Nazirites – A Peculiar People

Summary

What did it actually mean to call Yah'shua a "Nazarene" — and is it really about the town of Nazareth? A close word-study suggests something else entirely: a calling every believer shares.

- The Hebrew and Greek terms behind "Nazarite"/"Nazirite" and "Nazarene," via Strong's, Thayer's, and Brown-Driver-Briggs.
- Matthew 2:23's title for Yah'shua read as "Nazirite" (one consecrated, set apart) rather than a reference to the town of Nazareth.
- Believers likewise called to be a "peculiar people," set apart from and owing no allegiance to secular governments.

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Most scholars in the fields of biblical studies and history agree that **Yah'shua** *[Jesus <sic>]*...**was accused of sedition against the Roman Empire**, and on the orders of Roman Governor Pontius Pilate, was sentenced to death by crucifixion. – Excerpted from *Wikipedia*, the free encyclopedia.

Sedition; is a term of law to refer to covert conduct such as speech and organization that is deemed by the legal authority as tending toward insurrection against the established order. Sedition often included subversion of a constitution and incitement of discontent (or resistance) to lawful authority. Sedition may include any commotion, though not aimed at direct and open violence against the laws. (*Ibid*.)

INSURREC'TION, n. [L. *insurgo*; *in* and *surgo*, *to rise.*] 1. A rising against civil or political authority... It is equivalent to sedition, except that **sedition expresses a less extensive rising of citizens**. -

Webster's 1828 American Dictionary of the English Language

This "**less extensive rising of citizens**" were, **and are**, the "**called out ones**", i.e. the true congregation, or *ekklesia*, a *political* term, if you will forgive the expression, as opposed to a *religious* one. In Yahweh's Kingdom there is no separation of any alleged *church* and *state*..

Sedition differs from rebellion, for the latter *[rebellion]* expresses a revolt, or an attempt to overthrow the government, to establish a different one or to place the country under another jurisdiction. (*Ibid*.)

This is a very important distinction, since we are **not** attempting "**to overthrow the government**", **nor** are we trying to "**place the country under another jurisdiction**", but rather we have simply been "called out" from, and have left, the governments, i.e. jurisdictions, of men, and have been **translated** *[or moved, transported]* into another jurisdiction. "Who hath delivered us from the power of darkness, **and hath translated us into the Kingdom of his dear Son..."**

KING'DOM, n. *[king and dom, **jurisdiction**.]* – *Webster's 1828 American Dictionary of the English Language*

Paul joined this "rising" and was, as a consequence, also accused of sedition.

'...we have found this man *a* pestilent *fellow,* and **a mover of sedition** among all the Ioudaios throughout the world, and a ringleader of **the sect of the Nazoraios**..."

This "**sect of the Nazoraios**" was not, **and to this day is not**, a sect of people from a place called Nazareth *(the guarded one)*, it is exactly what Joseph Thayer defines it as in his *Greek-English Lexicon of the New Testament*, Nazarite = "one separated", though the worldly ones *[PERSONS belonging to the STATE]* may do everything in their power to try **con**-vince us into believing otherwise.

We find two different words being used for Nazareth in the phrase "Yah'shua *[Jesus <sic>]* of Nazareth". First we find *Nazaraios* at Mattith'yahu 26:71 and the second one is *Nazarenos*, found at Mark 1:24. The first one refers to the sect, or party, of the Nazirites, while the second refers to someone from the place referred to as Nazareth.

Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch (*tsemach*), and a King shall reign and prosper, and shall execute judgment and justice in the earth.

We believe, for the sake of accuracy, that the Ibriy *[Hebrew]* word *tsemach*, *Strong's Hebrew and Chaldee Dictionary* number H6780, should have been translated "sprout" since Yah'shua is the Son of perpetuity *(nun), (See Matt. 28:20)* in the sense of, "to *resprout*, that is, propagate by shoots; figuratively, to *be perpetual"*.

