

# Jahshua the Nazarene

*Shalom- and welcome to today's study- Jahshua the Nazarene. In this study we will explore the information found in the scriptures and historical writings that lead us to understand the early years of the Messiah that shaped his life which culminated at his crucifixion.*

During the two and a half years I spent researching and pouring over the New Testament for my study "The Acceptable Year"- I came across some scriptures that piqued my interest -warranting further research. The clues found within these scriptures gives us evidences as to what the Messiah was doing prior to his public ministry, who he associated with and the doctrine that would have influenced the thinking of our future King and High Priest. Other than his birth, time at the temple when he was twelve and the last year of his life- what do we really know? Let's take a good look at these scriptures to see what information they hold about the Messiah's formative years.

At the beginning of the Messiah's ministry, we find him in Capernaum preaching at the synagogue. The scriptures tell us that the leaders were astonished at his doctrine- calling it a "NEW TEACHING"- in other words his teachings were not that which were preached regularly in the synagogue. So, why would a young Jewish man preach a different message to the Jewish leaders?

**Mark 1:22** And they were overwhelmed by *His teaching*, for He was teaching them as *having Authority*, and not as the scribes.

**Mark 1:23** And a man with an unclean spirit was in their synagogue. And he cried out,

**Mark 1:24** saying; What is to us and to You, Jahshua, Nazarene? Have You come to destroy us? I know You, who You are, the Holy One of Eloah.

Notice that this spirit is calling Jahshua a 'Nazarene'. Most will tell you that it is simply because he was from Nazareth (as we see in Mat.2:23)- but why would that matter to this spirit- was it just to prove that this spirit knew where Jahshua was from? At the time of the Messiah, the town of Nazareth was so insignificant that the Romans didn't even bother putting it on their maps. It was a lowly place and if we recall Nathanael's words in John 1:46 , "*Can any good thing be out of Nazareth?*" So, why did that spirit address Jahshua in such a manner?

In the book of Acts, Paul also called a Nazarene. As he is being tried in Caesarea, Tertullus is reported as saying: "*We have, in fact, found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes*" (Acts 24:5).

Since we know that Paul wasn't from Nazareth, then was the term "Nazarene" simply an early term for the followers of Jahshua? In the letters Paul wrote to converted believers (which predate the written gospels), he uses the phrase "*Followers of the Way*" or, by far the most common, "the church." He never refers to *followers* of Jahshua as Nazarenes.



We also read in the book of Acts where Paul has taken a special vow. He was with the believers in Corinth but before sailing off with Priscilla and Aquila for Syria, Paul had his head shaved BECAUSE OF A VOW HE HAD TAKEN.

**Act 18:18** And having remained many days more, having taken leave of the brothers, Paul sailed to Syria, **having shaved his head** in Cenchrea (a port in Corinth), **for he had a vow**. And Priscilla and Aquila were with him.

When one takes the Nazarite vow, he or she is to shave their heads, and burn the hair unto Jahuah at the place where HE places HIS name- in this case it was the Temple in Jerusalem. They do not cut their hair again unless they are defiled and need to renew their vow. This Nazarite vow is the only vow that required the head to be shaved,

**Num 6:2** Speak to the children of Israel and tell them: A man or a woman may make a special vow to separate and live as a **NAZARITE DEDICATED TO JAHUAH**.

**Num 6:18** And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation and shall put it on the fire which is under the sacrifice of the peace offering.

In the midst of his work at Corinth, Paul took on or was possibly renewing the Nazarite vow. This could only be completed by his going up to Jerusalem to offer up the hair, which till then was to be left uncut. But it seems to have been allowable for persons at a distance to cut the hair, which was to be brought up to Jerusalem, where the ceremony was completed. This Paul did at Cenchrea just before setting out on his voyage into Syria. He later took the hair to Jerusalem where he was ultimately arrested. (*Acts 21*)

The Hebrew word NAZAR is where we get the word Nazarene.

