

# An Interesting Surviving Fragment Copy of the Good News According to John in Hebrew

(Miner Perkins 2019)

The following is a literal translation of a Hebrew manuscript of the first page of the Gospel of John located in the Vatican Library, Vat. Ebr. 530 Pt. 1, folio 2v (fs 11).

Link to view the manuscript online: [https://digi.vatlib.it/view/MSS\\_Vat.ebr.530.pt.1/0074](https://digi.vatlib.it/view/MSS_Vat.ebr.530.pt.1/0074)

## **The Set-Apart Good News of Yeshua the Messiah by the Mouth of Yochanan: First Chapter**

1. <sup>1</sup>In the beginning was the Word, and the Word was beside the Elohim. And the Elohim, He was the Word <sup>2</sup>that was in the beginning beside the Elohim. <sup>3</sup>All the things were made in Him, and from without Him nothing was made from all that was. <sup>4</sup>In Him is the life, and the life is the light of men. <sup>5</sup>And the light was shining in the darkness, and the darkness could not contain it. <sup>6</sup>**And there came to be** a certain man, a messenger from the Elohim, and his name was Yochanan. <sup>7</sup>This *one* came in witnessing, to be the witness about the light, for the purpose that they might believe it all by crossing through him. <sup>8</sup>He was not the light, but instead was for the witness about the light. <sup>9</sup>**It was** true light, the illumination to every man who comes to this world. <sup>10</sup>He was in the world, and the world was made in Him; but the world did not recognize Him come tangibly to His native land, <sup>11</sup>and the children of His house did not receive Him. <sup>12</sup>But to all who receive Him and believe in His Name, dominion is given, that they might become children of the Elohim, <sup>13</sup>they who are not born from blood, nor from the desire of the flesh, nor from the desire of man, but instead from the Elohim.

In the Vatican Library Hebrew scholar Nehemia Gordon discovered some loose pages now lost from their original book containing Luke 1:1-35 and John 1:1-13 in Hebrew. At first glance one might assume they are Hebrew translations from Greek or Latin texts of Luke and John, but when reading the Hebrew there are sentence structures in the words that cannot be easily passed off as a translation. The pages themselves are from a 17<sup>th</sup> century manuscript book. The original book is currently lost and it is unknown what it fully contained. Even though this is a 17<sup>th</sup> century copy of only pieces of Luke and John on two surviving folios, the evidence shows that the Hebrew text itself in this copy is indeed a copy from a much older manuscript that probably contained all four Gospels complete in Hebrew.

Hebrew scholars can also ascertain from the Hebrew writing itself in the manuscript that it is of ancient Sephardic Jewish origin, or in other words that it was Sephardic Jews who preserved this version of the Gospels in Hebrew. This can be seen in the fact that in the manuscripts the vowels tsere and segol are used interchangeably with one another as well as the vowels pattach and qamats (such as in the name Yeshua spelled as both Yeshua יֵשׁוּעַ and Yeshua יְשׁוּעַ in the manuscript). There are three known dialects of Hebrew that were in use during the 1<sup>st</sup> to 10<sup>th</sup> centuries C.E. The most known dialect is the Tiberian dialect spoken by Jews

in the Galil area in the 1<sup>st</sup> century and used to preserve the vowel sounds in the Masoretic copies of the Tanak (Old Testament). But there was also the Land of Israel (Palestinian) dialect of Hebrew spoken in southern Judea around Jerusalem which did not always make a distinction of difference between the vowels tseré and segol or between the vowels patach and qamats. In the few surviving fragments of manuscripts that still preserve the Land of Israel dialect of Hebrew, these vowels are used interchangeably, and the Sephardic Jews of Spain and Portugal and North Africa around the Mediterranean continued to use this Land of Israel dialect in their written vowels. The use of the Land of Israel dialect of vowels in this manuscript shows that the text is from a much more ancient manuscript source that predates the 17<sup>th</sup> century, perhaps even predating the 10<sup>th</sup> century when the Land of Israel dialect began to die out in use. Therefore the Hebrew text in these pages are a copy of a much older manuscript, perhaps hundreds of years older.

The other thing known for certain about these surviving fragments of this Hebrew manuscript of Luke and John is that it was preserved by Messianic Sephardic Jews who believed in Yeshua (Jesus) as the Messiah. This can be seen in the fact that the name of Yahuweh/Yehovah is written in the manuscript completely with full vowels as Yehovah יהוה. The ban on speaking the name of God among the Orthodox Jews prevented them from ever writing out the name of Yahuweh/Yehovah with full vowels, or to even write out all four consonants of his name except in the Tanak (Old Testament) copies of Scripture alone. Everywhere else Yahuweh/Yehovah's name is written with abbreviations. The Orthodox Jews could not have preserved this manuscript, or else the full name of Yahuweh/Yehovah would not have been written in it. It is also highly unlikely that gentile Christians would insert the name of Yahuweh/Yehovah into a Hebrew translation of the New Testament, and they would not have been fluent enough in Hebrew to have the knowledge to write the vowels in the manuscript in the Land of Israel dialect. Therefore the evidence all points to Messianic Sephardic Jews who did not follow the Rabbinic ban on speaking the name of Yahuweh/Yehovah and who believed in Yeshua as the Messiah preserving the New Testament in Hebrew manuscripts of their own language.

It is unknown at this point if this Hebrew version of Luke and John preserves in an imperfect form an original Hebrew version of the Gospels of Luke and John as written by Luke and John themselves in the 1<sup>st</sup> century or if it is a very ancient translation of Luke and John. More study will still need to be done on the manuscript by scholars, but at first glance it does contain some very ancient Hebrew grammar constructions that could date from the 1<sup>st</sup> to 4<sup>th</sup> century C.E. time period. And there is even a witness, one of the church fathers Epiphanius, who wrote in about the year 370 C.E. in his book *Panarion* about Hebrew books of John and Acts in existence in his day, saying:

“But some may have already replied that the Gospel of John too, translated from Greek to Hebrew, is in the Jewish treasuries, I mean the treasuries at Tiberias, and is stored there secretly, as certain Jewish converts have described to me in detail. And not only that but it is said that the book of the Acts of the Apostles, also translated from Greek to Hebrew, is there in the treasuries, so that the Jews who have read it, the ones who told me about it, have been converted to Christ from this.” [*Panarion* 30.3.8-9, translation by Frank Williams, *The Panarion of Epiphanius of Salamis, Book I (Sects 1-46)* (Leiden; Boston: Brill, 2009), pg. 133 (CC BY-NC-ND 3.0) [https://archive.org/details/PanarionEpiphaniusCOMPLETE\\_201905/page/n175](https://archive.org/details/PanarionEpiphaniusCOMPLETE_201905/page/n175)]

Epiphanius provides a record that in the year 370 there were Hebrew books of John and Acts in existence, and Jews who read these Hebrew books of John and Acts became believers in Yeshua as the Messiah just by reading them, without having anyone witness to them. Without being able to read these books of John and Acts in Hebrew that were in existence in the year 370, there is no way to know for certain if they are Hebrew translations from Greek or Hebrew originals, but it still is a record that Hebrew copies of the books of John and Acts were in existence at that time, and had to be kept hidden and secret to prevent their destruction.