"And there shall come forth a rod out of the stem of Jesse, and a Branch (*netser*) shall grow out of his roots: and the Spirit of Yahweh shall rest upon him, His Spirit of wisdom and understanding, His Spirit of counsel and might, His Spirit of knowledge and of the fear of Yahweh; And shall make him of quick understanding in the respect of Yahweh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Netser, Strong's number H5342, is "always figurative" for *descendant*. It is not, as far a we have been able to ascertain, from the Ibriy root word *natsar*, as both *Strong's Hebrew Dictionary* and *Brown-Driver-Briggs' Hebrew Lexicon* indicate. *(We believe it can be demonstrated that BDB merely followed James Strong's lead on this point.)*

Natsar pronounced *naw-tsar*, according to *Brown-Driver-Briggs' Hebrew Lexicon*, means: 1) to guard, watch, watch over, keep; 1a) *(Qal) - 1a1)* to watch, guard, keep; 1a2) to preserve, guard from dangers; 1a3) to keep, observe, guard with fidelity; 1a4) to guard, keep secret; 1a5) to be kept close, be blockaded; 1a6) watchman *(participle).*

We will admit the possibility that Nazareth may have come from this Ibriy word, *natsar*, since its existence may have been specifically ordained for the sole purpose of *guarding, with fidelity*, His chosen descendant of David. In fact, *Thayer's Greek-English Lexicon of the New Testament* seems to confirm it.

G3478: Nazareth / Nazaret **Thayer Definition**: Nazareth = "the guarded one"

However...We see in both *Strong's Greek Dictionary* and *Thayer's Greek-English Lexicon of the New*

Testament that G3478 is, "of uncertain derivation". Our antennae goes up!

It is written, ..."he came and dwelt in a city called Nazareth *[G3478]:* that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" *[G3480]*.

It will be noted here that Joseph Thayer says that *Nazoraios*, G3480, means, "one separated". If this is true it would mean that it came from the Ibriy word *nazar*, Strong's number H5144, which means: nazar **BDB Definition**:

1) to dedicate, consecrate, separate

1a) *(Niphal)* to dedicate oneself, devote oneself

1b) *(Hiphil)* to keep sacredly separate

2) *(Hiphil)* to be a Nazarite, live as a Nazarite

Therefore, we as modern Israelites, are not nazarites, we are nazirites; we are naziyr, pronounced *naw-zeer*, which means: **H5139** naziyr/nazir **BDB Definition**:

1) consecrated or devoted one, Nazarite <sic>

1a) consecrated one

1b) devotee, Nazarite <sic>

1c) untrimmed *(vine)*

This would help to explain why the Jews of about 2,000 years ago accused Yah'shua of being a wine drinker. *(See Matt. 11:19; Luke 7:34)* They thought that nazirites *(consecrated/separated/devoted ones)* couldn't partake of the fruit of the vine.

James Strong, in his *Hebrew and Chaldee Dictionary*, makes an interesting observation concerning the Ibriy word *naziyr* [H5139]: ...*separate*, that is, consecrated *(as prince, a Nazirite).*

When we remember that the *italicized* words are what he believes to be the English synonyms for the Ibriy word he is defining we find that the first one is simply *separate*, like, "come out from among them and be ye **separate** (*naziyr*)".

We also note that second word *italicized* is *prince*, consecrated as *prince*. A Prince *(a sovereign)* is the son of a King *(the supreme sovereign)* and the first-born prince is heir to his Father's Kingdom. *['the King of Israel, even Yahweh, is in the midst of thee"]*

King: Is in Scripture very generally used to denote one invested with authority, whether extensive or limited.

...The Hebrew kings did not rule in their own right, nor in name of the people who had chosen them, but partly as servants and partly as representatives of **Yahweh *[Jehovah* <*sic*>*],* the true King of Israel**. – *Easton's 1897 Bible Dictionary.* And, consecrated, of course, means, "separated (*nazar*) from a common...use".

