



## Hebrew Gospels of Luke and John found in the Vatican Library

Biblioteca Apostolica ebr. 530, part 1, fragment 11, folios 1r-2v  
 Luke 1:1-35; John 1:1-13

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[ <a href="#">folio 1r</a> ]	
The Holy Gospel of	הַבְּשׂוּרָה הַקְּדוּשָׁה <sup>1</sup> שֶׁל
Yeshua the Mashi'ach According to Luka	יֵשׁוּעַ הַמָּשִׁיחַ <sup>2</sup> כְּפִי לִוְקָה

<sup>1</sup> The manuscript often omits Dagesh where expected.

<sup>2</sup> The manuscript uses Kamatz and Patach interchangeably and does the same thing with Tsere and Segol. This may reflect the dialect of Hebrew preserved in the Sephardic pronunciation of Hebrew as well as the so-called Palestinian Pointing (Nikud Eretz-Yisraeli).



(1) In that many were placed to write the account of the matters that	(1) בְּהִיּוֹת כִּי הוּשְׂמוּ <sup>3</sup> רַבִּים לְחַבֵּר סִיפּוּר הַדְּבָרִים אֲשֶׁר
are trustworthy among us, (2) without doubt, as they told them to us	בֵּינֵינוּ הֵם נֶאֱמָנִים (2) בְּלִתִּי סֶפֶק, <sup>4</sup> כְּאֲשֶׁר הִגִּידוּ לָנוּ אוֹתָם
themselves, those who saw them from the beginning, and were my servants [of] the Word,	בְּעֵצְמָם, אֲשֶׁר מִתְחִלָּה רָאוּם, וְהָיוּ מְשֻׁרְתֵי <sup>5</sup> הַדְּבָר
(3) it seemed also right to me, because from the beginning I sought all the	(3) נִרְאָה לִי גַם כֵּן אֲנִי, אֲשֶׁר מִתְחִלָּה חִפְּשֵׁתִי כָּל
things in order, to write to you with speed, dear Theophilo,	הַדְּבָרִים בְּזְרִיזוֹת עַל הַסֵּדֶר, לְכַתּוֹב לָךְ הַיְקָר טִיאוֹפִילוֹ,
(3) in order that you would know the truth of the matter that you have learned.	(4) כְּדֵי שֶׁתֵּדַע אֱמֶתוֹת הַדְּבָרִים אֲשֶׁר לָמַדְתָּ:
<b>Chapter 1</b>	<b>פָּרָק רִאשׁוֹן<sup>6</sup></b>

<sup>3</sup> Hufal 3<sup>rd</sup> masculine plural perfect שׁוּם “they were placed”. The Historical Dictionary of the Academy of the Hebrew Languages has 20 instances of this exact form.

<sup>4</sup> The variant phrase בְּלִתִּי סֶפֶק (instead of the expected form בְּלִי סֶפֶק) is attested with 608 instances in the Bar Ilan Responsa Database (version 24+).

<sup>5</sup> מְשֻׁרְתֵי “my servants”. Presumably this should read מְשֻׁרְתֵי “servants of”.

<sup>6</sup> Should be רִאשׁוֹן with the Shin dot on the right.



<p>(5) And it came to pass in the days of Herod, King of Judah, a certain Kohen, his name was</p>	<p>(5) וַיְהִי בַיָּמֵי הַרֹדֶד מֶלֶךְ יְהוּדָה כֹּהֵן אֶחָד וּשְׁמוֹ</p>
<p>Zechariah from the sons of Aviyah, and his wife from the children of Aaron</p>	<p>זְכַרְיָה מִבְּנֵי אַבְיָה וְאִשְׁתּוֹ מִבְּנֵי אַהֲרֹן</p>
<p>and her name was Elisheva. (6) And both of them were righteous before Yehovah</p>	<p>וּשְׁמָהּ אֵלִישֶׁבַע (6) וַיְהִיו שְׁנֵיהֶם צְדִיקִים לִפְנֵי יְהוָה</p>
<p>and walking in all the statutes and judgements of Yehovah, without guile,</p>	<p>וְהוֹלְכִים בְּכָל חֻקֵי וּמִשְׁפָּטֵי יְהוָה בְּלֹתֵי עָרְמָה</p>
<p>(7) and they did not have children; Elisheva was barren</p>	<p>(7) וּבָנִים לֹא הָיוּ לָהֶם כִּי אֵלִישֶׁבַע הָיְתָה עֲקָרָה</p>
<p>and both of them were advanced in years. (8) And the Kohen Zechariah had the priesthood</p>	<p>וּשְׁנֵיהֶם בָּאִים בַּיָּמִים: וַיְהִי בִפְתוֹן<sup>7</sup> (8) זְכַרְיָה הַכֹּהֵן</p>
<p>before <del>Adonai</del> Yehovah<sup>8</sup> in the order of his family, (9) according to the custom of the service of the priesthood.</p>	<p>לִפְנֵי אֲדֹנָי יְהוָה בְּסֵדֶר מִשְׁפָּחָתוֹ (9) כְּמִנְהַג עֲבוֹדַת הַכֹּהֲנִים</p>

