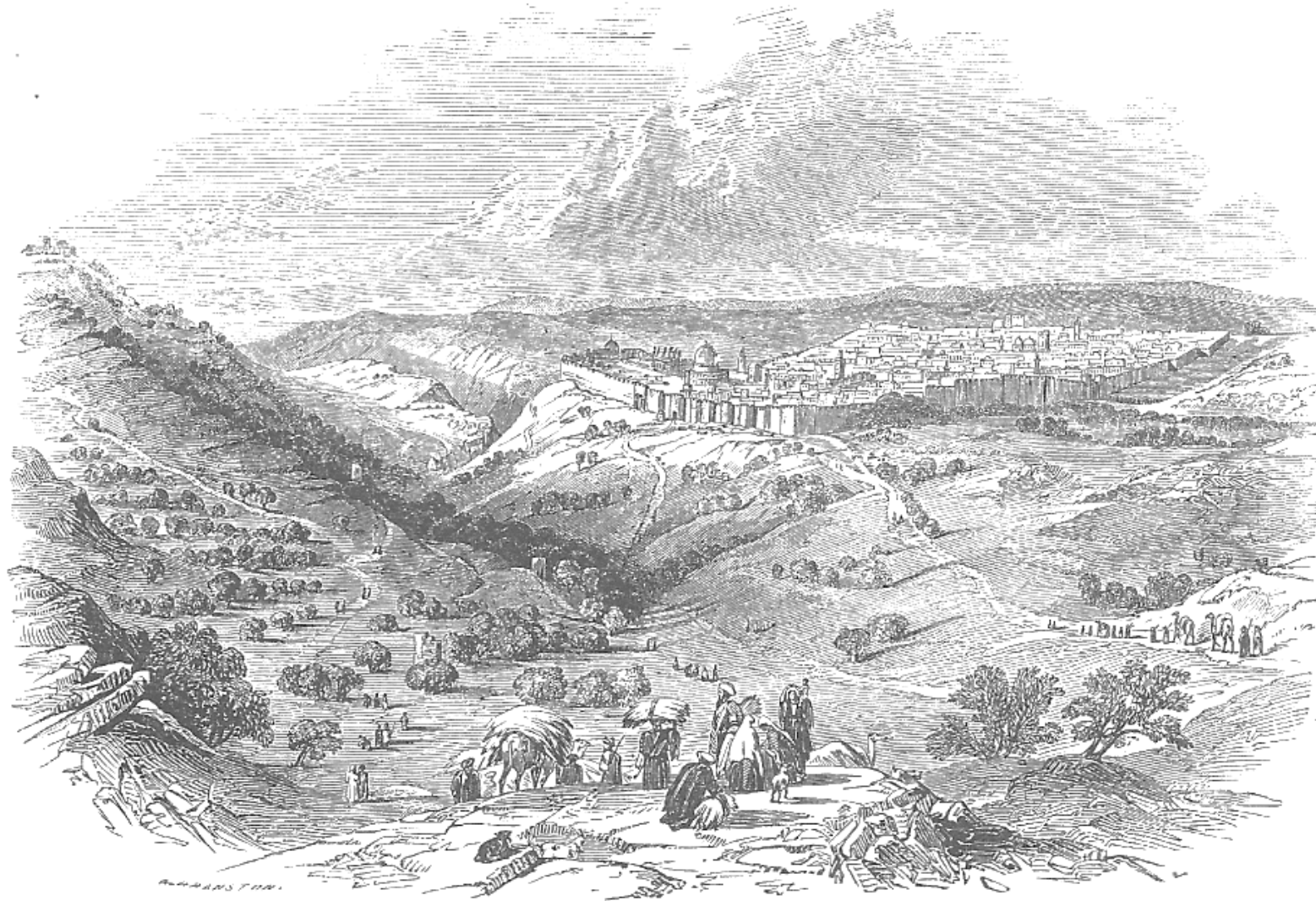


“Foundations of the Faith”

Returning to “the way”

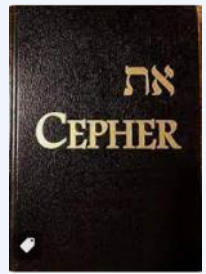


“Foundations of the Faith”



- **Part 0 – Overview of the problem why we need to rewind back from the Council of Nicaea**
- **Part 1 – The History of Yasharel (country) - Why are there so many groups of people, sects and alternative Jewish beliefs**
- **Part 2 - The Doctrines of the Early Faith - Who are the people and what specifically are their beliefs**
- **Part 3 The followers of “the way” Hunted**
- **Part 4 The followers of “the way” The Nasaraeans**
- **Part 5 Returning to “the way”**

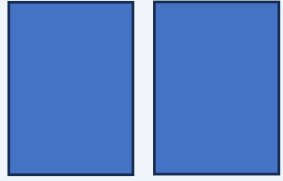
Main Books referenced



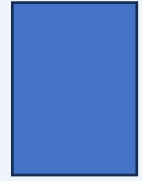
Extra Books: Tobit
Esther
Jasher
etc
Names
Bachrites
Tahanites
etc

<https://www.cepher.net/>

1. THE ANTIQUITIES OF THE JEWS
2. The Wars of the Jews
Flavius Josephus



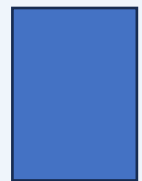
Refutation of all Heresies
Hippolytus



Against Heresies
Irenaeus



Eusebius
Church History



These historic books are available online via Amazon etc and also publicly available on various online archives and PDF.

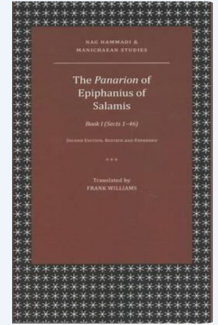
https://archive.org/details/theAntiquitiesOfTheJews_507
<https://archive.org/details/theWarsOfTheJews>

<https://archive.org/details/pilosophumenaor01hippuoft/page/n5/mode/2up>

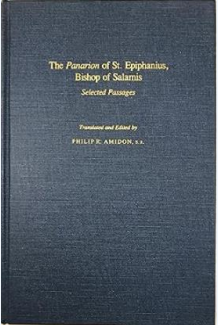
<https://archive.org/details/SaintIrenaeusAgainstHeresiesComplete>

https://archive.org/details/eusebiusecclesiasticalHistoryoftheChurchofCae0000euse_v9k8