In the Dead Sea Scrolls many Hebrew literary works were found that date from the 1<sup>st</sup> century B.C.E. to the 1<sup>st</sup> century C.E. that preserve the Hebrew grammar spoken in Israel during the days of the writing of the New Testament. One thing known about the grammar of the time is that there was a heavy increase of the use of state of being verbs (is, was, will be) in 1<sup>st</sup> century Hebrew grammar as compared to the ancient Hebrew the Tanak (Old Testament) was written in. And the use of the Hebrew verb *hayah* הָיָה throughout is consistent with the 1<sup>st</sup> century time frame. In other words, if this is a Hebrew translation of Luke and John, there are signs in the Hebrew sentence structure that indicate it is probably a very ancient translation that could date back to before the 5<sup>th</sup> century C.E.

### **Yahuweh/Yehovah was the Word that was in the Beginning Beside Yahuweh/Yehovah:**

There are many places even in just this page of the Good News of John that cannot be explained as a translation of any known Greek, Latin, or Aramaic texts of the New Testament. The use of the Hebrew word *etsel* אֶצֶל, meaning beside, instead of the word ‘with’ *im* אִם, can be explained as a translation of the Greek word *pros* πρὸς, which in this case is probably more accurately translated as ‘beside’ rather than ‘with’. But either Hebrew word *etsel* or *im* could have been used if this were a translation, but the word *etsel* is the one written there, the one that makes the most logical sense. With the Hebrew word *etsel* written here the beginning of the book of John has much deeper meaning to the prophecies in the Tanak (Old Testament). Psalms 110 is a prophecy about the coming of the Messiah and it says in verse 1 (copied from folio 263r of the 930 C.E. Aleppo Codex copy of the Tanak at this link: [https://archive.org/details/Aleppo\\_Codex/page/n525](https://archive.org/details/Aleppo_Codex/page/n525))

נָאֵם יְהוָה לְאֹדְנֵי שֵׁב לְיְמִינֵי עַד אֲשִׁית אֵיבֵיךָ הָדָם לְרֵגְלֶיךָ

*Ne'um YHVH ladoni shev limini ad ashith oyebeka hadom leragleka*

יהוה said to my Master, “Sit at My right hand until I make Your enemies a footstool for Your feet.”

David in writing this messianic prophecy under inspiration begins with Yahuweh/Yehovah the Father saying to David’s master to sit at his right hand. At the time David was king over Israel with no masters over him, yet in Psalms 110 Yahuweh/Yehovah is speaking to David’s master. In other words, the Messiah is David’s master (as Yeshua discusses in Matthew 22:41-46), and Yahuweh/Yehovah tells the Messiah (David’s Master) to sit at his right hand beside him. At the beginning of the book of John, the apostle John is making the connection that Yeshua as the Messiah was already beside Yahuweh/Yehovah at his right hand in the beginning at creation in the book of Genesis. This Hebrew text of John even begins with the Hebrew word *bereshith* בְּרֵשִׁית ‘in the

beginning' like the book of Genesis. John is saying that Yeshua was the Word of Yahuweh/Yehovah that was beside Yahuweh/Yehovah at creation 'in the beginning'.

Christian Ginsburg, a Messianic Jew, comparing many Masoretic manuscript copies of the Tanak in Hebrew from the last 1,000 years, put together a *Massoretico Critical Edition of the Hebrew Bible* in 1897 (<https://archive.org/details/introductionofma00ginsuoft/page/n3>). As he went through the marginal notes (masorah) of the Masoretic scribes recorded in the hundreds of Hebrew manuscripts preserved around the world he found that there are 134 places in the Tanak (Old Testament) where the scribes removed the name of Yahuweh/Yehovah יהוה and inserted the title Adonai אֲדֹנָי that uniquely refers to Yahuweh/Yehovah. The scribes preserved a record of these changes in their notes together with the Hebrew text of the Tanak. There are still many Hebrew manuscript copies of the Tanak that every now and then will write the name of Yahuweh/Yehovah in these 134 places instead of the traditional Adonai, such as in the BSB Codex 13<sup>th</sup> century C.E. manuscript copy of the entire Old Testament in Hebrew. This was a copy made by Sephardic Jews in the area of Spain, and on folios 411r to 411v there are two places in Amos 7:7 and 9:1 where normally the title Adonai is found (meaning my Masters), but in this copy the name of Yahuweh/Yehovah יהוה is written in its correct places in these two verses as seen in this link:

<https://daten.digital-sammlungen.de/bsb00005444/images/index.html?id=00005444&groesser=&fip=eayaewqwrssdasxdsydxdsyde neayayztsewq&no=6&seite=827>

Even as early as the 2<sup>nd</sup> century B.C.E. the scribes were already making these changes in these 134 places, interchanging Yahuweh/Yehovah and Adonai, as seen in the Great Isaiah Scroll found in the Dead Sea Scrolls (<http://dss.collections.imj.org.il/isaiah>). In Isaiah 3:17-18 one of the scribes correcting the Isaiah scroll made special markings around the two places in these verses where Adonai אֲדֹנָי and Yahuweh/Yehovah יהוה are used interchangeably in the text. In one place the word written there is Adonai and the scribe marked it as Yahuweh/Yehovah, in the other the name Yahuweh/Yehovah is written there and the scribe marked it as Adonai.

One of the 134 places preserved in the masorah where the scribes changed the name of Yahuweh/Yehovah to Adonai is in Psalms 110:5 where most manuscripts read אֲדֹנָי עַל יְמִינֶךָ 'Adonai on your right hand' where according to the Masoretic notes it originally read יהוה עַל יְמִינֶךָ 'Yahuweh/Yehovah on your right hand'. In the Cairo Geniza (L-G Bib. VI.34; Cambridge University Library, Cambridge. <https://fjms.genizah.org/index.html?lang=eng&UIT=>) there are circa 10<sup>th</sup> to 16<sup>th</sup> century C.E. fragments surviving of a reference guide, index of Psalms for Hebrew readers, which only copies the first words of each sentence for quick and easy reference when reading Psalms in Hebrew without chapter and verse numbers. One of the surviving pages contains Psalms 110 and has written for verse 1:

נאם יי לאדני שב לימיני עד אשית אויויך הדם לרגליך

*Ne'um YHVH ladoni shev limini ad ashith oyebeka hadom leragleka*

יהוה said to my Master, "Sit at My right hand until I make Your enemies a footstool for Your feet."