<sup>7</sup> Should be לפתון?

<sup>8</sup> The scribe apparently scratched out Adonai and replaced it with Yehovah.



the lot fell upon him to present the incense. And he came into the sanctuary of	בָּא הַגּוֹרֵל עָלָיו לְשִׁים אֶת הַקְּטֹרֶת: וַיָּבֵא בְּהִיכָל
[ <a href="#">folio 1v</a> ]	
Yehovah (10) and the multitudes of people were standing outside to pray at the time of the	יְהוָה (10) וְכָל רִיבּוּי הָעָם עוֹמְדִים בַּחוּץ לְהִתְפַּלֵּל בְּעֵת
incense (11) and the angel of Yehovah appeared to him, standing at right of the altar of	הַקְּטֹרֶת (11) וַיֵּרָא אֵלָיו מִלְאָךְ יְהוָה עוֹמֵד לְיָמִין מִזְבֵּחַ
incense and (12) Zechariah, when he saw him, was terrified and fear seized hold of him. (13) And the angel said to him	הַקְּטֹרֶת (12) וַזְכַּרְיָה בְּרֹאוֹתָו נִבְהַל וּפָחַד אַחֲזָהוּ (13) וַיֹּאמֶר לוֹ
“Do not fear, Zechariah, for your prayer is heard, and Elisheva	הַמִּלְאָךְ אֵל תִּירָא זְכַרְיָה כִּי תִפְלֹתֶךָ נִשְׁמָעַת <sup>9</sup> וְאַלִישֶׁבַע
your wife will give birth to a son and you shall call his name Yochanan (14) and there shall be <sup>to you</sup> joy and happiness	אִשְׁתְּךָ תֵּלֵד בֵּן וְתִקְרָא שְׁמוֹ יֹחָנָן (14) וַיְהִי לָךְ לְשִׂשׂוֹן וּלְשִׂמְחָה

<sup>9</sup> The vocalization נִשְׁמָעַת is expected.



and many will be happy at the time of his birth, (15) for he will be great before Yehovah and will not	וַיִּשְׂמְחוּ רַבִּים בְּעֵת הַוָּלְדוֹ (15) כִּי יִהְיֶה גָדוֹל לְפָנָי יְהוָה וְלֹא
drink wine or strong drink and he will be filled from the Ru'ach HaKodesh from the womb of his mother (16) and he will return	יִשְׁתֶּה יַיִן וְשֵׁכָר וַיִּמְלֵא מְרוֹת הַקֹּדֶשׁ מִבְּטֶן אִמּוֹ (16) וַיָּשִׁיב
many of the sons of Israel to Yehovah their Elohim (17) and he will walk before him	רַבִּים מִבְּנֵי יִשְׂרָאֵל אֶל יְהוָה אֵלֵהֶם. (17) וְהוּא יֵלֵךְ לְפָנָיו
in the spirit and power of Eliyahu, to return the heart of the fathers to the sons and [he will return] the heretics	בְּרוּחַ וְכֹחַ אֵלֵיהֶוּ לְהָשִׁיב לֵב אֲבוֹת עַל בָּנִים. וְהַמֵּינִים
to the righteousness of the righteous ones and to prepare to Yehovah the people, prepared.” (18) And Zechariah said	לְצַדִּיקַת הַצְּדִיקִים. וְלִהְיוֹת לְיְהוָה הַעָם מוֹכֵן. (18) וַיֹּאמֶר זְכַרְיָה
to the angel, “How will I know this matter, for I am old and my wife	אֶל הַמַּלְאָךְ בְּמָה אֲדַע הַדָּבָר הַזֶּה יַעֲזֹן אֲשֶׁר אֲנִי זָקֵן וְאִשְׁתִּי