The Panarion of St. Epiphanius,
Bishop of Salamis

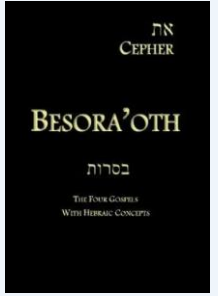


Frank Williams Translation

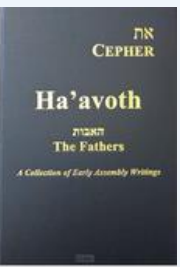


Philip R. Amidon Translation

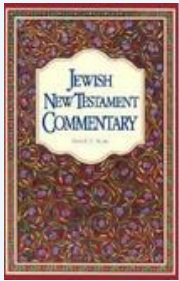
Cepher Besora'oth
4 Gospels



Cepher Ha'avoth
Ascents of James
(Recognitions 1.33-71)



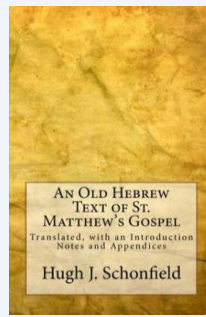
David H. Stern commentary



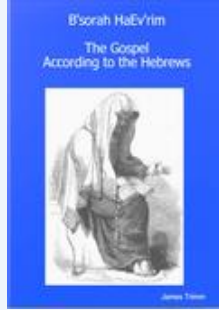
The Gnostic Gospels
The Folio Society



An Old Hebrew text of
St Matthews Gospel.
Hugh Schonfield



Reconstructed Gospel
of Matthew
James Trimm



<https://www.scribd.com/document/246294642/Gospel-of-the-Hebrews-pdf>

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Hence will be paraphrasing from these editions.
Available online via Amazon etc and also publicly available on various online archives and PDF.

This presentation is for teaching and educational purposes only, not for profit and not for sale.

All articles are clearly referenced.



- ✓ **Yah's Hand at Work**
- ✓ **The Jew and the Gentile Believers of the First Century**
- ✓ **History – 30-66AD**
- ✓ **The Nazoraeans and the Ebionites**
- ✓ **The Doctrines of the Faith**



Yah's Hand at Work through the ages ..

Judgement

After the defeat of King Ogg and the Rephaim (Giants)

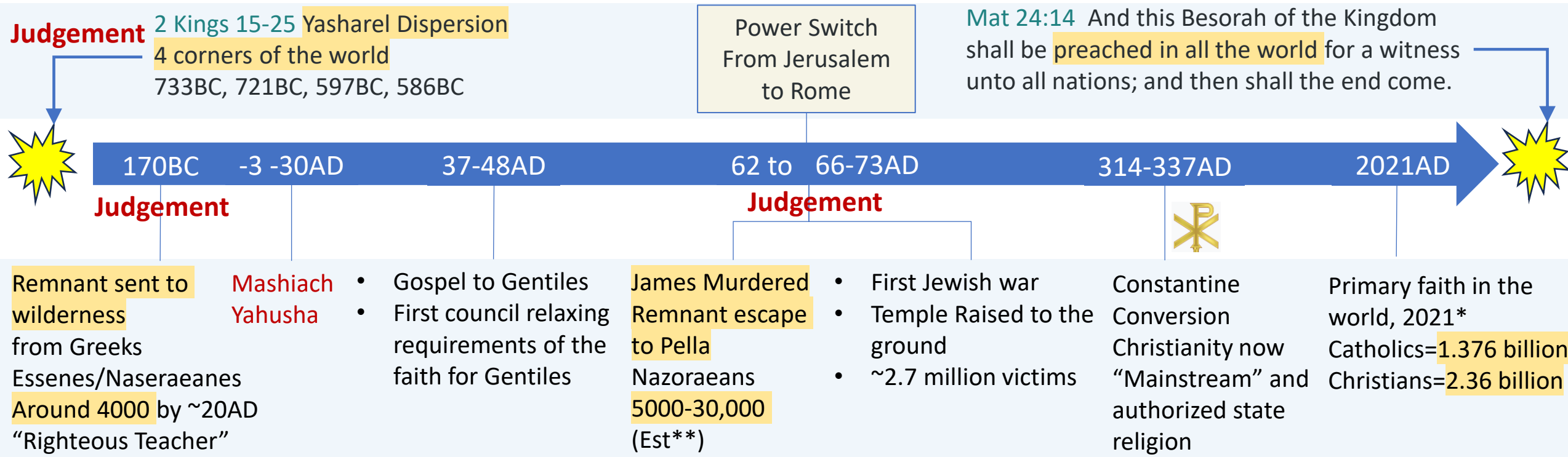
Note: Baal of Pe'or, was a local deity worshiped by the Moabites, some of Yasharel fell into idolatry worshipping this deity.

Deu 4:1-4 NOW therefore hearken, O Yashar'el, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which **Yahuah Elohai** of your fathers gives you.

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may guard the commandments of **Yahuah Elohaykem** which I command you.

Your eyes have seen **וַיַּחַד** what **Yahuah** did because of Ba'al Pe'or: for all the men that followed Ba'al Pe'or, **Yahuah Elohayka** has destroyed them from among you. **But ye that did cleave unto Yahuah Elohaykem are alive every one of you this day.**

Timeline



*https://en.wikipedia.org/wiki/Christianity_by_country

** Clementine Recognitions (LXXI) states 5,000 men fled for lives



The Jew and the Gentile Believers of first century



Two Sets of Believers even in the early Assemblies – First Century AD

Gal 2:9 And when Ya`aqov (James the Just), Kepha (Peter), and Yochanon (John), who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar-Naviy the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

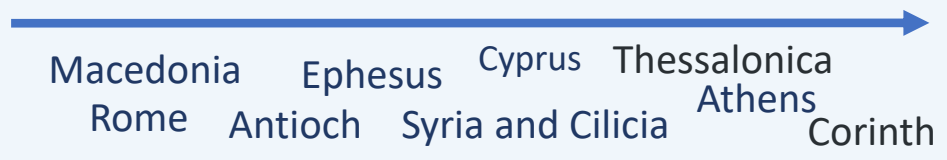
Gal 2:10 Only *they would* that we should remember the poor; the same which I also was forward to do.

Early Assemblies & General Locations

Ministries to both

Bishops of Jerusalem to both

Gentile believers

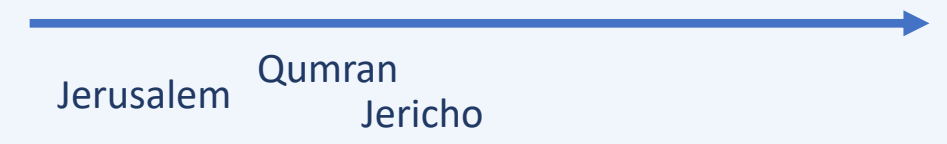


Peter to Gentiles Acts 9
Paul Acts 11, 15 etc..