In this verse 1 it can be seen how in this manuscript, following Rabbinic rules about not writing the name of Yahuweh/Yehovah יהוה outside of official texts of Scripture, the name of Yahuweh/Yehovah has been shortened to the common abbreviation of two yods side by side ם. But for the beginning of Psalms 110:5 this manuscript has written on the page:

ם על ימינך

*YHVH al yeminka*

יהוה ם on your right hand

This manuscript uses the traditional double yod ם abbreviation of the name of Yahuweh/Yehovah in Psalms 110:5 instead of writing the word Adonai אדני at the beginning as further manuscript evidence that the name of Yahuweh/Yehovah was the original word written here by king David when he wrote this psalm. This is important, because what the Hebrew literally says in Psalms 110:1 and 110:5 is that Yahuweh/Yehovah says to David's master the Messiah to sit at his right hand, and then David says that this Messiah who is sitting at Yahuweh/Yehovah's right hand is named Yahuweh/Yehovah, is Yahuweh/Yehovah himself. First Yahuweh/Yehovah says to the Messiah to sit at his right hand, to sit beside him, as John says that Yeshua, who is the Word, is beside Yahuweh/Yehovah. Then in verse 5 David identifies who the Messiah is who is sitting at Yahuweh/Yehovah's right hand. David says to Yahuweh/Yehovah, 'Yahuweh/Yehovah upon Your right hand shall smite kings in the day of his wrath.' David says to Yahuweh/Yehovah that Yahuweh/Yehovah who is sitting at his right hand is the Messiah, that Yahuweh/Yehovah himself is the Messiah sitting next to himself, the priest forever according to the order of Malkitsedeq (the righteous king).

This can be seen in the Greek of the book of John, but in this Hebrew text of John preserved in this 17<sup>th</sup> century manuscript it becomes extremely clear that what John is saying is that Yeshua who is the Word was in the beginning at creation beside, sitting at the right hand, of 'the Elohim' the one true God Yahuweh/Yehovah. And the one true God Yahuweh/Yehovah was the Word Yeshua who was beside, sitting at the right hand of, the one true God Yahuweh/Yehovah. Yahuweh/Yehovah himself is the son Yeshua the Messiah who is sitting at the right hand of the father Yahuweh/Yehovah, sitting beside himself but remaining himself in both places as he simultaneously exists in more than one place and form at the same time.

There are a few dozen places I know of so far in the Tanak (Old Testament) that prophesy that Yahuweh/Yehovah himself would come to earth as Yeshua the Messiah in the body of a man, while still remaining himself in the dimensions of the heavens at the same time. But one prophecy in particular, so obviously seen in the Hebrew yet at the same time encoded, is in Exodus 15:2, and repeated again in Isaiah 12:1-3 and Psalms 118:14-26.

In John 7:37-39 Yeshua stood up before the crowds in Jerusalem on the Last Great Day of the festival, on the eighth day after the seven day Festival of Sukkot (Tabernacles). This festival day on the eighth day is known as

עצרת Atsereth, the Closing Festival, and on this day Yeshua spoke to the crowds of people, speaking about the pouring out of the Set-apart Spirit, the Ruach haQodesh:

“On the Last Day, the Great Day of the festival, Yeshua stood and cried out, saying, ‘If any thirst, come near to Me and drink! The one who believes in Me,’ (as the Scriptures said) ‘out of their innermost belly shall flow streams of living water.’ And this He spoke about the Spirit which those believing in Him would soon receive, for the Set-Apart Spirit was not yet given, because Yeshua was not even yet esteemed.” [John 7:37-39; translated from the Eastern-Greek Orthodox (Textus-Receptus) Greek text of John compared with the Greek 4<sup>th</sup> century C.E. copy Codex Sinaiticus and the Aramaic 4<sup>th</sup> century C.E. copy Syriac Sinaiticus (the word ‘given’ is missing in the Greek copies of John, but is found in the 4<sup>th</sup> century Syriac Aramaic)]

<http://codexsinaiticus.org/en/manuscript.aspx?dir=next&folioNo=5&lid=en&quireNo=80&side=r&zoomSlider=0>

But there is a mystery in these verses of John 7:37-39, with the words ‘as the Scriptures said’. When reading through the Tanak (Old Testament) there are no Scriptures that specifically say anything about thirsty people coming near to the Messiah to drink from him, and there is nothing that specifically says that those who believe in the Messiah would have streams of living water flowing out of their innermost bellies. While it might be true that there is nowhere in the Hebrew prophecies of the Tanak that says for people to drink of the waters of the Messiah, there is a Hebrew prophecy in the Tanak that says for people to drink of the waters of Yeshua. And this prophecy can only be seen in the original Hebrew; it cannot be seen in any translation of any language.

But in order to understand where the prophecy is written that Yeshua is referencing in John 7:37-39 it is first important to confirm that Yeshua’s true, original Hebrew name is Yeshua, and not Iesous as he is called in the Greek New Testament. It is important to confirm that Iesous is a Greek transliteration of the Hebrew name Yeshua. The Greek Septuagint, the Greek translation of the Hebrew Tanak (Old Testament), uses the Greek transliteration of Iesou Ιησους wherever the name Yeshua (or long form Yehoshua) is found in the original Hebrew. One example is in Nehemiah 12:8 (as shown in this link to *The Septuagint Version of the Old Testament and Apocrypha* on page 647: <https://archive.org/details/septuagintversio1900bren/page/646>)

Therefore we know that Yeshua’s original Hebrew name is Yeshua (meaning ‘he saves’) or in long form Yehoshua (meaning ‘Yehovah saves’). Together with the surviving single page of the 17<sup>th</sup> century manuscript copy of John in Hebrew in the Vatican Library there are also 3 pages of the beginning of Luke in Hebrew. And in Luke 1:31 in this Hebrew text the messenger (angel) tells Miryam (Mary) to name the son she will give birth to Yeshua יֵשׁוּעַ. At this point in this manuscript copy the name of Yeshua is written very large and bold in big letters. The transcription and translation of this portion of this Hebrew Luke text is provided here:

