The Gospel of the Nazarenes.

PART IV.

Wherein it differed from the Greek Tranlation.

"Mount up the heights of wisdom:
    Strike down each error low,
Keep back no words of knowledge
    That human hearts should know."

In our former articles on "the Gospel of the Nazarenes" we have endeavored to show that this document and the Gospel of Matthew were one and the same, that it was written in the Hebrew language at a period of about twelve years after the martyrdom of Jesus, and that the Greek version from which our English translation was made, was not composed until the time of Victor, Bishop of Rome, towards the end of the second century. We will now endeavor to show that the modern versions differ in many important passages from the original Hebrew, not only from interpolations, but also from erasements, and that these alterations were made by the translators with the design of teaching dogmas, subversive of the faith held and taught by the Apostles and the early Nazarene congregations, who long kept the Gospel by Matthew in its original language, completeness and purity, and contended against the inovations of the Gentile Apostacy.

It has also been intimated that after the Greek "Gospel according to St. Matthew" became a part of the Catholic canon, and had obtained a wide circulation among the Gentile christians, as a standard work that the Hebrew Gospel and its literal translation began, among these christians, to be regarded as a heretic work, and distinguished by the catholic fathers by various names — as "The Gospel according to the Hebrews"—because originally written in the Hebrew characters and used by those who still spoke the Hebrew language, or were converted from the Jews and still observed many of their legal customs. "The Gospel according to the Nazarenes"—because used by those who called themselves "Nazarenes" and who claimed to be the successors of the