After Temple
destruction in 70AD

| | |
|---------|---------|
| Mark | Maximus |
| Cassian | Julian |
| Publius | |

Jewish believers



James in Jerusalem
Acts 15, and general
assemblies including
Qumran

- James*
- Tobias*
- Philip*
- Vafer*
- Simeon*
- Benjamin*
- Seneca*
- Joses*
- Judas*
- John*
- Justus*
- Zacharius*
- Mattias*
- Levi*

It's Logical that they would each group of believers would have different name to distinguish themselves !



Two Names – conflating over time...

Act 11:25 Then departed Bar-Naviy to Tarsus, for to seek Sha'ul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the called out assembly, and taught much people. And the Talmidiym were called Mashiachiym (KJV:Christians) first in Antioch.

David H. Stern commentary on Acts 11:25

"Messianic," or "Messianics," Greek Ckristianoï, which could also be rendered, "Messiah people" or, as in other translations, "Christians." I think the name "Christian was applied to Gentile believers by Gentile nonbelievers. Why? Because Jewish believers would have designated their Gentile brothers in faith by the same term they used for themselves, "people belonging to the Way"

The name nonbelieving Jews gave to Jewish believers was "Natzratim" or "Notzrim" ("Nazarenes"), that is, followers of the man from Natzeret ("Nazareth"); the word in modern Hebrew for "Christians" remains "Notzrim"

Should a Jew who has put his trust in Yeshua as the Messiah call himself a Christian today? Most people, Jews and Christians alike, would answer in the affirmative on the ground that the very definition of "Christian" is "one who believes in Jesus Christ," regardless of whether his family background is Jewish, Christian, Moslem, pagan or something else.

Epiphanius – Generic name being adopted by 380AD

Panarion 29.6.6 Even today in fact, people call all the sects, I mean Manichaeans, Marcionites, Gnostics and others, by the common name of "Christians," though they are not Christians. However, although each sect has another name, it still allows this one with pleasure, since the name is an ornament to it. For they think they can preen themselves on Christ's name—certainly not on Christ's faith and works!



The Gentile Approach – Different from 48AD

The Jerusalem Council

Act 15:1-2 AND certain men which came down from Yahud taught the brethren, *and said*, Except ye be circumcised after the manner of Mosheh, ye cannot be saved. When therefore Pa'al and Bar-Naviy had no small dissension and disputation with them, they determined that Pa'al and Bar-Naviy, and certain other of them, should go up to Yerushalayim unto the apostles and elders about this question.

....

Act 15:4-5 And when they were come to Yerushalayim, they were received of the called out assembly, and *of* the apostles and elders, and they declared all things that **Elohiym** had done with them. But there rose up certain of the sect of the Parashiyim (Pharisees) which believed, saying, That it was needful to circumcise them, and to command *them* to guard the Law of Mosheh.

....

Act 15:8-10 And **Elohiym**, which knows the hearts, bore them witness, giving them the **Ruach Ha'Qodesh**, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye **Elohiym**, to put a yoke upon the neck of the Talmidiym (disciples), which neither our fathers nor we were able to bear?

....

Act 15:13 And after they had held their peace, Ya`aqov (James the Just) answered, saying, Men *and* brethren, hearken unto me:

....

Act 15:19 Wherefore my sentence is, that we trouble not them, which from among the other nations are turned to **Elohiym**:

Act 15:20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

Act 15:21 For Mosheh of old time has in every city them that preach him, being read in the synagogues every Shabbath.



The Gentile Approach – Different from 48AD

The Council's Letter to Gentile Believers

Act 15:22 Then pleased it the apostles and elders, with the whole called out assembly, to send chosen men of their own company to Antioch with Pa'al and Bar-Naviy; *namely*,Yahudah surnamed Bar-shava, and Ciyla, chief men among the brethren:

Act 15:23 And they wrote *cepheriym* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the other nations in Antioch and Aram and Cilicia:

Act 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and guard the Law: to whom we gave no *such* commandment:

Act 15:25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar-Naviy and Pa'al,

Act 15:26 Men that have hazarded their lives for the name of our **Adonai Yahusha Ha'Mashiach**.

Act 15:27 We have sent therefore Yahudah and Ciyla, who shall also tell *you* the same things by mouth.

Act 15:28 For it seemed good to the **Ruach Ha'Qodesh**, and to us, to lay upon you no greater burden than these necessary things;

Act 15:29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Act 15:30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the cepher:

Act 15:31 *Which* when they had read, they rejoiced for the consolation.



History – 30-66AD

The True Prophet



In the Clementine literature/Ascent of James, the Jewish “followers of the way” believed that Yahusha (Jesus) was the prophesied Messiah and they continued their adherence to Jewish law – not dropping it !. In these writings they call him “the True Prophet”.

Yahusha – The True Prophet – awaited for.