הַנְּבִיאַת הַקֹּדֶשׁ וְתִלְדַּבּ בֶּן וְקָרְאֵת שְׁמוֹ יֵשׁוּעַ זֶה יִהְיֶה גָדוֹל וְיִקְרָא בֶּן עֲלִיּוֹן וְיִתֵּן לוֹ יְהוָה אֱלֹהִים כֶּסֶף דָּוִד אָבִיו  
וְיִמְלֹךְ עַל בֵּית יִשְׂרָאֵל לְעוֹלָם וְלֹא יִהְיֶה קֶץ לְמַלְכוּתוֹ וְתֹאמַר מְרִיָּם אֵל הַמַּלְאָךְ אֵיךְ יִהְיֶה זֶה כִּי אֵינֶנִּי  
יּוֹדַעַת אִישׁ וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלֶיךָ רוּחַ הַקֹּדֶשׁ יִבֹּא בְּיָדְךָ וְעוֹז עֲלִיּוֹן יִהְיֶה בְּצִלְךָ עַל אֲשֶׁר יִהְיֶה הַנּוֹלָד  
קָדוֹשׁ יִקְרָא בֶּן יְהוָה

*Hinak harah veteled ben veqarath shemo Yeshua zeh yihyeh gadol veyiqare ben elyon veyithen lo Yehovah Elohim kise David aviv veyimlok al beyth Ya‘aqov le‘olam velo yihyeh qets lemalkutho vathomer Miryam el hamal’ak eyk yihyeh zeh ki eynenni yoda‘ath iysh vaya‘an hamal’ak vayomer eleha Ruach haQadosh yavo biyk ve‘oz elyon yihyeh betsilak al asher yihyeh hanolad qadosh yiqre ben Yehovah*

“Behold you have conceived and shall birth a Son, and you shall call His name **Yeshua**. This One shall be great and He shall be called Son of the Most High. And יהוה Elohim shall give to Him the throne of David His father. And He shall reign over the house of Ya‘aqov for eternity, and there shall be no end to His reign.” And Miryam said to the messenger, “How shall this be, since I have not known a man?” And the messenger answered and said to her, “The Set-apart Spirit shall come on you, and the strength of the Most High shall be in your shadow, because of which He who shall be born shall be set-apart. He shall be called Son of יהוה.

[Luke 1:31-35; (17<sup>th</sup> century C.E. copy) Vat. Ebr. 530 Pt. 1, f. 2r (fs 11);  
Biblioteca Apostolica Vaticana, Vatican City.]  
[https://digi.vatlib.it/view/MSS\\_Vat.ebr.530.pt.1/0073](https://digi.vatlib.it/view/MSS_Vat.ebr.530.pt.1/0073)

There is one important thing to point out about this old Hebrew text of Luke before moving on. It reads in the same way as the Greek in saying that David is Yeshua’s father, in the Hebrew context literally meaning that David is the ancestor or grandfather of Yeshua many generations back. It makes it clear in the words of the messenger, in the same way as the Greek, that Yeshua born of Miryam the virgin is a direct descendant of King David. And as foretold in more than one prophecy in the Tanak, the Messiah must be a descendant of David. (And all of this gets into the interesting discussion that Yeshua himself talks about in Matthew 22:41-46 concerning Psalms 110, that if the Messiah is a son or descendant of David, why does David call the Messiah his Master, or in other words his God who is above him whom he serves.)

But the important distinction in this Hebrew Luke is in verse 35, where if this were a translation from the Greek we would expect to find the words written, ‘He shall be called Son of Elohim’ (Son of God). But instead this text reads, ‘He shall be called Son of Yehovah’. It makes the precise distinction that he is not just a son of any god, but specifically the son born and brought forth directly from Yehovah, the Hebrew God of Israel. And he is not a child of God in the same way that all those who believe in Yeshua and are followers of Yahuweh/Yehovah become children of God. The special distinction is made that Yeshua is different in his birth, as a ‘son of Yehovah’. Here again we see how Yeshua is born of the flesh into a physical body of a man, as a direct descendant from David through his mother Miryam’s biological lineage [see endnote]. Yet at the same time he has no earthly father that he is descended from, born directly and supernaturally from Yahuweh/Yehovah to be God dwelling on the earth, to be a Son of Adam and a Son of Yahuweh/Yehovah simultaneously; both man and God as shown in Psalms 110. Yeshua is simultaneously a man who is a descendant of David and David’s Master and God, Yahuweh/Yehovah. (There is more on this discussion later on.)

As mentioned before, there is nowhere in the Hebrew prophecies of the Tanak that say to drink from the Messiah, but there is a prophecy that says to draw water (drink) from Yeshua. When reading any translation of Isaiah 12 it simply reads, “Yah Yahuweh/Yehovah is my strength and song, and He has become my salvation.

And you shall draw water with joy from the fountains of salvation.” The translation does not give any indications that this prophecy is specifically about Yeshua. But when it is read in Hebrew it literally says that Yahuweh/Yehovah has become my yeshuah **יְשׁוּעָה** and to draw water with joy from the fountains of yeshuah **יְשׁוּעָה**. The Aleppo Codex from the year 930 C.E. is considered the most accurate copy of the Tanak (Old Testament) in existence today, according to language scholars preserving a perfect 100% exact copy of the consonants of the Masoretic Hebrew text of the Tanak from the Second Temple time period. [Unfortunately it is no longer a complete copy with many of its pages lost in the 20<sup>th</sup> century. But the book of Isaiah is still complete in its pages. The following is Isaiah 12:2-3 according to the Aleppo Codex:

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עֲזָי וְזִמְרַת יְהוָה יְהוּה  
וַיְהִי לִי לִישׁוּעָה וּשְׂאֵבָתָם מִיַּם בְּעֵשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה

*Hinneh El yeshuathi evtach velo ephchad ki azzi vezimrath Yah YHVH  
vayehi li lishuah ushe'avtem mayim besason mimma'ayeney hayeshuah*

Behold, El is my salvation, I trust and I am not afraid because Yah **יְהוָה** is my strength and song; and He has become my yeshuah. And you shall draw water with joy from the fountains of yeshuah.

[Isaiah 12:2-3; Aleppo Codex (930 C.E. copy) f. 109r-109v]

[https://archive.org/details/Aleppo\\_Codex/page/n215](https://archive.org/details/Aleppo_Codex/page/n215)

The Hebrew word yasha **יָשָׁע** is the masculine root verb that means ‘saved’ in the sense of perfect past tense action. Yoshia **יֹשִׁיעַ** has the pronoun prefix letter yod ך added to the root verb, becoming ‘he saves’ and ‘he will save’ in the sense of imperfect present or future tense action. The proper name Yeshua **יְשׁוּעַ** also literally means ‘he saves’ and ‘he will save’ the same as yoshia. The spelling is only changed slightly because it is a proper name, and because it can also be a short, nickname form of the proper name Yehoshua **יְהוֹשֻׁעַ**. When the prefix letter mem מ is added to the verb root yasha it becomes the masculine noun moshia **מוֹשִׁיעַ**, meaning ‘savior’. When the masculine root verb yasha has a letter hey ה suffix added to the end, it becomes a feminine form of the verb spelled as yeshuah **יְשׁוּעָה**. But in this case when the verb yasha is changed into the feminine form yeshuah **יְשׁוּעָה**, it becomes a participle, a verb that can also be used as an adjective or noun. The word yeshuah **יְשׁוּעָה** is just an ordinary word, not a proper name, and in Isaiah 12 it is used in its ordinary function as a verb in a noun state meaning ‘salvation’ or ‘deliverance’.

