

*On Isaiah 8:14*

The Nazarenes, who accept Christ in such a way that they do not cease to observe the old law, explain the two houses as the two families, viz. of Shammai and Hillel, from whom originated the Scribes and the Pharisees. Akiba, who took over their school, is called the master of Aquila the proselyte, and after him came Meir who has been succeeded by Joannes the son of Zakkai and after him Eliezer and further Telphon, and next Joseph Galilaeus and Joshua up to the capture of Jerusalem. Shammai then and Hillel were born not long before the Lord; they originated in Judea. The name of the first means scatterer and of the second unholy, because he scattered and defiled the precepts of the Law by his traditions and δευτερώσει. And these are the two houses who did not accept the Savior who has become to them destruction and shame.

*On Isaiah 8:20–21*

For the rest the Nazarenes explain the passage in this way: when the Scribes and Pharisees tell you to listen to them, men who do everything for the love of the belly and who hiss during their incantations in the way of magicians in order to deceive you, you must answer them like this: “It is not strange if you follow your traditions since every tribe consults its own idols. We must not, therefore, consult your dead about the living ones. On the contrary, God has given us the Law and the testimonies of the scriptures. If you are not willing to follow them you shall not have light, and the darkness will always oppress you. It will cover your earth and your doctrine so that, when you see that they have been deceived by you in error and they feel a longing for the truth, they will then be sad or angry. And let them who believe themselves to be like their own gods and kings curse you. And let them look at the heaven and the earth in vain since they are always in darkness and they can not flee away from your ambushes.

*On Isaiah 9:1–4*

The Nazarenes, whose opinion I have set forth above, try to explain this passage in the following way: When Christ came and his preaching shone out, the land of Zebulon and Naphtali first of all were freed from the errors of the Scribes and Pharisees and he shook off their shoulders the very heavy yoke of the Jewish traditions. Later, however, the preaching became more dominant, that means the preaching was multiplied, through the Gospel of the apostle Paul who was the last of all the apostles. And the Gospel of Christ shone to the most distant tribes and the way of the whole sea. Finally the whole world, which earlier walked or sat in darkness and was imprisoned in the bonds of idolatry and death, has seen the clear light of the Gospel.

*On Isaiah 29:20–21*

What we have understood to have been written about the devil and his angels, the Nazarenes believe to have been said against the Scribes and the Pharisees, because the δευτερωταί passed away, who earlier deceived the people with very vicious traditions (and they watch[ed] day and night to deceive the simple ones), who made men sin against the Word of God in order that they should deny that Christ was the Son of God.

*On Isaiah 31:6–9*

The Nazarenes understand this passage in this way: O Sons of Israel, who deny the Son of God with a most vicious opinion, turn to him and his apostles. For if you will do this, you will reject all idols which to you were a cause of sin in the past, and the devil will fall before you, not because of your powers, but because of the compassion of God. And his young men, who at a certain time earlier fought for him, will be the tributaries of the church and any of [his] power and stone will pass. Also the philosophers and every perverse dogma will turn their backs to the sign of the cross. Because this is the meaning of the Lord that his will take place, whose fire or light is in Sion and his oven in Jerusalem