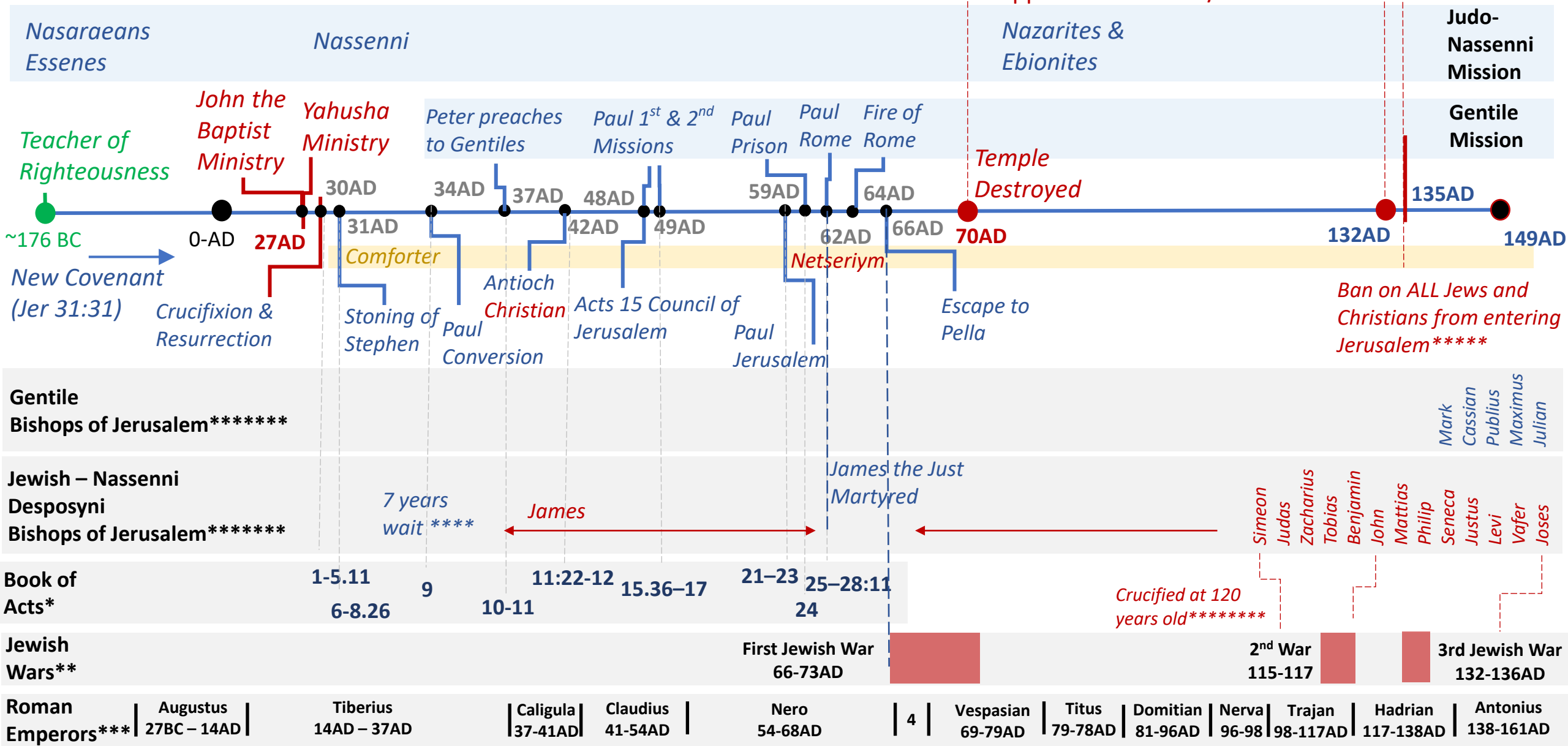
Deu 18:15 **Yahuah Elohayka** will raise up unto you a Prophet from the midst of you, of your brethren, like unto me; unto him ye shall hearken;

Deu 18:16 According to all that you desired of **Yahuah Elohayka** in Chorev in the day of the assembly, saying, Let me not hear again the voice of **Yahuah Elohai**, neither let me see this great fire anymore, that I die not.

Deu 18:17 And **Yahuah** said unto me, They have well *spoken that* which they have spoken.

Deu 18:18 I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth; and he shall speak unto them π all that I shall command him.

Timeline of the Early Community



*<https://biblehub.com/timeline/acts/1.htm> **https://en.wikipedia.org/wiki/Jewish%20Roman_wars ***https://en.wikipedia.org/wiki/List_of_Roman_emperors ****Clements Recognitions XLIII *****Decline and Fall of the Catholic Church P36 *****https://www.jewishvirtuallibrary.org/sacrifices-and-offerings-karbanot?utm_content=cmp-true *****Panarion 66.20.2 *****Eusebius Church History book 3:32

**Early Writings..
What if this were true !**

Sacred Books and Study.

Did Paul Study at Damascus for 3 years ...?

Gal 1:15 But when it pleased **Elohiym**, who separated me from my mother's womb, and called *me* by his grace,

Gal 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

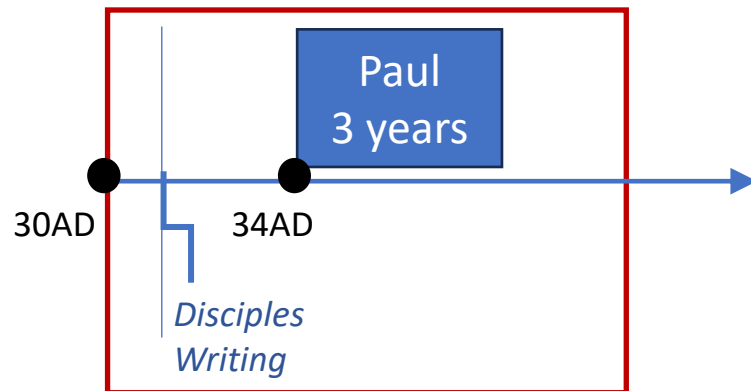
Gal 1:17 Neither went I up to Yerushalayim to them which were apostles before me; but I went into Arav (Arabia), and returned again unto Damascus (Qumran).

Gal 1:18 Then after three years I went up to Yerushalayim to see Kepha (Peter), and abode with him fifteen days.

The Secret Book of James (2.7)*

The twelve disciples were all sitting together, recalling what the Savior had said to each of them, whether in a hidden or an open manner, and organising it into books. I was writing what is in my book. Look the Saviour appeared, after he left us, while we were watching for him.

Five hundred and fifty days after he rose from the dead, we said "Did you depart and leave us?"



Qumran – Period of writing of the teaching of Yahusha (Jesus)

Could it be that the disciples were writing a large singular work in Hebrew which would then become the basis for other Gospels ?

Could it be that the delay in Pauls Ministry was due to the edict that one would need to study for 6 years before being deemed worthy to deliver "the word".

(Epistle of Peter to James overleaf)

Sacred books

Waiting Period and being “Born Again” for delivery



Epistle of Peter to James.

Chapter IV. An Adjuration Concerning the Receivers of the Book

1. Therefore James, having read the epistle, sent for the elders; and having read it to them, said: “Our Peter has strictly and becomingly charged us concerning the establishing of the truth, that we should not communicate the books of his preachings, which have been sent to us, to any one at random, but to one who is good and religious, and who wishes to teach, and who is circumcised, and faithful.

And these are not all to be committed to him at once; that, if he be found injudicious in the first, the others may not be entrusted to him. Wherefore let him be proved **not less than six years**.

And then according to the initiation of Moses, he that is to deliver the books should bring him to a river or a fountain, which is living water, where the **regeneration** of the righteous takes place, and should make him, not swear—for that is not lawful—but to stand by the water and adjure, as we ourselves, when we were **re-generated**, were made to do for the sake of not sinning.

One Book highly Prized

Eusibius Church History Book3

25.5. And among these some have placed also **the Gospel according to the Hebrews**, with which those of the Hebrews that have accepted Christ are **especially delighted**. And all these may be reckoned among the disputed books.