But at the same time the proper name of Yeshua **יְשׁוּעַ** can be seen spelled there in the word yeshuah **יְשׁוּעָה**, both words having almost identical vowel sounds. In the original Hebrew of Isaiah it becomes obvious that what Yeshua was saying in John 7:37-39 is that he (Yeshua) is the yeshuah in Isaiah 12 that we are supposed to draw water from with joy and drink from. This prophecy in Isaiah 12 is the prophecy that Yeshua was referring



to in John 7. Yeshua was saying that all those who would come to him and drink from him, to drink from the fountains of yeshuah as Isaiah 12 says, will then have streams and rivers of living waters flowing out from their innermost center of their person, from their deep inside in the belly and heart of their person. Yeshua was saying that he is the fulfillment of the Isaiah 12 prophecy, that he is the yeshuah salvation in Isaiah 12, and he was explaining further about how those who drink from him will have his Spirit flowing through them and out of them like living water. He was giving deeper meaning and understanding as to how the Isaiah 12 prophecy works, and how the pouring out of the Set-apart Spirit works, by being filled with Yeshua, who is the water of life.

(From other passages in the New Testament we can also see the picture of how Yeshua is the rock in the wilderness at Mount Sinai recorded in Exodus 17. Yeshua is the rock that was struck, just as Moses struck the rock in the wilderness, and out of Yeshua's side flowed blood and water as the sacrifice to provide living water to mankind, just as water flowed from the side of the rock providing life to the children of Israel in the wilderness.)

And one might argue that perhaps the book of Isaiah was changed after Yeshua came, in order for the prophecy to read yeshuah in it in reference to Yeshua the Messiah. But in the Dead Sea Scrolls we have a complete copy of the book of Isaiah from the 2<sup>nd</sup> century B.C.E., copied about 150 years before Yeshua was born. And even though there are a few spelling differences in 12:2-3, it is essentially the same as the Aleppo Codex, with the spelling of the word yeshuah exactly the same as shown here:

הנה אל אל ישועתי אבטח ולא אפחד כיא עוזי וזמרת י(ה) יהוה  
היהא לי לישועה ושאבתם מים בששון ממעיני הישועה

Behold El, El is my salvation, I trust and I am not afraid because Yah יהוה is my strength and song;

He has become my yeshuah. And you shall draw water with joy from the fountains of yeshuah.

[Isaiah 12:2-3; Great Isaiah Scroll (2<sup>nd</sup> century B.C.E. copy)]

<http://dss.collections.imj.org.il/isaiah>

The only major difference is in the spelling of the word vayehi וַיְהִי 'and he has become' versus the word היהא in the Great Isaiah Scroll, which is clearly a spelling error since it is not even a Hebrew word. Even if one were to argue that the word yehe יהא was the original word written here, it only changes the tense of the word to 'he will become' instead of 'he has become'.

Now that we have seen that Yeshua was saying in John 7 that he is the yeshuah יהוֹשֻׁעַ salvation in Isaiah 12, it reveals even more understanding about Yeshua in prophecy. The words, 'Yah יהוה is my strength and song; and He has become my yeshuah' clearly say in the Hebrew that the father Yahuweh/Yehovah has become our salvation, our Yeshua. It literally says in the Hebrew לַיְשׁוּעָה וַיְהִי לִי 'and He has become for me Yeshuah'. The Hebrew word yehi יהי is the Hebrew state of being verb that means 'came to be' or 'has

become' or any form of something coming into being or becoming something. And the Hebrew word li לִי is the prepositional prefix letter lamed ל meaning 'to' or 'for' combined with the singular first-person possessive suffix letter yod ך meaning 'my' or 'me' combined together. The word li לִי literally means 'to me' or 'for me' or in the sense of the possessive 'belonging to me'.

In this case in the Hebrew, instead of attaching the letter yod ך (with a tav ת) directly on the end of the word yeshuah to say 'my salvation' as seen earlier in the verse in the word yeshuathi יִשׁוּעָתִי, the possessive word li לִי is used with the prepositional prefix lamed ל attached to the beginning of yeshuah to become לִי לִישׁוּעָה. It still translates as 'my salvation' but says 'my salvation' in a completely different way. It simultaneously says 'He has become my Yeshuah' and 'He has become for me Yeshuah' at the same time. It means both simultaneously. Both ways it means the same thing, that Yahuweh/Yehovah the father has become salvation, has become the person of Yeshua, for us, for mankind. Yahuweh/Yehovah the father himself is Yeshua, and he became Yeshua on the earth to personally himself become our salvation. Yahuweh/Yehovah himself has become our Messiah and our salvation, he is our Yeshua.

And this short sentence 'Yah Yahuweh/Yehovah is my strength and song, and he has become my yeshuah' לִישׁוּעָה לִי לִיִּהְיֶה לִי לִישׁוּעָה in Isaiah 12 is actually a repeat of the beginning words of the Song of Moses in Exodus 15 after they had crossed over the Red Sea (Yam Suph) and had seen the destruction of Pharaoh's army. The prophecy of Isaiah 12 is connected with the Song of Moses in Exodus 15, and shows how the Song of Moses is also a prophecy that has not yet been fulfilled. The following is Exodus 15:2 transcribed from the Leningrad Codex, which is the oldest complete copy of the Tanak in the original Hebrew from 1008 C.E. and was corrected against the Aleppo Codex. It is also the base text used by most English translations, and even though it is not as perfect as the Aleppo Codex, it is still close enough to perfection and its errors are really only differences in spelling which do not change the meanings of any of the words or sentences.

עֲזִי וְזִמְרַת יְהוָה יִהְיֶה לִי לִישׁוּעָה

*Azzi vezimrath Yah vayehi li lishuah*

Yah is my strength and song, and he has become my yeshuah.

[Exodus 15:2; Leningrad Codex (1008 C.E. copy) f. 40r]

[https://archive.org/details/Leningrad\\_Codex/page/n84](https://archive.org/details/Leningrad_Codex/page/n84)

The festivals in Leviticus 23 commemorating the events found primarily in the book of Exodus are all prophecies about the coming of the Messiah. When Yeshua came he fulfilled the Spring Festivals on the exact days of each of those festivals, being sacrificed as the Passover Lamb on the exact day of Passover for the removing of the leaven of sin as pictured in the Festival of Unleavened Bread. And on the day of First Fruits Yeshua brought forth from the dead the first fruits of the resurrection, as many graves were opened and dead

men and women were raised to eternal life on that day as recorded in Matthew. On the exact day of the Festival of Shavuot (Pentecost) the Spirit of Yahuweh/Yehovah was poured out on the disciples in Jerusalem.