We find further evidence in our *Webster's 1988 New World Dictionary of American English, Third College Edition,* on page 905, that the root of "Nazarite or Nazirite" is the Greek *Nazaraios*, and it further informs us that *Nazaraios* is the Greek word "for the Heb *nazir* < *nazar*, to separate, consecrate", while *Nazarenos* is the Greek word for, "the Nazarene", or "of Nazareth..."

Furthermore, in the *Webster's New Collegiate Dictionary*, copyrighted 1916 through 1960, we read this under the heading Nazarite, *n*. Also Nazirite ...2. *Now Rare*. A (or the) Nazarene, that Nazarite was sometimes mis-translated as Nazarene.

...He shall be called a Nazarene (G3480 *Nazaraios*), and as we can see from the above etymologies this would mean that it was prophesied, "He shall be called a Nazirite" (better transliteration of the Heb *naziyr*), which appears, to us, to be precisely the

prophecy that was fulfilled. "...the child shall be a Nazirite (*naziyr*) to Yahweh from the womb to the day of his death."

Virtually all those who searched the Scripture for the prophecy that he would be called a *Nazarenos*, i.e. an inhabitant of Nazareth, had basically the same outcome that Jay P. Green Sr., author of the *Literal Translation of the Holy Bible*, had, i.e. "*No OT passage*". However, as you can readily see, when we are looking for the right word, the outcome is quite different.

Some people might now say, "So what?" The "so what" of it is this: If we are to emulate (*imitate, follow, copy, try to be like)* Yah'shua, the Anointed Prime Minister of the Kingdom of Yahweh, also known as the commonwealth of Israel, *(not to be confused with the man-made STATE OF ISRAEL),* it would then stand to reason that we too should come out from among them (*nazar*) and be separate (*naziyr*), as it is written.

We are because we have been proclaimed to be, a 'Peculiar People unto Yahweh' – we are His Natural Israelites indeed. We are not of the many man-made factions of false 'Jews' or of those that claim Israelite

or 'Jewish' lineage based upon their equally false man-made religious traditions.

We are, as is our religion, unadulterated by traditions and doctrines of men, thus we are as Natural as when we were created by our Father and our being separated or consecrated by our Father as Nazirites, confirms this.

We did not, nor do we choose to separate of our own accord; rather we believe, thence we have faith that our Father has separated and consecrated us in His own manner of Natural selection. Thus we have become as dead with the Messiah from the rudiments of the world and in such condition *[civilly dead]* are not subject to the ordinances *[statutes]* after the commandments and doctrines of men.

We do not profess or pledge allegiance to any secular government(s). We are fellow citizens of the commonwealth of Israel, as it is written. Our Supreme Sovereign is Yahweh, and the Anointed Prime Minister *[High Priest]* of our government is our Messiah, Yah'shua the Nazirite. We live with no marks of servitude of any species from any secular government.

"O Yahweh 'Elohiym *(God = Ruler, Judge)* of Iisrael, which dwellest between the cherubims, thou art the 'Elohim *(Ruler, Judge),* even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."

JUDGE, noun 2. The Supreme Being. "Shall not the Judge of all the earth do right?" Gen 18. ...5. In the history of Israel, a chief magistrate, with civil and military powers. – Webster's 1828 American Dictionary of the English Language

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an set apart nation. These are the words which thou shalt speak unto the children of Israel." - Exodus 19:5-6

"For thou art an holy people unto *Yahweh* thy *'Elohim*, and *Yahweh* hath chosen thee to be a peculiar people unto himself, from all the nations that are upon the earth." - Deuteronomy 14:2

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people..." - Titus 2:14

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people…” - 1Peter 2:9

PECU'LIAR, a. *[L. peculiaris, from peculium, one's own property, from pecus, cattle.]* 1. Appropriate; belonging to a person and to him only. 4. Belonging to a nation, system or other thing, and not to others. - *Webster's 1828 Dictionary*

Thus, in our unique “*Peculiarity*”, we are Yahweh’s chosen Congregation; chosen of His Naturally made Israelites. Following our Messiah, we are not of Nazareth, yet we are indeed, Nazirites, consecrated as belonging to Yahweh and to Him alone!

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