Sacred books – Hebrew Gospel of Matthew



“My own opinion is that the canonical Gospel is an abridged edition of a larger work, of which fragments still survive, and which contained all and more of the acts and sayings of Christ than is now found- in the four accepted Gospels put together.”

Whatever may have been its original title, it has been known under the name of “The Gospel”, The Gospel of The Lord”, The Gospel of the Twelve”, “The Gospel of the Apostles”, “The Gospel of the Hebrews” and “The Hebrew Matthew”

Hugh Schonfield “An Old Hebrew Text of St. Matthew (P9) 1927

Hugh Schonfields book – based on an original abridged Hebrew Matthew that differs in key respects to the Vulgate.

Jean du Tillet Bishop of Brieu while travelling in Italy in the year 1553, found the Hebrew manuscript among the Jews and brought it back with him to Paris, where he commissioned a Hebrew scholar, Jean Mercier, to translate it into Latin. Same year Pope Julius III had ordered suppression of the Talmud, the inquisition was ruthless and seized all Hebrew manuscripts.*

Eusibius Church History Book5

3. Pantænus was one of these, and is said to have gone to India. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew, which had anticipated his own arrival. For Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time.

Note: Bartholomew was martyred in 71AD – showing that the gospel must have been written some years before that**

*Hugh Schonfield *An Old Hebrew Text of St Matthews Gospel P15*

**https://en.wikipedia.org/wiki/Bartholomew_the_Apostle



Sacred books

Possible Hebrew "Master Gospel"

Abridged and written for the **Pharisee** Audience

Derash (דְּרַשׁ)
Matthew



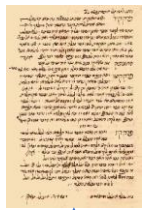
Abridged and written for the **Gentile** Audience

P'shat (פִּשְׁט)
Mark



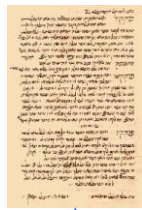
Abridged and written for the **Sadducee** Audience

Remez (רָמַז)
Luke



Abridged and written for the **Essene** Audience

Sod (סוֹד)
John



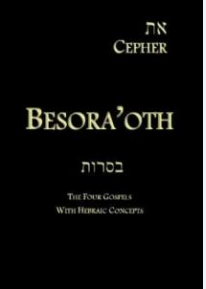
Gospel of the Hebrews

James Scott Trimm
*Reconstruction from Gospels of Matthew, Luke, John, Barnabus, Rabbinic Parody the Toldot Yeshu, various fragments from other writings**

The word PRDS is used in Jewish hermeneutics as an acronym for:

- [P]'shat (Heb. "simple") The first level of understanding. The simple, basic, literal meaning of the text.
- [R]emez (Heb. "hint") Implying a deeper truth than that conveyed by its P'SHAT.
- [D]rash (Heb. "search") This is the allagorical, typological or homiletical application of the text.
- [S]od (Heb. "hidden") This understanding is the hidden, secret or mystic meaning of a text.

In Jewish hermeneutics these four terms indicate the four levels of understanding of the scriptures. Each layer becomes deeper and more intense than the last.



*<https://www.scribd.com/document/246294642/Gospel-of-the-Hebrews-pdf>



James the Just

James is an important figure and the link between the philosophies and doctrines of the old and new worlds of the “Followers of the Way”

(Essene/Nasaraeans – Naasseni – Nazoraean) 170BC - 400AD (Approx)

Where is James ?
Where are the followers of
Yahusha including Peter
mentioned here ?

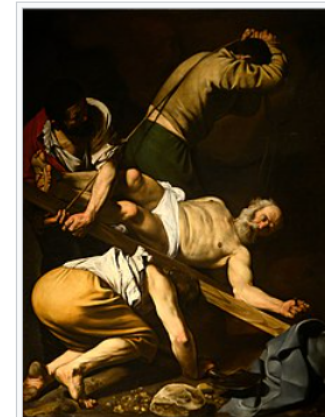
Perhaps they are part
of the “heretics” and
“Judaizers”

Early Christianity [\[edit\]](#)

Main article: [History of early Christianity](#)

Dates in the Apostolic Age are mostly approximate, and all **AD**, mostly based on tradition or the New Testament.

- 34 AD: [Stephen](#), the first Christian [martyr](#), is stoned to death in Jerusalem according to the New Testament.
- 40: Traditional date of [Our Lady of the Pillar](#) showing up to [James the Great](#) in [Santiago de Compostela, Spain](#).^[3]
- 46: Paul begin his missionary journeys, with [Barnabas](#).
- 50: [Council of Jerusalem](#) determines that [Gentile](#) converts to Christianity do not have to abide by [Mosaic Laws](#). This will gradually lead to the separation of Christianity from Judaism.^[4]
- 50-58: Paul's seven undisputed epistles written
- 52: Traditional arrival of [Thomas the Apostle](#) in [Kerala](#), marking the founding of the [Syro-Malabar Catholic Church](#).^{[5][6]}
- 64: The Neronian Persecution begins under [Nero](#) after the [Great Fire of Rome](#). Martyrdom of Peter. Persecution of Christians continues intermittently until 313 AD.
- 67: Martyrdom of Paul outside of Rome. [Pope Linus](#), according to Catholic tradition, becomes the next pope.
- 68: Neronian Persecution ends with the suicide of [Nero](#).
- 70: Fall of Jerusalem and the destruction of the [Temple](#).
- 70: Earliest possible date for the completion of the [Gospel of Mark](#)
- 72: Martyrdom of [Thomas the Apostle](#) at [Mylapore](#).
- 76: Martyrdom of Pope Linus.
- 80s [Gospel of Matthew](#) completed.
- 80s: [Gospel of Luke](#) and [Acts of the Apostles](#) completed
- 90-96 [Persecution of Christians under Emperor Domitian](#)
- 95 [Book of Revelation](#) written. (2nd).
- 96: Traditional date of [First Epistle of Clement](#) attributed to [Pope Clement I](#) written to the church in Corinth.
- 100: [Gospel of John](#) completed
- 100: [John](#), the last of the Apostles, dies in Ephesus.^{[7][8]}
- 110: [Ignatius of Antioch](#) uses the term Catholic Church in a letter to the church at [Smyrna](#), in one of the letters of undisputed authenticity attributed to him. In this and other genuine letters he insists on the importance of the [bishops](#) in the church and speaks harshly about heretics and Judaizers.
- 150: [Latin](#) translations (the [Vetus Latina](#)) from the Greek texts of the [Scriptures](#) are circulated among non-Greek-speaking Christian communities.
- 154: The teachings of [Marcion](#), the [gnostic Valentinus](#) and [pentecostal Montanists](#) cause disruptions in the Roman community. Persecution of



The Crucifixion of Saint Peter
(1601) by Caravaggio

James The Just



James is the link between the philosophies and doctrines of the old and new worlds of the “Followers of the Way” (Essene/Nasaraeans – Naasseni – Nazoraeans) 170BC - 400AD (Approx)

James – first of the Desposyni **was the real successor to Yahusha** not Peter...