But the Fall Festivals have not been fulfilled yet, and will not be fulfilled until Yeshua returns. The Fall Festivals are all the pictures of traveling into the wilderness to Mount Sinai and dwelling at Mount Sinai, after the crossing over of the Red Sea. The Fall Festivals are all about going up into the clouds above Mount Sinai to be together with Yahuweh/Yehovah there in his Dwelling Place, when the Son of Adam comes in the clouds to gather his people to himself at the end of the tribulation of those days in Matthew 24. This is the gathering up into the clouds, and is pictured by the children of Israel leaving the earth (Egypt) and crossing the Red Sea into the heavens at Mount Sinai, up into the clouds on Mount Sinai, to dine with Yahuweh/Yehovah there as pictured in Exodus 14-28.

The meaning and understanding of the Song of Moses in Exodus 15 does not come until the time frame of Yeshua's return. Exodus 15 reveals the timing as to when Yahuweh/Yehovah reveals to all of his people that he himself has become Yeshua for us on the earth, that he himself is Yeshua and is our salvation as the Lamb sacrificed for cleansing and salvation from sin. It is not until Yahuweh/Yehovah takes his people out of the world and into the clouds with him at the very end at his coming in the clouds, when his people see him and know him in tangible form, that his people finally understand that Yahuweh/Yehovah himself is Yeshua, and he has always been one as he said in Deuteronomy 6 and John 10:30 and 17:11.

When Yahuweh/Yehovah stands on the Mount of Olives in fulfillment of Zechariah 14, everyone will see that he is 'one Yahuweh/Yehovah and His name one'.

וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה וְשֵׁמוֹ אֶחָד

Vehayah YHVH lemelek al kal ha'arets bayyom hahu yihyeh YHVH echad ushemo echad

And יהוה יהוה was King over all the earth. In that day יהוה shall be one and His Name one.

[Zechariah 14:9; Aleppo Codex (930 C.E. copy) f. 203r]

[https://archive.org/details/Aleppo\\_Codex/page/n403](https://archive.org/details/Aleppo_Codex/page/n403)

In that day, when Yahuweh/Yehovah stands on the Mount of Olives, everyone will see that there is only one Yahuweh/Yehovah, and that he has one name. The interesting thing about the last Hebrew word in Isaiah 12:3, the word hayeshuah יהִישׁוּעָה, which means 'of salvation', is made up of the letters of both the name of Yeshua and the name of Yahuweh/Yehovah. The name of Yahuweh/Yehovah is commonly spelled in most Hebrew manuscript copies of the Tanak as Yehovah יהוה. And the name of Yeshua is most commonly spelled as Yeshua ישוע. The name Yehovah is made of the four "consonants" yod י, hey ה, vav ו, hey ה, and the three vowels sheva (ְ), cholem (ֹ), and qamats (ִ). (Technically the letters yod, hey, and vav are consonant vowels, because they can be used to represent consonant sounds or vowel sounds in the Hebrew language.) The name Yeshua is made of the four "consonants" yod י, shin ש, vav ו, ayin ע, and the three vowels tsere (ֵ), shureq (ִ), and pattach (ַ).

The word hayeshuah **הַיְשׁוּעָה** has the definite article prefix letter hey ה at the start of it, meaning ‘the’ or ‘of’. The word hayeshuah is just an ordinary word meaning ‘of salvation’. But in this case in Isaiah, because it is a prophecy that has special meaning concerning Yeshua, it is interesting to examine the letters of this word. This word has all four “consonant” letters of the name of Yahuweh/Yehovah **יהוה**. It also has all four “consonant” letters of the name Yeshua **ישוע**. It also has two of the three vowels of the name of Yahuweh/Yehovah, the sheva under the yod ך and the qamats under the ayin ן. And it has two of the three vowels of the name Yeshua, the pattach under the hey ה and the shureq in the vav ן.

This word hayeshuah is just an ordinary word; it is not a name. But it is still interesting how the names Yehovah **יהוה** and Yeshua **ישוע** are joined together as one inside of this word, perhaps as a shadow picture of how Yahuweh/Yehovah’s name is one name in Zechariah 14, with his name Yeshua joined together in his name Yahuweh/Yehovah. Yahuweh/Yehovah has become our salvation, our Yeshua.

Even though the Hebrew word ‘beside’ **אצל** *etsel* might be explained as a translation of the Greek, the Hebrew is more precise in its wording than the Greek, giving deeper explanation to the person of Yeshua connected in Hebrew prophecy in the Tanak (Old Testament).

### **The World did not Recognize Him Come Tangibly to His Native Land:**

One sentence in this Hebrew manuscript of John 1 cannot be explained as a translation of any known Greek or Aramaic texts of John in existence today. Verses 10-11 in this Hebrew manuscript are so different from the Greek and Aramaic, that if it is a translation, it would have to be a translation of a very ancient Greek or Aramaic text of John that is no longer in existence today. And these verses 10-11 in the Hebrew actually give deeper explanation than the Greek or Aramaic as to how Yeshua fulfilled prophecy.

הוא הָיָה בְּעוֹלָם וְהָעוֹלָם נִעְשָׂה בּוֹ וְהָעוֹלָם לֹא הִכִּירוּהוּ בְּאֶל מוֹלַדְתּוֹ מִמַּשׁ וּבְנֵי בֵיתוֹ לֹא קִבְּלוּהוּ

*Hu hayah ba'olam vecha'olam ne'esah bo vecha'olam lo hakiruhu ba moladto mammash uvne beytho lo qivluhu*

He was in the world, and the world was made in Him; but the world did not recognize Him come tangibly to

His native land, and the children of His house did not receive Him.

[John 1:10-11; (17<sup>th</sup> century C.E. copy) Vat. Ebr. 530 Pt. 1, folio 2v (fs 11);

Biblioteca Apostolica Vaticana, Vatican City.]

[https://digi.vatlib.it/view/MSS\\_Vat.ebr.530.pt.1/0074](https://digi.vatlib.it/view/MSS_Vat.ebr.530.pt.1/0074)

The Hebrew in verses 10-11 is so deep compared to the Greek and Aramaic. The Hebrew text here says that the creator of the universe came to live in this world in a tangible form. The Hebrew word here for ‘tangible’ is *mammash* **מַמַּשׁ**, which means anything that is of tangible substance. The creator of the entire world came into the world in a tangible way, so that you could not only see and hear the creator of everything, but you could touch him and interact with him in the physical dimensions of this earth.

