1871+]; along with various Interlinear/literal readings. MNV compiled by: Wm. Carlson.

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**End Of The MNV Study Bible On The New Covenant  
Scriptures**  
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**Sh'ma Yisrael: YHVH ELOHAENU YHVH ECHAD!**