- James was head of the Jerusalem Council – proclaiming the final law for the Gentiles (Acts 15:19-20)
- James named first in order – Gal 2:9 for the three pillars of the Assembly
- Peter would report to James and take his commissions Clem. Recognitions Chapter LXXII.—Peter Sent to Cæsarea.
- First Bishop after Yahusha’s death (Panarion 29.3.9)

Panarion 78.13.

To James alone it was allowed to enter once a year into the holy of holies because he was a Nazrite and connected to the priesthood. Mary was connected in two ways to Elizabeth, and James was a distinguished member of the priesthood, because the two tribes alone were linked to one another, the **royal tribe to the priestly** one and the **priestly to the royal**, just as earlier, in the time of the Exodus Nahshon the phylarch from Judah took to wife the Elizabeth of old the daughter of Aaron.
78.14.1 James also wore a plate on his head (**Sacerdotal Plate or Diadem***)

Eusibius Church History Book 2 Chapter 23

5. He was holy from his mother's womb; and he drank no wine **nor strong drink**, nor **did he eat flesh**.

No razor came upon his head; he did **not anoint himself with oil**, and he did not use the bath.

6. He alone was permitted to enter into the holy place; for he wore not woollen but **linen garments**. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people.

James The Just



Quick comparison – make reasonable assumptions on links with Qumran/Essenes/Nasaraeans

| James the Just | Essene/Nasaraean | Reference/Comments |
|-----------------------------------|---|---|
| Title of “the Just” | Title of “Teacher of Righteousness” | Tsaddiq (צַדִּיק): Strongs 6662 just, righteous – Same word |
| Didn’t use/like Oil (E.C.H B2:23 | They think that oil is a defilement (No Oil) | War of Jews Book II chapter 8 |
| he drank no wine nor strong drink | Tirosh – “the drink of the Congregation’, was unfermented grape-juice” | Geza Vermes The Complete Dead Sea Scrolls in English P56 |
| nor did he eat flesh | Would not offer sacrifice or eat meat; in their eyes it was unlawful to eat meat or make sacrifices with it | Panarion 18.4 |
| Celibate | Consider continence and the conquest over our passions to be virtue. They disdain marriage | Wars of the Jews Book II 119 |
| Linen | clothed themselves in linen garments | Wars of the Jews Book II 129 |

James's Martyrdom



| Reporter | Reference | Who | Action | When |
|-------------------------|--|---|---|---|
| Josephus | Antiquities of the Jews (20:9:1.) https://en.wikipedia.org/wiki/Porcius_Festus | Sanhedrin/Council – Ananus the younger high priest. Sentenced to Stoning for breaking the law | Stoned | Festus death 62AD |
| Eusebius | Church History Book II Chapter XXIII | Jews and Scribes and Pharisees in a commotion “Persuade the multitude not to be led astray concerning Jesus ” | Quote Clement “Thrown from Pinnacle of Temple and beaten to death with a club” Quote Hegesippus “Thrown from Pinnacle of Temple and beaten to death with a fullers club” | Passover 69AD Vespian Fall of Jerusalem |
| Nag Hammadi Library | The Second Revelation of James. | Council of priests “ Stone the Just ” ! | Thrown from the pinnacle of the temple, trampled, buried to his waist and stoned. | N/A |
| Clementine Recognitions | Clementine Recognitions Chapters LXX and LXXI | Enemy had received a commission from Caiaphas | Threw him headlong from the top of the steps; and supposing him to be dead. ! Did not die | N/A (34AD Saul !) |
| Laurence Gardner | Bloodline of the Holy Grail (Pages 110 and 145) | Sanhedrin/Council – Ananus the younger high priest. Sentenced to Stoning for illegal teaching | Stoning was a spiritual death, falling from the pinnacle was a fall from grace. He survived his enterprise in Britain until 82AD | 62AD |

Escape from Jerusalem - Nazoraeans



Eusebius Church History Book 3.5.3.

But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come there from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men.

Wiki – Flight to Pella

The flight to Pella probably did not include the Ebionites.*

< AD34? Same event ? Ascents of James/Clementine Recognitions: Chapter LXXI.—Flight to Jericho.

“But our friends lifted him up, for they were both more numerous and more powerful than the others; but, from their fear of God, they rather suffered themselves to be killed by an inferior force, than they would kill others. But when the evening came the priests shut up the temple, and we returned to the house of James, and spent the night there in prayer.- Then before daylight we went down to Jericho, to the number of 5000 men. Then after three days one of the brethren came to us from Gamaliel, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Caiaphas, the chief priest, that he should arrest all who believed in Jesus, and should go to Damascus with his letters, and that there also, employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Damascus chiefly on this account, because he believed that Peter had fled thither.⁵⁹⁷ And about thirty days thereafter he stopped on his way while passing through Jericho going to Damascus. At that time we were absent, having gone out to the sepulchres of two brethren which were whitened of themselves every year, by which miracle the fury of many against us was restrained, because they saw that our brethren were had in remembrance before God.”

*https://en.wikipedia.org/wiki/Flight_to_Pella

Forewarning of the impending Jerusalem Disaster

7 Year War



Ascents of James/Clementine Recognitions: Chapter LXIV.—Temple to Be Destroyed.

“For we,’ said I, ‘have ascertained beyond doubt that God is much rather displeased with the sacrifices which you offer, the time of sacrifices having now passed away; and because ye will not acknowledge that the time for offering victims is now past, therefore the temple shall be destroyed, and the abomination of desolation shall stand in the holy place; and then the Gospel shall be preached to the Gentiles for a testimony against you, that your unbelief may be judged by their faith. For the whole world at different times suffers under divers maladies, either spreading generally over all, or affecting specially. Therefore it needs a physician to visit it for its salvation. We therefore bear witness to you, and declare to you what has been hidden from every one of you. It is for you to consider what is for your advantage.’”

Book of Hebrew Matthew as quoted by Pan 29.16.5 About the Nazoraeans

As their so-called Gospel says,

“I came to abolish the sacrifices, and if ye cease not from sacrifice, wrath will not cease from you.”