**BDB Definition** <sup>H5144</sup> nâzar

- 1) to dedicate, consecrate, separate
- 1a) to dedicate oneself, devote oneself
- 1b) to keep sacredly separate
- 2) to be a Nazarite, live as a Nazarite

**To LIVE as A Nazarite- not to live in Nazareth.**

**Strong's Concordance** 'Nazir' <sup>H5144</sup>- A primitive root; to *hold aloof, abstain* (from food and drink, from impurity); specifically- to *set apart* (to sacred purposes), *devote*: - consecrate, separate.

Recall what Jahshua makes a vow to not drinking wine until he returns to celebrate in the Kingdom— at the Wedding Feast of the Lamb.



**Mat 26:28** For this is My blood of the Renewed Covenant which concerning many is being poured out for remission of sins.

**Mat 26:29** But I say to you, I will not at all drink of this fruit of the vine after this until that day when I drink it new with you in the kingdom of My Father.

**Mar 15:22** And they brought Him to Golgotha Place, which is, being translated, Place of a Skull.

**Mar 15:23** And they gave Him wine spiced with myrrh to drink. But He did not take it.

It was usual for the most illustrious and honorable women of Jerusalem to attend criminals at their execution, and to give them to drink, before they were put to death, wine and myrrh, with gall, which was regarded as numbing the nerves, and superinducing sleep<sup>1</sup>. But the Messiah refused this comfort- for he had not only gave a vow to not partake of wine, but we also read in Proverbs:

**Pro 31:4** It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to lust for fermented drink,

**Pro 31:5** that they not drink and forget what is decreed, and pervert the right of the sons of affliction.

**Pro 31:6** Give fermented drink to one perishing, and wine to the bitter of soul,

**Pro 31:7** let him drink and forget his poverty, and remember his misery no more.

Now let's look at the related word *nâzir*<sup>H5139</sup> in the *Strong's Concordance* : From H5144; It means *to be separate, that is, consecrated (as prince, a Nazirite); an unpruned vine (like an unshorn Nazirite). (The translation, Nazirite, is by a false alliteration with Nazareth.)*

Thus, being from Nazareth does not make you a Nazirite/Nazarene. The Town of Nazareth appears from historical records to have gotten its name from the fact that many Nazirite priests resided in the area. Although not all of the residents were Nazirites priests; therefore, anyone who had lived or grown up in this town would not automatically qualify as a Nazirite without taking the VOW of a Nazirite priest.

It is important for us to also understand the difference between a Levitical priest and a Nazirite priest. In order to be a Levitical priest, one had to be born of the Tribe of Levi, and in the Family of Aaron. Their birth family set them apart to serve as priest.

If you were not born of the Tribe of Levi, the only way you could become a priest was by taking the VOW of the Nazirite priesthood. Jahshua was from the Tribe of Judah not Levi. There is a significant distinction to be made here; the Levites had no choice in the matter, BUT the **NAZARITES CHOSE TO BECOME PRIESTS.**

Because of this distinction, the Nazirites were especially favored by Jahuah. They were considered by JAHUAH to be Holy and purer than the driven snow.



Lam 4:7 Her Nazarites (*nazir – separated and consecrated to Jahuah*) were clean; they radiated more than snow; they were purified more than milk. Their broken pieces (*their shadows*) were above stone of sapphire. (ABP)

The Nazarite chose to be a priest **WILLINGLY**. This distinction not only sets them apart before JAHUAH, but also sets Jahshua apart as well. He willingly laid down his life for his Fathers chosen elect that was given over to him, for his safe keeping.

**John 10:15, 18** Just as the FATHER knows me, I know the FATHER, and I lay down my life for my sheep... No one takes my life from me. **I GIVE IT UP WILLINGLY!** I have the power to give it up and the power to receive it back again, just as my FATHER commanded me to do.

Continuing with Mark 1 and Jahshua in Capernaum at the synagogue:

**Mark 1:25** And Jahshua rebuked him, saying; Be quiet, and come out of him.

**Mark 1:26** And the unclean spirit convulsing him, and crying out with a loud voice, he came out of him.

**Mark 1:27** And all were distraught, so as to debate among themselves, saying; What is this? *Whose new teaching is this*, that **with Authority** even to the unclean spirits He gives orders, and they obey Him?

Jahshua lived in a time when there was great political and religious escalation in the Middle East. Not so different from today, numerous sects attracted followers to varied interpretations of scripture. Archaeological discoveries in the mid-20th Century cast a new light on how those ideas are reflected in what Jahshua taught.