<p>is advanced in years?” (19) And the angel answered and said, “I am Gabriel who stands</p>	<p>בָּאָה בְּיָמַי (19) וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר. אֲנֹכִי גַבְרִיאֵל הַעֹמֵד</p>
<p>before Yehovah and I was sent to speak to you and tell you these matters</p>	<p>לִפְנֵי יְהוָה וְנִשְׁלַחְתִּי לְדַבֵּר אֵלֶיךָ וּלְהַגִּיד לְךָ הַדְּבָרִים הָאֵלֶּה</p>
<p>and behold, (20) you will be mute and will not be able to speak until the day that</p>	<p>וְהִנֵּה (20) אַתָּה תִהְיֶה אִלֵּם וְלֹא תוּכַל לְדַבֵּר עַד הַיּוֹם אֲשֶׁר</p>
<p>these things are done, because you did not believe my words, that</p>	<p>יַעֲשׂוּ הַדְּבָרִים הָאֵלֶּה עָלַי אֲשֶׁר לֹא הֵאֱמַנְתָּ לְדַבְרֵי אֲשֶׁר</p>
<p>they would be fulfilled in their time.” (21) And the people were waiting for Zechariah and wondering</p>	<p>יִתְמַלְאוּ בְּעֵתָם. (21) וְהָעָם הָיוּ מְיַחֲלִים אֶת זְכַרְיָהוּ וְנִתְמַהֲיִים</p>
<p>because of his delay in the sanctuary. (22) And when he came out outside, he was not able to speak</p>	<p>מֵאִיחורוּ בְּהִיכַל. (22) וּבְצֵאתוֹ חוּצָה לֹא הָיָה יָכוֹל לְדַבֵּר</p>



with them. And they knew he saw a vision in the sanctuary. And he was gesturing to them,	עֲמָהֶם. וַיִּדְעוּ כִּי רָאָה מִרְאָה בְּהִיכָל. וְהוּא הָיָה רוֹמֵז <sup>10</sup> לָהֶם
but remained a mute. (23) And it came to pass when the days of his service were fulfilled and he went to	וַנִּשְׁאַר אָלֶם. (23) וַיְהִי כַּמְּלֵאת יָמֵי עֲבוֹדָתוֹ וַיֵּלֶךְ אֶל
his house (24) and after these days, Elisheva his wife became pregnant.	בֵּיתוֹ (24) וְאַחַר הַיָּמִים הָאֵלֶּה הִרְתָּה אֶלְיִשְׁבָּע
[ <a href="#">folio 2r</a> ]	
And she hid five months saying, (25) “Why did Yehovah do this	אֲשֶׁתּוֹ. וַתִּסְתֵּר חֲמֵשָׁה חֳדָשִׁים לֵאמֹר (25) לָמָּה זֶה עָשָׂה
to me in the days that I see, to raise up my proverb among	יְהוָה לִי כֵן בְּיָמִים אֲשֶׁר אֲנֹכִי רוֹאֶה. לִשְׂאת מִשְׁלִי בֵּין
the people?” (26) And in the sixth month, the angel Gabriel was sent from	הָאֲנָשִׁים. (26) וּבַחֹדֶשׁ הַשֵּׁשִׁי נִשְׁלַח הַמַּלְאָךְ גַּבְרִיאֵל מֵאֵת
Yehovah in a city of the Galilee, and its name was	יְהוָה בְּעִיר הַגָּלִיל וּשְׁמָהּ נִצְרַת (27) אֶל בְּתוּלָה אֲחֵת

<sup>10</sup> Jastrow, page 1481 “to nod, gesticulate, hint”. The literal meaning is the gestures made by a deaf-mute person before the invention of sign language.