The Destruction of Jerusalem

On the 9th of the month of Av (August 29) in ad 70, Jerusalem fell; the Temple was burned, and the Jewish state collapsed, although the fortress of Masada was not conquered by the Roman general Flavius Silva until April 73*

Wars book 6 chapter 9 3.

Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.

- **Wide slaughter Man/Woman/Child**, Josephus War of the Jews Book II, Chapters 14.9
- **Crucifixions**, Josephus War of the Jews Book II, Chapters 5.2, 12.6, 13.2, 14.9
- **Cannibalism**, Josephus War of the Jews Book VI 3.4

So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy; for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship.

4. Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants.

*<https://www.britannica.com/event/First-Jewish-Revolt>

The Nazoraeans and the Ebionites

The "Followers of the Way" – the remnant groups after the Roman wars and Temple destruction



Note:
a RED X or ✓
means assumed
from the text or
external sources

| Sect | Samaria ? | Torah | Tanach | Sabbath | Jerusalem Temple | Feasts ? | Circumcision | Animal Sacrifices | Abhor the Dead | Verbal/other Traditions | Celibate or Continenence | Ruach Ha'Qodesh | Angels | Fasting | Vegetarian | Resurrection | Astrology | Regular Bathing | Tsitsith or fringes or phylacteries | Final Judgement | Mashiach |
|--|-----------|-------|--------|---------|------------------|----------|--------------|-------------------|----------------|-------------------------|--------------------------|-----------------|--------|---------|------------|--------------|-----------|-----------------|-------------------------------------|-----------------|------------|
| Samaritans | ✓ | ✓ | X | ✓ | X | ✓ | ✓ | ✓ | ✓ | X | X | X | ✓ | X | X | X | X | | X | | X |
| Sebuaeans | ✓ | ✓ | X | ✓ | X | ✓ | ✓ | ✓ | ✓ | X | X | X | ✓ | X | X | X | X | | X | | X |
| Gorothenes | ✓ | ✓ | X | ✓ | X | ✓ | ✓ | ✓ | ✓ | X | X | X | ✓ | X | X | X | X | | X | | X |
| Dositheans | ✓ | ✓ | X | ✓ | X | ✓ | ✓ | ? | ✓ | X | ✓ | X | ✓ | ✓ | ✓ | ✓ | X | | X | | X |
| Sadducees | ✓ | ✓ | X | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | X | ? | X | X | X | X | X | X | | | X | X |
| Scribes | X | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | X*NV | ✓ | X | X | X | X | X | X | X | | ✓ | | |
| Pharisees | X | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | X*NV | X | ✓ | ✓ | ✓ | ✓ | X | ✓ | ✓ | | ✓ | ✓ | X |
| Hemerobaptists | X | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | X*NV | X | ? | X | X | X | X | ✓ | X | ✓ | ? | X | X |
| Herodians | X | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | X*NV | X | X | | | | X | | X | | | | ✓ Herod |
| Ossaeans | X | ✓X | ✓ | ✓ | ✓ | ✓ | ✓ | X | ?*NV | X | X | | | | ✓ | | X | | | | ✓ By title |
| Nasaraeans | X | ✓X | ✓ | ✓ | ✓ | ✓ | ✓ | X | ?*NV | X | ✓ | | | | ✓ | | X | | | | |
| Essenes | X | ? | ✓ | ✓ | ? | ✓ | ✓ | X | ?*NV | | | | | | ✓ | | | | | ✓ | |
| <i>War with Romans and Temple Destruction - 66-73AD (Followers of "the Way" and Maschiach escape to Pella and other cities) - names change</i> | | | | | | | | | | | | | | | | | | | | | |
| Nazoraean | X | ✓ | ✓ | ✓ | X | ✓ | ✓ | X | ?*NV | ✓ | ✓ | | | ✓ | | ✓ | | | | | ✓ Yahusha |
| Ebionites | X | ✓X | ✓ | ✓ | X | ✓ | ✓ | X | ?*NV | ✓** | X | | | | ✓ | | | ✓ | | | |

Naasseni*

Became

*Hippolytus Refutation against All Heresies – Book 5 Chapter 2
*NV Nazirite Vow Numbers 6:6

**The Itinerary of Peter, updating some and leaving some that is true (Clement) – Panarion 30.15.1
They use the "Ascents of James" - Panarion 30.16.7

The Nazoraeans



7,7 This sect of Nazoraeans is to be found in Beroea near Coele-syria, in the Decapolis near Pella, and in Bashanitis at the place called Cocabe—Khokhabe in Hebrew.

For that was its place of origin, since all the disciples had settled in Pella after their remove from Jerusalem—Christ having told them to abandon Jerusalem and withdraw from it because of the siege it was about to undergo.

And they settled in Peraea for this reason and, as I said, lived their lives there. It was from this that the Nazoraean sect had its origin.



<https://www.biblicalarchaeology.org/wp-content/uploads/ancient-pella.jpg>



https://en.wikipedia.org/wiki/Flight_to_Pella

Panarion – written around 378AD

- After 325 Nicene
- 314AD Eusebius Church History (3.25,1-7) except book of Hebrews has the 27 books
- Before the 380AD “Apostolic Constitutions” written and – Bishops Courts
- Before 395AD Rome declaring Heresy for even minor point of difference in doctrine
- Before 409AD All books of Heretics must be burned – capital punishment

Panarion 29

7,2 They use not only the **New Testament** but the **Old Testament as well**, as the Jews do. For they do not repudiate the legislation, the prophets, and the books which are called Writings by the Jews **and by themselves**.

They have no different views but confess everything in full accord with the doctrine of the Law and like the Jews, except that they are supposedly believers in Christ. For they acknowledge both the resurrection of the dead and that all things have been created by God, and they declare that God is one, and that his Son is Jesus Christ.

7,4 They are perfectly versed in the Hebrew language, for the entire Law, the prophets, and the so-called Writings—I mean the poetic books, Kings, Chronicles, Esther and all the rest—are read in Hebrew among them, as of course they are among the Jews. (5) They are different from Jews, and different from Christians, only in the following ways. They disagree with Jews because of their belief in Christ; but they are not in accord with Christians because they are still fettered by the Law—circumcision, the Sabbath, and the rest.

