

## 18 Nazarene History

The world has become a sea of elohim-gods and the history behind this sea is revealed in the Hebrew scriptures. Very simply stated as mystery Babylon or just babel, confusion.

And comes along a Man Meshiach Yahshua teaching the Torah to the people of the land of Judah doing great signs and wonders and healing lepers. Talmud refers to this type of teaching as burning his food in the street, He did not follow the approved sheva-school. Teaching followers the words of Moshe and that they should not observe the burden, the traditions of rabbinic (known early as pharisaic) Judaism. YHVH opened the door for the nations-tribes to return to Yisrael through Meshiach. "The absolute authority of the Rabbis according to their reforms (takanot) and their precedents (ma'asim) of the Pharisees, these rulings are found in the Talmud, and take precedence over Torah of Moshe (according to Rabbis), these are the learned commandments of men. Rabbinic theology maintain that any prophet who prophesies that the Rabbis are wrong must be executed. Maimonides (Rambam) emphasizes that anything taught contrary to Oral Law, even if Scripture agrees with that teaching, that teacher must be executed, this is how the ban on the use of the name, "YHVH" exists to this day. From history the Pharisees follow the conduct of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced.. On account of the doctrine, those who live virtuously or viciously in this life; the latter are detained in everlasting prison. The former, virtuously shall have power to revive and live again; on account of this doctrine, they are able greatly to persuade the body of the people; and whatsoever they do about divine worship, prayers, and sacrifices, they perform according to their direction". (Josephus' complete works by Whiston Translation, book 18 page 376). We see by these writings that this tradition of the elders-oral law-(Rabbinical Torah) has long been entrenched in Judah. But what they do according to Torah of Moshe we must do also. Matthew 23:2-3 correctly translates this, saying the Pharisees and sages sit upon the seat of Moshe. Therefore all that he (Moshe) says to you diligently do, but according to their reforms (takanots) and their (ma'asim) precedents do not do, because they talk but do not do. Shem-Tov's Hebrew Matthew. See also Mark 7:1-16 and remember that all things are clean according to Torah of Moshe. You can have a cheeseburger. (See **Torah Study**)

We have from historical sources proven that most of the scriptures in the Hebrew are true. The flood did take place, the exodus out of present day Egypt did take place. I will use one scripture that helps set the understanding from some of the sources, that our own words judge us, Matt. 12:37. I have found this to be oh so

true; as we will see later in the history references. With this in mind we will look at some of the early church fathers' comments. There were many sects of Judaism and the Romans had their pagan deities in the land also. The people in the land of Yisrael, saw great power given to the apostles for signs and wonders and healing. We know that human nature is always alive and well, so men-priest of these groups did seek after followers, more humans, more power, more money. Seeking to stop or hinder any group-church that disagreed with their groups doctrine, be it Judaism of the Pharisees or Sadducees, Karaites and sects within these groups. The pagan groups-churches were slowly becoming what is today called Christian. The mixing of all things that pleased the heart of the emperor and the greater part of the masses, a little scripture and a lot paganism.

The group that followed the teachings of Meshiach were called Netzarim-Nazarenes, they accepted the Torah of Moshe and Yahshua as the Redeemer of Yisrael and the Deliverer of Yisrael to come. Sent of a virgin birth from YHVH Elohim the first born Son of YHVH .