Natzaret, (27) to a certain virgin	
who was betrothed to a man and his name was Yoseph from the House of David and the name of the virgin was	מְאוֹרֶשֶׁה לְאִישׁ וּשְׁמוֹ יוֹסֵף מִבֵּית דָּוִד וְשֵׁם הַבְּתוּלָה
Miryam. (28) And when the angel came to her he said, “Shalom to you, full of	מְרִיָּם. (28) וּבָבֹא הַמַּלְאָךְ אֵלֶיהָ אָמַר. שְׁלוֹם לְיָדְךָ <sup>11</sup> מְלֵיאָת
grace, Yehovah is with you, <sup>12</sup> you are blessed among women.” (29) And she looked and was frightened	חַן יְהוָה עִמָּךְ מְבוֹרָכַת אַתְּ בֵּין הַנְּשִׂיִם. (29) וַתִּבְט וַתִּבְהַל
because of his words. And she was thinking, “What sort of ‘Shalom’ was this?” (30) And the angel said	עַל דְּבָרָיו. וְהִיטָה חוֹשֶׁבֶת מָה שְׁלוֹם הָיָה זֶה. (30) וַיֹּאמֶר
to her, “Do not fear, Miryam. For you have found favor before Yehovah.	לָהּ הַמַּלְאָךְ אֵל תִּירָאִי מְרִיָּם. כִּי מָצְאתְ חַן לְפָנַי יְהוָה

<sup>11</sup> The variant form לִיָּךְ (instead of the expected לְךָ) is documented in Jewish sources such as Mishnah, Yevamot 15:3 in the Kaufmann manuscript. The Historical Dictionary of the Academy of the Hebrew Language documents 164 instances of this form.

<sup>12</sup> The Hebrew is ambiguous and can mean “Yehovah is with you” or “Yehovah be with you”. The former is a statement, while the latter is a blessing. This ambiguity plays a key role in this passage as well as in Judges 6:12-13.





<p>(31) Behold you are pregnant and will give birth to a son and will call his name Yeshua. (32) This one will be great</p>	<p>(31) הַנָּךְ הָרָה וְתֵלֵד בֵּן וְקָרָאתָ שְׁמוֹ יֵשׁוּעַ (32) זֶה יִהְיֶה גָדוֹל</p>
<p>and will be called Son of the Most High and Yehovah Elohim will give him the Throne of David</p>	<p>וְיִקְרָא בֶן עֲלִיוֹן וְיִתֵּן לוֹ יְהוָה אֱלֹהִים כִּסֵּא דָוִד</p>
<p>his father (33) and he will reign over the House of Ya'akov forever. And there will be no end</p>	<p>אָבִיו (33) וְיִמְלֹךְ עַל בֵּית יַעֲקֹב לְעוֹלָם. וְלֹא יִהְיֶה קֵץ</p>
<p>to his kingdom.” (34) And Miryam said to the angel, “How will this be,</p>	<p>לְמַלְכוּתוֹ. (34) וַתֹּאמֶר מִרְיָם אֶל הַמַּלְאָךְ אֵיךְ יִהְיֶה זֶה</p>
<p>for I have not known a man?” (35) And the angel answered and said to her, “The Ru’ach</p>	<p>כִּי אֵינֶנִּי יוֹדַעַת אִישׁ. (35) וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלֶיהָ רוּחַ</p>



HaKadosh <sup>15</sup> will enter you and an exalted might will be in your shadow. Because he that will be born will be	הַקְדוֹשׁ יבֵּא בִיךָ <sup>13</sup> וְעוֹז עֲלִיוֹן יִהְיֶה בְּצִלְךָ <sup>14</sup> עַל אֲשֶׁר יִהְיֶה
holy, he shall be called ‘Son of Yehovah.’”	הַנוֹלָד קְדוֹשׁ יִקְרָא בֶן יְהוָה:

[ <a href="#">folio 2v</a> ]	
<b>The Holy Gospel of Yeshua</b>	הַבְּשׂוּרָה הַקְדוֹשָׁה שֶׁל יֵשׁוּעַ
<b>the Mashi’ach According to Yochanan</b>	הַמְּשִׁיחַ כְּפִי יוֹחָנָן
<b>Chapter One</b>	פְּרָק רֵאשׁוֹן
(1) In the beginning was the Word, and the Word was next to Elohim	(1) בְּרֵאשִׁית הָיָה הַדְּבָר וְהַדְּבָר הָיָה אֶצְלֵי הָאֱלֹהִים
And Elohim, he was the Word. (2) This was in the beginning next to	וְהָאֱלֹהִים הוּא הָיָה הַדְּבָר (2) זֶה הָיָה בְּרֵאשִׁית אֶצְלֵי

<sup>13</sup> The form בִּיךָ (rather than the more common בְּךָ) is documented in Jewish sources, such as the Mishnah, Nidah 8:3 in the Kaufmann manuscript. The Historical Dictionary of the Academy of the Hebrew Language documents 29 instances of this form.