9,4 They have the **Gospel according to Matthew in its entirety** in Hebrew. For it is clear that they still preserve this as it was originally written, in the Hebrew alphabet. But I do not know whether they have also excised the genealogies from Abraham till Christ

The Nazoraeans and the Ebionites – Quick Comparison 1



| | Nazoraeans | Ebionites |
|------------------|---|---|
| Founder | Followers of Yahusha, James the Just etc | Pan 30.1 Ebion was a Nazoraean but started his own teaching..! And he wants to have just the Christians' title—most certainly not their behavior, opinion and knowledge, and the consensus as to faith of the Gospels and Apostles! |
| Scriptures | Pan 29.7.2 New Testament Old Testament Pan 29.9.4 Gospel According to Matthew (Hebrews) | Nor do they accept Moses' Pentateuch in its entirety; they reject certain sayings. Pan 30.14.2 Gospel according to Matthew, though it is corrupt and mutilated and they call this thing "Hebrew"! . Removed the genealogy (First sections of Gospel) Pan 30.15.1 Travels of Peter written by Clement, though they corrupt their contents while leaving a few genuine passages Pan 30.17.2 Ascents of James Pan 30.16.6 Other Acts of Apostles |
| Vegetarian ? | - | Yes (Pan 30.15.3) |
| Baptism/bathing | - | Yes daily (Pan 30.16.1, 30.21.3) |
| Animal Sacrifice | - | No (Pan 30.16.5) |
| Yahusha (Jesus) | Yes (son of the Father) Pan 29.7.3 | Yes (with VERY large dimensions) Pan 30.17.6 is only a man Pan 30.20.5 |

The Nazoraeans and the Ebionites – Quick Comparison 2



| | Nazoraeans | Ebionites |
|----------------------------------|------------------|--|
| Virgin Birth | Yes | No – Yahusha (Jesus) was the physical child of Joseph Pan 30.3.1 |
| Jewish Law | Yes (Pan 29.5.4) | Yes mostly – but argue about aspects of the Law. |
| Old testament prophets and books | Yes | No 30.18.4 They acknowledge Abraham, Isaac and Jacob, Moses and Aaron—and Joshua the son of Nun ⁴⁴ simply as Moses’ successor, though he is of no importance. But after these they acknowledge no more of the prophets, but even anathematize David and Solomon and make fun of them. Similarly they disregard Isaiah and Jeremiah, Daniel and Ezekiel, Elijah and Elisha; for they pay them no heed and blaspheme their prophecies, 45 but accept only the Gospel. |
| Sabbath & Feasts | Yes Pan 29.7.6 | Yes |
| Circumcision | Yes (Pan 29.5.4) | Yes Pan 26.1 to 33.3 |
| Celibacy | | Forbidden Pan 30.2.6 |



The Doctrines of the Faith



| Area for Comparison | Jew | Follower of “the way” Essene/Nassaraean | Awakened Believer – Torah accepting | Gentile Christian Orthodox Christian, including “born again” | Criminal on the cross Luke 23:43 |
|---|----------------------------|---|--|--|--|
| Circumcision | Physical | Physical & Spiritual | Spiritual | Not required (Acts 15) | No |
| Sacrifice | Physical, Temple, Blood | Baptism & prayer | Prayer | Not discussed | No |
| Torah | Law | Law – but moderated as shown by Philo | Law (clearly moderated – no stoning etc) | Mosaic Law dead – simpler law given, OT Statutes forgotten | No |
| Sabbath | Yes | Yes | Yes | No | No |
| Ruach Ha’Qodesh | Yes | Yes | Yes | Yes | No |
| Fasting | Yes | Yes | Yes | Lent | No |
| Vegetarianism | No | Yes | No | No | No |
| Baptism & Regular Bathing | A few | Yes Baptism and daily bathing | Baptism | Baptism | No |
| Hebrew Language/Scripture understanding ivrit | Yes | Yes | A Few | No | Maybe |
| True Names | No | Yes | A Few | No | Yes |
| Belief in Mashiach | No | Yes | Yes | Yes | Yes |

The bottom line for redemption



Enoch 50

1. In those days the qodeshiym and the chosen shall undergo a change.

The light of day shall rest upon them, and the splendor and glory of the qodeshiym shall be changed.

2. In the day of trouble evil shall be heaped up upon sinners, but the righteous shall triumph in the name of Yahuah Tseva'oth.

3. Others shall be made to see, that they must repent and forsake the works of their hands, and that glory awaits them not in the presence of Yahuah Tseva'oth, yet by his name they may be saved.

Yahuah Tseva'oth will have compassion on them, for great is his mercy, and righteous is in his judgement, and in the presence of his glory, nor in his judgement shall iniquity stand. He who repents not before him shall perish.

4. Henceforward I will not have mercy on them, says Yahuah Tseva'oth.



Appendix



The Ascents of James

A Jewish Christian source document thought to be embedded within the [Pseudo-Clementine Recognitions](#) (1.27 or 1.33–71)^[in 2] and conventionally referred to by modern scholars as the *Ascents of James* may be related to the otherwise lost work mentioned by Epiphanius.^[in 3] Distinguishing features of the text include an advocacy for the observance of [Mosaic Law](#) and the elimination of the Jewish sacrifices.^[3] Paul is portrayed as a "certain hostile person" who prevents James from converting the [Jewish people](#) to Christianity (1.70.1–8).^[4] The text recounts the [salvation history](#) of Israel from Abraham to Jesus from a Jewish Christian perspective. Jesus is depicted as the anticipated [prophet-like-Moses](#) who was sent by God to complete the work of [Moses](#) by abolishing the sacrifices in order to redeem Israel.^[5]



Antiquities of the Jews 20:9:1.

And now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a Sanhedrim without his consent.

James Death - Clementine Recognitions



Chapter LXX.—Tumult Raised by Saul.

Then ensued a tumult on either side, of the beating and the beaten. Much blood is shed; there is a confused flight, in the midst of which that enemy attacked James, and threw him headlong from the top of the steps; and supposing him to be dead, he cared not to inflict further violence upon him.”

Chapter LXXIII.—Welcomed by Zacchæus.

“When I entered the city, our most beloved brother Zacchæus met me; and embracing me, brought me to this lodging, in which he himself stayed, inquiring of me concerning each of the brethren, especially concerning our honourable brother James. And when I told him that he was still lame on one foot, on his immediately asking the cause of this, I related to him all that I have now detailed to you, how we had been called by the priests and Caiaphas the high priest to the temple, and how James the archbishop, standing on the top of the steps, had for seven successive days shown the whole people from the Scriptures of the Lord that Jesus is the Christ; and how, when all were acquiescing that they should be baptized by him in the name of Jesus, an enemy did all those things which I have already mentioned, and which I need not repeat.”