Epiphanius, bishop of Salamis on Cyprus, was a witness to and participant in the troubled era after the Council of Nicaea. His "Panarion," or "Medicine Chest," is an historical encyclopedia of ideas and movements he considered heretical, and of the replies Christians ought to make to them. In it he makes a distinction between the Nasaraeans (*Nazarenes*) and the Ossaeans, which are according to Epiphanius, the two main groups within **the Essenes**.

Epiphanius describes each group as following:

*“The Nasaraean—they were Jews by nationality... They acknowledged Moses and believed that he had received laws—not this law, however, but some other... They claim that these Books are fictions, and that none of these customs were instituted by the fathers. This was the difference between the Nasaraean and the others... “*

*“After this Nasaraean sect in turn comes another closely connected with them, called the Ossaeans. These are Jews like the former... originally came from what sacred scripture called the Salt Sea...”<sup>ii</sup>*

The Essenes or *Essenoi* also spelled Ossanoi, were a Judaic sect who lived between 150 BC and 70 AD. The title ‘Essene’ is likely derived from the Aramaic word *assaya*, meaning “physician,” which corresponded to the Greek word *Essenoi*. Some scholars believe the word to mean “holy



ones<sup>iii</sup>“ as the Essenes were healers using natural means and lived a set-apart life dedicated to holy living.

The Essenes devoted themselves to healing the sick (*thus called Essenoi in Greek*), as did the Messiah in which he imparted the first congregations with this gift of healing.

**Mat 10:1** And having called His twelve disciples, He gave them authority over unclean spirits, so as to cast out, ***and to heal every disease and every weakness of body.***

**Luke 9:2** And He sent them to proclaim the kingdom of Eloah, and to heal the ones being sick.

The words Essenes and Therapeuts were convertible terms, and refer primarily to the art of healing which they professed. It is quite certain that before the time of Jahshua, the Therapeuts were known in Egypt. Great numbers of them lived in the neighborhood of the Mareotic Lake which is situated in northern Egypt. It is separated from the Mediterranean on the west by the long and narrow belt of land on which Alexandria is built. As the Jews had long been settled in Alexandria, where these two sects- the Essenes and Therapeuts were regarded by many persons as the same, under different designations. As they held similar doctrines, taught the same precepts, and followed the same practices.

According to Josephus, during Jahshua’s lifetime the three principal factions of Judaism were the Sadducees, the Pharisees and the Essenes, a breakaway group who sought a simpler, purer, more spiritual life in the desert. Josephus writes: ***“There are three philosophical sects among the Jews. The followers of the first ... are the Pharisees; of the second the Sadducees; and the third sect, who profess to a severer discipline, are called Essenes.”***<sup>iv</sup>

From the Wikipedia article on the Essenes:

*“It was proposed before the Dead Sea Scrolls were discovered that the name came into several Greek spellings from a Hebrew self-designation later found in some Dead Sea Scrolls, ‘osey ha’torah, ‘observers of torah’. Although dozens of etymology suggestions have been published, this is the only etymology published before 1947 that was confirmed by Qumran text self-designation references, and it is gaining acceptance among scholars.”*

It has also been suggested that the word “osey” to mean “doer.” That would be a reference to them being ‘doers’ of the Torah, or fulfilling the commandments. And James the Just, brother of Jahshua was the leader of the early followers according to the book of Acts. He also reminded everyone to be doers of the Torah.

**James 1:22** ***Be doers of the word***, and not hearers only. Otherwise, you are deceiving yourselves.

**James 1:23** For anyone who hears the word but does not carry it out is like a man who looks at his face in a mirror

**James 1:24** and after observing himself goes away and immediately forgets what he looks like



The picture of the Essenes painted by Josephus and Philo is one of a highly structured, peace-loving, predominantly agricultural and communal society, who shunned cities in favor of small villages. They are presented as a people who had a zeal for virtue along with theological and moral instruction, but none for wealth and material goods. They held all things in common, including money, food, and clothing, so that neither sick nor old was ever in want of care, comfort, or companionship.