<sup>14</sup> A Tseret (rather than a Patach) as expected in בצלך.

<sup>15</sup> The variant phrase Ru’ach HaKadosh רוח הקדוש (rather than the more common Ru’ach HoKodesh רוח הקודש, found above in verse 15) is attested with twenty instances in the Bar Ilan Responsa Database (version 24+). For example, Leviticus Rabbah 14:2.



Elohim. (3) All things were made through him and without him nothing was made	הָאֱלֹהִים. (3) כָּל הַדְּבָרִים נִעָשׂוּ <sup>16</sup> בּוֹ וּמִבְלִעְדֵּיו <sup>17</sup> לֹא נִעָשָׂה
from all that was. (4) In him was life. And life was the light	דְּבַר מְכֹל אֲשֶׁר הָיָה. (4) בּוֹ הָיוּ הַחַיִּים. וְהַחַיִּים הָיוּ אֹר
of men. (5) And the light was shining forth in the darkness and the darkness	הָאֲנָשִׁים. (5) וְהָאֹר הָיָה זוֹרַח <sup>18</sup> בְּאִפְלוֹת וְהָאִפְלוֹת לֹא
could not contain it. (6) And there was a certain man sent from God	הַכִּילוּהוּ. (6) וַיְהִי אִישׁ אֶחָד שְׁלוּחַ מֵאֵת הָאֱלֹהִים
and his name was Yochanan. (7) This one came in testimony, to testify concerning the light in order	וּשְׁמוֹ יוֹחָנָן (7) זֶה בָּא בְּעֵדוּת לְהַעֲיֵד עַל הָאֹר לְמַעַן
that they would believe everything because of him. (8) He was not the light, but only	אֲשֶׁר יֵאֱמִינוּ הַכֹּל בְּעֵבּוּרוֹ. (8) הוּא לֹא הָיָה הָאֹר כִּי אִם

<sup>16</sup> The form נִעָשׂוּ is found in Mishnah, Yoma 3:10 in the Kaufmann manuscript.

<sup>17</sup> A Patach is expected in the Bet.

<sup>18</sup> Furtive Patach is missing under Chet.



testifying concerning the light. (9) It was true light, to shed light on all	לְהַעֲיֵד עַל הָאוֹר. (9) הָיָה אוֹר אֱמֶתִי הַמְאִיר לְכָל
to every man who enters into This World. (10) He was in the world	אָדָם הַבָּא אֶל הָעוֹלָם הַזֶּה. (10) הוּא הָיָה בְּעוֹלָם
and the world was made through him. And the world did not recognize him. (11) He came to his true homeland	וְהָעוֹלָם נִעְשָׂה <sup>19</sup> בּוֹ. וְהָעוֹלָם לֹא הִכִּירוּהוּ. (11) בָּא אֶל מוֹלְדוֹתוֹ
and the children of his house did not accept him. (12) And to all those who accepted him and believe	מִמֶּשׁ וּבְנֵי בֵיתוֹ לֹא <sup>20</sup> קִבְּלוּהוּ. (12) וְלְכָל אֲשֶׁר קִבְּלוּהוּ וּמֵאֲמִינִים
in his name, he gave dominion that they would be Sons of Elohim. (13) For they were not born out of blood	בְּשֵׁמוֹ נָתַן מִמְּשָׁלָה שְׂיִהְיוּ <sup>21</sup> בְּנֵי הָאֱלֹהִים. (13) אֲשֶׁר <sup>22</sup> הֵם לֹא מִדָּם
and not out of the desire of the flesh and not out of the desire of men, but from	וְלֹא מִחֶפְזַת הַבָּשָׂר וְלֹא מִחֶפְזַת אָדָם נוֹלְדוּ כִּי אִם מֵאֵת
Elohim	הָאֱלֹהִים

<sup>19</sup> Sin dot omitted.

<sup>20</sup> Cholam omitted.

<sup>21</sup> Shin dot omitted.

<sup>22</sup> Shin dot omitted.





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