Church father Epiphanius in circa 330 A.D. wrote in Panarion 29 "We shall especially consider the heretics who call themselves Nazarenes; they are mainly Jews and nothing else. They make use not only of the New Testament, but they also use in a way the Old Testament of the Jews; for they do not forbid the books of the law-torah, (this would indicate the church had forbid the Torah) prophets and the writings so that they are approved of by the Jews, from whom the Nazarenes do not differ in anything, and profess all the dogmas pertaining to the prescriptive nature of the law-torah and to the customs (this is not referring to traditions or Talmud) of the Jews, except they believe in Meshiach Yeshayahu. They preach that there is one YHVH and His Son Yeshayahu Meshiach They are Learned in the Hebrew language; for they, like the Jews, read the whole law-Torah , then the Prophets, "(this would be the Torah Parshas-sections as we do to this day)". They differ from the Jews because they believe in Meshiach Yeshayahu and from the, Christians "do not use this word" in that they are to this day bound to the Jews rites, such as circumcision, the Shabbat, and other ceremonies (Chags-Festivals). Otherwise, this sect of the Nazarenes thrives most vigorously in the state of Berea, Coele-Syria, in Decapolis, around Pella, and in Bashan. After they departed from Yerushalam, they made their start from here, as all the disciples dwelt in Pella, having been warned by Meshiach to depart Yerushalam and emigrate because of imminent danger, Matt 24"

The Nazarenes were considered heretics because they continued to walk in the Torah as the base for their understanding and practice in worshiping YHVH given by Yeshayahu Meshiach this name in Hebrew means "salvation, Yah will deliver His" used in Matt. 1:21), and the customs of the Jews. Yes the customs, these traditions lead to a family knitted tightly together by Torah and customs of respect for past and future events.

Now we see that the Nazarenes used the New Testament and Old Testament, it seems that they had the books of the scripture along with the TaNaK-"Old Testament". This condemning of the Nazarenes by Christians-do not use this word,for their continued torah observation began in the first century. Yahudah-Jews accepted the Netzarim up to 70 AD when the Romans destroyed Yahrushalam. Then Yahudah assembled with the Netzarim temporarily until reorganizing, for a period of time, being accepted in each others synagogues. In 130 CE at Yavneh it was decreed that the Netzarim were minim-heretics and the amidah-a prayer was changed, placing a curse on the Netzarim if they recited this prayer and by denying Meshiach Yeshayahu. Therefore the Netzarim could no longer attend in their synagogues because of this change when reciting the amidah prayer. The Rabbis were trying to preserve the heritage of Yahudah-Jews and their traditions, as the Netzarim were a mixed lot of every nation. Third John 9 and 10 show that even the Apostle John was not received back into this assembly, in the first century.

The seed of change had started from the very beginning, that seed being a mixing of the worship of various deities according to the ruler in the lands. Not that our fathers-Yisrael needed any help in finding a new way to commit harlotry. From this mixing came the established present day systems of Sunday worship and many other religions according to our hearts.

In further review of history of the Netzraim-Nazarenes, Edward Gibbon writes in ***The Decline and Fall of the Roman Empire***, an Abridgement by D.M. Low, Library of Congress Catalog card number: 60-12732 The following on page 148 and 149, chapter 15 of the reign of Hadrian and from the years of 258 to 313 C.E. "The history of the church of Yerushalaim affords proof of the necessity of those precautions, (guarding the torah of Moshe) and of the deep impression which the Jewish religion had made on the minds of its sectaries (followers). The first fifteen bishops of Jerushalaim were all circumcised Jews and the congregation over which they presided united the law (torah) of Moshe with the doctrine of (Meshiach Yeshayahu). It was natural that the primitive tradition of a church (assembly of Yisrael) which was founded only forty days, (founded at Mt. Sinai as a nation) after the death of Meshiach, and was governed almost as many years under the immediate inspection of His apostles, should be received as the standard of orthodoxy. (The author records how the books of Moshe should be the accepted orthodoxy as they were the origin of the sect of the Nazarenes who had founded the church, "assemble of Yisrael" and governed it by this torah, yet we will see how all changed to the system of today). The distant churches very frequently appealed to the authority of their venerable Parent, and relieved her distresses by a liberal contribution of alms. But when numerous and opulent societies were established in great cities of the empire, in Antioch, Alexandria, Ephesus, Corinth, and Rome, the reverence which Jerushalaim had inspired to all the Christian colonies insensibly diminished. The Jewish converts, or as they were afterwards called, the Nazarenes, are who had laid the foundation of the church, soon found themselves overwhelmed by the increasing

