## THE

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PART III, CONTINUED.

## When was the Greek Translation made?

In the meantime lived and wrote Hegesippus, the Nazarine historian. He appears to have been a native of Palestine, of Hebrew parentage, and was born early in the second century, perhaps while some of the companions of Jesus still lived. His great work consisted of five books of Commentaries, containing the history and doctrines of the Nazarene ecclesia's, from the organization of the society at Jerusalem to the times in which he wrote, ie after the middle of the second century. In the collecting of materials for this work, he undertook a journey to Rome by way of Corinth. In every city through which he passed, and in each succession of elders, he says ; "the doctrine prevails according to what is declared by The Law and The Prophets. and the (Oricles of the) Lord." There were doubtless various other churches in every city, professing and calling languages.

themselves Christians, and using other gospels, but those adhering to the faith of the Nazarenes, were still the prevailing party, and among them the Hebrew Gospel of Matthew, or Oricles of the Lord, still held its place in their worship, and affections, in conjunction with the Law and the prophets. And even in Rome the leading elders were still Unitarian. The canon of the New Testament had not yet been formed, nor was any translation of the Gospel of Matthew into the Greek language yet made, though it seems that at this time there was a translation of Matthew in the Syriac language, which Hegesippus quoted, but according to Eusebius, he more particularly uses the Gospel of the Hebrews, in the Hebrew language, showing that he bimself was a convert from the Hebrew to the Nazarene Whether the Commentaries of faith. Hegesippus were published in the Greek or Hebrew language is uncertain, but it is very probable that translations of it were at first issued in both these Like the Hebrew Gospel it