The first mention of the Essenes places them at the time of Jonathan Maccabaeus (161-143 BC) and deals with, Josephus tells us, the “*different opinions concerning human actions*” (in other words; fate versus self-determination) held by the “three sects among the Jews”<sup>v</sup>.

We read of “*one Judas, who was of the sect of the Essenes.*” He was a prophet, according to Josephus, “*Who never missed the truth in his predictions*”<sup>vi</sup>. The Essenes are said to have believed in absolute predestination. Josephus asserts that the Essenes seldom erred in their predictions. Undoubtedly their gift of prophecy was related to this doctrine.

The Essenes were called the “Sons of Light” while the Pharisees were called the “Sons of Darkness”- perhaps a reflection of the Pharisee’s calendrical use of the moon verses the Essenes solar based calendar as found in the books of Enoch and Jubilees. In the caves at Qumran were found ten distinguishable copies of the book of Enoch- Thus lending to the understanding that the Essenes were well versed in Enoch’s writings- with other evidences among the scrolls that their calendrical practices did adhere to those very teachings.

It is most likely that the Essenes are the very authors of the Book of Jubilees; as it is believed that the Book of Jubilees was written around the time of the Hellenization of the Hebrew people. The leaders were afraid that with the overthrowing of the Priesthood, the Israelites would lose the true ways of the Most-High.

Most importantly they feared that the people would forget how to ‘*Number Days*’ and abandon the solar calendar of the Priesthood, thus losing the knowledge of the one true Sabbath. This is where we reflect back to fate verses self-determination; as the new priests in charge decided man could take control of his own fate through self-determination. This was one of the arguments for swapping the solar temple calendar for a lunar one. Where man was in charge of governing the months and feasts of ELOAH through determining the phases of the moon.

In an article titled; ***From the sun to the moon*** published in the Jerusalem Post (2009)-<sup>vii</sup> Dead Sea scroll scholar Prof. Rachel Eilior is quoted from her teachings as follows:

*“The notion of a calendar set by the sun and stars versus one set by the moon were part of a power struggle whose outcome would affect how Judaism is practiced to the present day. Rabbis promoted the idea which gave human reason and laws a role in shaping the religion in contrast to the Priestly class which believed its rulings to be divinely decreed.*

*For centuries the Israelites had marked time according to a solar calendar drawn up by the ordained priest put in place by ELOAH himself. A calendar which follows the patterns set by ELOAH in the heavens. The priestly calendar was an exceptional mathematical structure that*



*reflects the heavenly order as revealed to Enoch. Which is the reason the rabbinic quorum ejected The Book of Enoch's placement in the Jewish canon.*

*Found in different languages, several versions of the Book of Enoch have been preserved by the church, including the Aramaic version found in Qumran, describing Enoch being brought up to heaven and at ELOAH'S direction taught by angels to read, write and calculate numbers ... He then returns to earth to share what he has learned, including the solar calendar.*

*The priests were guardians of the calendar. It was the priests and prophets who wrote the books that would form the Bible as well as the books that would become the Apocrypha. Everything the priests wrote was considered inspired because they were, in effect, in direct communication with the heavenly hosts of ELOAH whom they regarded their angelic counterparts.*

*We see this power struggle heightened when the last Zadokite high priest was ousted during the political chaos that preceded the Hasmonean revolt in the second century B.C. The Hasmoneans, a priestly family but not of the Zadokite line, installed their own members in the high priesthood. Some of the Zadokites and their followers challenged the legitimacy of the Hasmonean priestly leadership and seceded from Temple service.*

*In a strategic move that changed the landscape of Judaism, the rabbis declared that the age of prophecy had ended and that the priesthood had been severed from ongoing access to higher authority.*

*The rabbis favored a lunar calendar, because they saw that it symbolically freed the nation from the sovereignty of the exclusive priestly status and their claim of divine authority thus doing away with the solar calendar. They wanted to symbolize instead man's share in the determination of time and of his own fate. They declared that human understanding of sacred writings was a legitimate source of authority.*

*The month would now be proclaimed by men scanning the sky for the new moon, many times disagreeing among themselves about the sighting, rather than a monthly reckoning according to a solar calendar calculated for eternity by the very heavens ELOAH set in place.*

*A modern-day reminder of this rabbinic victory against the very class that ELOAH set in place as His spokesmen can be witnessed outside Orthodox synagogues one night a month, when the congregation emerges to pronounce the prayer for the new moon."*

The Essenes rejected the more political and worldly pursuits of the other two factions and lived a reclusive existence. They devoted themselves to copying the Hebrew scriptures, writing commentary on the books of the Bible and recording prayers, disciplines for living and beliefs about the end of the evil age.