The creator of the world came to the world in a tangible, seeable and touchable form, but the world did not recognize him. And not only did they not recognize him come in a tangible form, they did not recognize him come to his native land. The Hebrew word written here meaning ‘his native land’ moladtho מוֹלַדְתּוֹ, is the Hebrew word moledeth מוֹלַדֶּת, with the suffix third person masculine possessive letter vav ך at the end, meaning ‘his’. Moledeth is a feminine noun form of the root masculine verb yalad יָלַד, meaning to ‘birth’ or ‘beget’ or ‘bring forth’. The Hebrew word moledeth literally has to do with ‘nativity’ including a ‘birth place’ in some contexts, in others only in reference to a ‘native country’, but also in some cases it means ‘family’.

The creator of the world did not just come to live in the world he created, he came to live with his family in his native land. And the world did not recognize him come and live with his family in his native land. Not only that, but the children of his house, his own children of his native land, did not receive him. Yeshua the Father, the father of the children of Israel, was not received by his own children.

These verses in this Hebrew text of John give deeper meaning and understanding to the prophecy in Zechariah 2:10-12, where the Father Yahuweh/Yehovah says that he will come and reside or dwell or live in the midst of Israel. Then after Yahuweh/Yehovah the Father begins to reside in Israel, he says that at that time we will know that Yahuweh/Yehovah the Father has sent him to us. And that he will inherit the set-apart soil (the holy ground) of the tribe of Yehudah (Judah) as his portion in Israel, as his native land.

The following is Zechariah 2:10-12 quoted from what is possibly the oldest complete copy of the book of Zechariah in its original Hebrew surviving today, from about the year 794 C.E. and complete with niqud (vowels). The pages of this portion of Zechariah are lost in the Aleppo Codex, but in these particular verses this 794 manuscript copy is almost exactly the same as the Leningrad Codex. The minor differences between the two do not change the meanings of any of the words or sentences:

רְנִי וְשִׂמְחִי בַת צִיּוֹן כִּי הִנְנִי בָא וְשָׁכַנְתִּי בְּתוֹכְךָ נְאֻם יְהוָה וְנִלְוִו גּוֹיִם רַבִּים אֶל יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעַם וְשָׁכַנְתִּי בְּתוֹכְךָ וְיָדַעַת כִּי יְהוָה צָבָאוֹת שְׁלַחְנִי אֵלֶיךָ וְנָחַל יְהוָה אֶת יְהוּדָה חֶלְקוֹ עַל אֲדַמַת הַקִּדְשׁ וּבָחַר עוֹד בִּירוּשָׁלַם

*Ranni vesimchi bath Tsiyyon ki hinn ba veshakanti bethokek ne'um YHVH venilvu goyim rabbim el YHVH bayyom hahu vehaiyu li le'am veshakanti bethokek veyada'at ki YHVH tsevaoth shelachani elayik venachal YHVH eth Yehudah chelqo al admath haqqodesh uvachar od birushala'im*

“Shout and rejoice, daughter of Tsiyon! For behold, I come and I shall reside in your midst,” declares יְהוָה.

“And many nations shall be joined to יְהוָה in that day, and they shall become My people. And I shall reside in your midst, and you shall know that יְהוָה of hosts has sent Me to you. And יְהוָה shall inherit Yehudah, His portion upon the set-apart soil, and again choose Yerushalaim.”

[Zechariah 2:10-12 (14-16); (794 C.E. copy) Ms. Evr. II B 100, pg. 86; National Library of Russia, St. Petersburg.]

[https://web.nli.org.il/sites/NLI/English/digitallibrary/pages/viewer.aspx?&presentorid=MANUSCRIPTS&docid=PNX\\_MANUSCRIPTS000156634-1#FL48248299](https://web.nli.org.il/sites/NLI/English/digitallibrary/pages/viewer.aspx?&presentorid=MANUSCRIPTS&docid=PNX_MANUSCRIPTS000156634-1#FL48248299)

[The current popular narrative that there are no surviving Hebrew manuscripts of the Tanak with vowels from any earlier than the turn of the 10<sup>th</sup> century C.E. is not entirely accurate, because there are a few surviving fragments of the Tanak in both the Tiberian and Babylonian dialects of Hebrew dating from the late 8<sup>th</sup> century to late 9<sup>th</sup> century, some copies possibly as much as 140 years older than the Aleppo Codex of 930 C.E.]

Yahuweh/Yehovah himself inherits land in Israel, the land of the tribe of Yehudah, as his own native land. And Yahuweh/Yehovah himself comes down to dwell together with Israel, to take up residence with them. But when Yahuweh/Yehovah resides and dwells there together with Israel in the Zechariah 2 prophecy, Yahuweh/Yehovah says that Yahuweh/Yehovah has sent him to Israel to reside in their midst. Here again is another correlation to the Psalms 110 prophecy, because from the context in Zechariah 2, Yahuweh/Yehovah is clearly the one who says that he himself will reside in the midst of Israel, and then says when he comes to reside in the midst of Israel that Yahuweh/Yehovah has sent him.

It is because while Yahuweh/Yehovah continues to reside in the dimensions of the heavens, he sends himself down to reside on the earth as Yeshua, to be born through the tribe of Yehudah (Judah) onto his native land in the tribe of Yehudah in Beyth Lechem (Bethlehem) Ephrathah, which he has inherited as his portion in Israel. Yehudah (Judah) is Yahuweh/Yehovah's family and his land of nativity, which he came to dwell in as Yeshua. Yeshua is Yahuweh/Yehovah himself, Yahuweh/Yehovah the creator of the entire world, the heavens and the earth, come tangibly to the world, but not recognized as Yahuweh/Yehovah the creator by the world he created. Yeshua is the one true God and creator Yahuweh/Yehovah himself in the flesh and body of a man; Yahuweh/Yehovah himself sitting at the right hand beside Yahuweh/Yehovah himself at creation.

In this same prophecy in Zechariah 2 it even talks about how the nations of the world, the gentiles, will be joined to Yahuweh/Yehovah when Yahuweh/Yehovah himself comes and resides with his people in Israel. And Yahuweh/Yehovah as the person of Yeshua has caused many gentiles, many of the nations of the world, to be joined to himself, even though they did not recognize him come to the world.

Only this Hebrew text of John gives deeper explanation and understanding to this prophecy in Zechariah 2, and how Yeshua fulfilled it. The Greek and Aramaic do not have any of this understanding or deep explanation in them. How then can we explain this Hebrew text having greater and deeper understanding of Yeshua's fulfillments of prophecy in it, giving explanations about how Yeshua fulfilled prophecy that are nowhere in any of the current known Greek and Aramaic manuscript copies of John, at least none that have been discovered so far. How could this Hebrew copy of John preserved by Messianic Sephardic Jews have a deeper knowledge and revelation of Yeshua's fulfillments of prophecy than any of the copies of John in other languages preserved by gentile Christians? It is certainly something to study and ponder and try to understand more fully, to seek after the truth and know the truth that is the person of Yahuweh/Yehovah our Yeshua.