multitudes that from all the various religions of polytheism enlisted under the banner of their meshiach: and the gentiles, who with the approbation of their peculiar apostle, rejected the intolerable weight of Mosaic ceremonies to them, at length refused to their more scrupulous brethren the same toleration which at first they had humbly solicited for their own practices. The ruin of the Temple, of the City-Yerushalam, and of the public religion of the Jews, was severely felt by the Nazarenes, as in their manners, though not in their faith, they maintained so intimate a connection with their impious countrymen, whose misfortune were attributed by the pagans to the contempt, and more justly ascribed by the Christians to the wrath, of the Supreme Deity. The Nazarenes retired from the ruins of Yerushalam to the little town of Pella beyond the Jordan, where that ancient church languished above sixty years in solitude and obscurity. They still enjoyed the comfort of making frequent and devout visits to the Holy City-Kadosh City, and the hope of being restored to those seats which both nature and religion taught them to love as well as to revere. But at length, under the reign of Hadrian, the desperate fanaticism of the Jews filled up the measure of their calamities; and the Romans, exasperated by their repeated rebellions, exercised the rights of victory with unusual rigor. The emperor founded, under the name of Aelia Capitolina, a new city on Mount Zion, to which he gave the privileges of a colony; and denouncing the severest penalties against any of the Jewish people who should dare to approach its precincts, he fixed a vigilant garrison of a Roman cohort to enforce the execution of his order. (This event took place after the Bar Kokhba lead revolt of 131-135 c.e., he was consider by many as the Messiah. The Nazarenes refused to fight with the Jews, as they knew the Messiah had already come. and this lead to the separation of the two groups). The Nazarenes had only one way left to escape the common proscription, and the force of truth was on this occasion assisted by the influence of temporal advantages. They elected Marcus for their bishop, a prelate of the race of the gentiles, and most probably a native either of Italy or of some of the Latin provinces. At his persuasion the most considerable part of the congregation renounced the Mosaic law, (Torah or book of instructions), in the practice of which they had persevered above a century. By this sacrifice of their habits and prejudices they purchased a free admission into the colony of Hadrian, and more firmly cemented their union with the Catholic church.

When the name and honors of the church of Jerushalaim had been restored to Mount Sion, the crimes of heresy and schism were imputed to the obscure remnant of the Nazarenes which refused to accompany their Latin bishop, (he was not their bishop Rev. 3:8-9). They still preserved their former habitation of Pella, spread themselves into the villages adjacent to Damascus, and formed an inconsiderable church (not in Elohim's eyes for they held on to the truth, rather than being accepted in the big church) in the city of Beroea, or, as it is now called, of Aleppo, in Syria. The name Nazarenes was deemed too honorable for those Christian Jews, and they soon received, from the supposed poverty of their understanding, as well as their condition, the contemptuous epithet of Ebionites- literally the poor ones. (Revelation 2:9)"

Many of the historians or church fathers record much the same as the above article, that the Nazarenes kept the Torah of Moshe and were called Ebionites along with the title of Nazarenes. From the Talmud we find they were called the sect of the Minei-heretics, ( judged as such by the Pharisees) who existed in the synagogues of the east among the Hebrews, (letter 75 Jerome to Augustine 4.13, C.E.404). They have to this day remained faithful to the torah of Moshe and trust Meshiach, understanding the Brit Chadasha and using the Hebrew Language in their study. The people of this sect did not call themselves Christians and you do not use it but Nazarenes, They have no different ideas, but confess everything exactly as the Law-Torot, instructions proclaim it and in the Jewish fashion, except for their belief in Meshiach , they disagree with (other) Jews because they have come to trust in Meshiach. (Epiphanius; Panarion 29). The Nazarenes accept Messiah in such away that they don't cease observing the old law, (Jerome; On, Is. 8:14).

Nicolas of Antioch, Acts 6:5, and his doctrine of the Nicolaitans of Rev. 2:15, was the origin of the promoters of the doctrine of the Christians and their title, and where anti-Torah was applied to followers of Meshiach.