Jahshua lived and taught in an era when the Essenes were well known, and many of his teachings are closely aligned with their ideas. Evidence for the crossover of ideas exists in the substantial cache of Essene manuscripts found among the Dead Sea scrolls. The copied Old Testament



scrolls and descriptions of Essene practices and philosophy are reflected in many of the teachings attributed to the Messiah.

His lessons are captured in the testaments of his disciples; but the Dead Sea scrolls reveal that those concepts were known and practiced well before Jahshua was born. This presents the tantalizing probability that Jahshua at the very least studied -- or even lived-- with the Essenes sometime during the years between his early teens and his 30s, where there is no record of his whereabouts or activities.

As mentioned, the emergence of the Essenes happened around the time of the Maccabean revolt when the Zadokite Priests were forced to relinquish their authority, and corruption of the Temple leadership set in. Thus, the Zadokite priests fled into the desert to live a righteous life as prescribed by JAHUAH'S Torah.

All Essene considered themselves the **Sons of Zadok**, or Zadokites. We read from the *Damascus Document IV scroll* the following: *"The Priests are the converts of Israel who departed from the land of Judah, and those (of the Levitical priesthood) who joined them. The Sons of Zadok are the elect of Israel, the men called by name who shall stand at the end of days..."*

The Essene or Sons of Zadok viewed themselves, as we mentioned, as **Sons of Light**, keepers of the **'Light of Truth'**. We see the continuation of this theme in John 1:8-9 *"...but was sent to bear witness to that light, that was the true light which gives light to every man,"* –this was the basic Essenic vision of a Messiah who is the light of Eloah, shining forth in purity, which in their view should not be denied by any Hebrew. This scripture denotes that not only would **the Messiah reveal Eloah in a manner not yet known** to the Jews, but in doing so would be self-evident. Those who thought otherwise would be supplanters of one kind or another.

Hence, the Essene or Sons of Zadok are priests by bloodline and a branch grafted into this priestly sect **by vow** are the Nazarenes. This appears to be a shadow of the Gentiles being grafted into the House of Israel.

## JOHN the IMMERSER -

It is believed among some scholars that John the Immerser was an Essene. One of the most important similarities between John, his disciples, and the Qumran community is quite obviously that of geography. John and his disciples resided "in the wilderness" near a town just eight miles from Qumran.

In fact, the caves in which the scrolls were found are just five miles from the location along the Jordan where John was baptizing. Both the Dead Sea scrolls and the New Testament use the phrase "in the wilderness" almost as a proper noun, to describe this area. Both John and the Essenes used Isaiah 40:3 to describe themselves as ***the voice in the wilderness***.

One passage in particular seemed a mystery until the discovery of the scrolls. Luke 1:80 states:

*"...the child [John the Immerser] grew and became strong in spirit, and was in the wilderness till the day of his appointment with Israel."*





What would a child be doing “in the wilderness?” Could John have been raised within the Qumran community? As a Levite and descendant of Zadok, John would have held a prominent place with the Essenes, which favored the priesthood heirs.

A priest would be needed to baptize Jahshua; therefore, John was "Set Apart" from the womb, as a **Nazarite** priest, so that Messiah Jahshua could be baptized by a priest that was Holy unto Jahuah, since the Levitical priesthood had long since fallen into ruins. Notice that Zacharias was given instruction for the child to not partake of wine or strong drink. This is the instructions given to the Nazarite priests. Thus, if John was already a priest by blood through his father, then why did he also need to take the Nazarite vow? Remember that Nazarite priests were considered purer before Jahuah (Lam 4:7).

**Luke 1:11** And an angel of Jahuah appeared to him, standing on the right of the altar of incense.

**Luke 1:12** And seeing this, Zacharias was troubled, and fear fell on him.

**Luke 1:13** But the angel said to him, Do not fear, Zacharias, because your prayer was heard, and your wife Elizabeth will bear a son to you, and you shall call his name John.