What advantage then hath the Jew? or what profit *is there* of circumcision? Much (in) every way: chiefly, because that unto them were committed the oracles of God. [Romans 3:1-2 KJV]

**Endnote:** The problem in the genealogy in the Gospel of Matthew has always been that Matthew first starts out claiming that he is writing the biological genealogy of Yeshua, the descendant of David and of Abraham. And Matthew makes it very clear that Yoseph (Joseph) is not his biological father. Matthew says that Yeshua was born of the virgin Miryam (Mary), and therefore his only earthly biological descent from David and Abraham can only come through his mother Miryam, since Yoseph was not his biological father, nor did Yeshua have any earthly biological father.

Matthew claims at the beginning of the book that he is writing the biological genealogy of Yeshua from David and Abraham, and yet at the end of the genealogy suddenly in the Greek Matthew says that he has written, not the biological genealogy of Yeshua through his mother Miryam, but instead the biological lineage of Miryam's husband Yoseph, who is not Yeshua's father. If this is supposed to be the genealogy of Miryam's husband Yoseph, then Matthew should have said so at the beginning instead of saying that it is the genealogy of Miryam's son Yeshua. In the Greek Matthew appears to either have at best made a serious error or at worst an outright lie, claiming to be writing the genealogy of Yeshua at the beginning of the book, and then in the end not recording Yeshua's genealogy at all, putting in a genealogy of Miryam's husband Yoseph instead. There is the additional problem that Luke's genealogy of Miryam's husband Yoseph in Luke 3 gives an entirely different genealogy for Yoseph. If both Luke and Matthew are true, then this means that Yoseph was miraculously born from two fathers simultaneously, his father Ya'aqov (Jacob) in Matthew and his father Eli in Luke.

The only way that the book of Matthew can be true is if the author Matthew wrote down the biological genealogy of Yeshua through his mother Miryam as he claimed he was doing at the beginning, and not the genealogy of Miryam's husband Yoseph, since Yoseph is not the biological father of Yeshua. Even though this error is found in all of the Greek and Aramaic copies of Matthew in existence today, thankfully the book of Matthew was not originally written in Greek or Aramaic, it was originally written in Hebrew. This is attested by all of the early church fathers, including Papias who lived in the 1<sup>st</sup> century C.E. and personally knew the apostle John.

Περὶ δὲ τοῦ Ματθαίου ταῦτ εἶρηται

“ Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος. ”

[Eusebius, *Ecclesiastical History* 3.39.16 (324 C.E.); quote of Papias from about 90-130 C.E.]

[Edited by F. A. March, LL.D., *Douglass Series of Christian Greek and Latin Writers, Vol. II: Eusebius's Ecclesiastical History* (New York: Harper and Brothers, Publishers, 1874) pg. 105]

<https://archive.org/details/ecclesiasticalhi00euserich/page/104>

“Of Matthew he has stated as follows,

‘Matthew composed his history in the Hebrew dialect, and every one translated it as he was able.’”

[Eusebius (translated by Rev. C. S. Cruse D.D.), *The Greek Ecclesiastical Historians of the First Six Centuries of the Christian Era, Vol. II: An Ecclesiastical History* (London: Samuel Bagster and Sons, 1847), pg. 144]

<https://archive.org/details/greekecclesiasti02lond/page/144>

The Greek word written here in Papias's quote 'Εβραϊδί Ebraisi is the Greek word for Hebrew, and only means Hebrew, not Syriac or Aramaic or Greek or any other language than Hebrew. Even though there is this error in the genealogy of Matthew in the Greek, this is because Matthew was not written in Greek. The Greek is a translation made by man and had the errors of man in it; it is not the original Hebrew inspired words that Matthew wrote which were written as the perfect word of Yahuweh/Yehovah without error. And fragmented copies of the original Hebrew words of the Good News of Yeshua written by Matthew are still in existence, preserved by Messianic Jews who believed in Yeshua as the Messiah in the Middle Ages, and then accidentally saved by orthodox Jews in the polemical 14<sup>th</sup> century C.E. book *Even Bochan* by Shem Tov. In these copies we can still see what most of the original Hebrew Matthew looked like without error.

In two copies of the original Hebrew Matthew discovered by Hebrew scholar Nehemia Gordon, preserved in the Shem Tov text of Matthew the truth is still preserved about the original words of Matthew as he wrote them down without error in the 1<sup>st</sup> century C.E. In the following 16<sup>th</sup> century copy found in the Bodleian Library in Oxford the words written in Matthew 1:16 are:

יוסף אבי מרים אם ישו

Yoseph avi Miryam em Yeshu

Yoseph father of Miryam, mother of Yeshua.

[Matthew 1:16; (16<sup>th</sup> century C.E. copy) Ms. Oppenheim Add. 4° 111, f. 77v; Bodleian Library, Oxford.]

<https://digital.bodleian.ox.ac.uk/inquire/p/cd0aef60-2bcf-418f-9007-86b4256623ba>

[The name Yeshu is actually a common 1<sup>st</sup> century C.E. nickname for the name Yeshua. Archaeology has discovered from inscriptions in 1<sup>st</sup> century Jewish graves that many men named Yeshua in the 1<sup>st</sup> century went by the common nickname Yeshu, which proves that the Rabbis did not actually invent the name Yeshu as the popular narrative has claimed in recent history. ]

Miryam's father's name was also Yoseph, just like her husband Yoseph, and in the original Hebrew Gospel of Matthew, Matthew wrote the biological lineage of Yeshua through his mother Miryam and grandfather Yoseph, the father of his mother Miryam. Then in the Greek and Aramaic translations of Matthew amateur scribes who were doing the best translation as they could (as Papias explained in the 1<sup>st</sup> century) made some mistakes in their translations, one of these being that they confused Yoseph the father of Miryam with Yoseph the husband of Miryam, and changed Matthew's words.

Once again, how can we explain that this Hebrew text of Matthew removes the errors of the Greek and other languages of the book of Matthew, and gives deeper and further proof that Yeshua truly is the Messiah descended biologically from David and Abraham? This Hebrew record of Matthew in the above manuscript shows that the original Hebrew words of Matthew were written as the inerrant word of Yahuweh/Yehovah, but were changed into errors by man in man's translations into other languages.

What advantage then hath the Jew? or what profit *is there* of circumcision? Much (in) every way: chiefly, because that unto them were committed the oracles of God. [Romans 3:1-2 KJV]