**Luke 1:14** And he will be joy and exultation to you, and many will rejoice over his birth.

**Luke 1:15** **For he shall be great in the eyes of Jahuah (as a Nazarene), and he shall not drink wine or strong drink. And he will be filled of the Holy Spirit, even from his mother's womb.**

**Luke 1:16** And he will turn many of the sons of Israel to Jahuah their Eloah.

One strong parallel between John and the Essenes is that of the importance given to the practice of water immersion. The Torah requires “washing” for “uncleanness” and “uncleanness” can result from sin. King David spoke of this practice in the Psalms.

**Psa 51:2** *Wash* me thoroughly from my iniquity, and cleanse me from my sin. (*Cepher*)

**Psa 51:7** Purge me with hyssop, and I shall be clean; *wash* me, and I shall be whiter than snow. (*LITV*)

Both believed that water immersion was only symbolic of a greater cleansing of wickedness performed by the Ruach Ha Qodesh.<sup>viii</sup>

**Mar 1:9** And it happened in those days, Jahshua came from Nazareth of Galilee and was baptized by John in the Jordan.

**Mar 1:10** And going up from the water, immediately He saw the heavens being torn, and the Ruach Ha Qodesh/the Holy Spirit coming down as a dove upon Him.



Another similarity we find in both Matthew and Mark is the fact that John ate locusts.

**Mat 3:4** And John himself had his clothing from hairs of a camel, and a belt of leather about his loin. And his food was locusts and wild honey.

**Mar 1:6** And John was clothed in camel's hair, and a leather girdle about his loin, and eating locusts and wild honey.

In the Dead Sea scrolls we are told that the Essene community also made locusts as part of their diet. In fact, the scrolls even tell us how they were to be cooked <sup>ix</sup>.

*"Let no one pollute his soul any living and swarming creatures by eating of them, whether it be the larvae of bees or any <sup>13</sup> living thing which swarms in the water. And they should not eat fish unless they were torn <sup>14</sup> alive and their blood sh[e]d. And all species of locusts shall be put into fire or water <sup>15</sup> while still alive, for this is the precept of their creation."*  
(Dam. Doc. xii, 12-15)

One final similarity between John and the Essene community was that both stressed that the day of fiery judgment was eminently approaching.

## Lifestyle-

Reform Jews like Kaufmann Kohler [a Jewish American biblical scholar] asserted that John and Jahshua were "members of the Essene party" and that the Essenes joined the early Church because that seemed to explain the history of Christianity in Jewish terms.

I believe the Messiah trained with the Zadokite Essenes in preparation for his role as our HIGH PRIEST. I mean, who would have been more qualified to be employed for such a task, other than the angels themselves? Of whom the Priests saw as their heavenly counterparts.

**"These men,"** says Josephus, speaking of the Essenes, **"are despisers of riches, and so very communicative as raises our admiration."**

We might almost think he is praising Jahshua whom taught these words;

**Mat 5:42** He asking you to give, and he wishing to borrow from you, do not turn away.

**Mat 19:23** And Jahshua said to His disciples, Truly I say to you that a rich man will with great difficulty enter into the kingdom of Heaven.

**Mat 19:24** And again I say to you, It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of Eloah.

Josephus' description closely narrates the teachings of Jahshua and the customs of his followers. Thus, he continues to write about the Essenes:—

*"Nor is there any one to be found among them who hath more than another; for it is a law among them, that those who come to them must let what they have be common to the whole order, insomuch, that among them all there is no appearance of poverty or excess of riches,*



*but everyone's possessions are intermingled with every other's possessions; and so, there is as it were, one patrimony among all the brethren."*

Subsequently it was with Jahshua and the disciples, they all had one purse. When food was required, the disciples went singly or together to purchase it.

**John 4:8** For His disciples had gone away into the city that they might buy provisions.

**John 13:29** for some thought, since Judas held the moneybag, that Jahshua was saying to him, Buy what things we have need of for the feast; or that he should give something to the poor.

The Apostles and the first followers of the Messiah continued this communal way of living even after Jahshua's death.

**Act 2:42** And they were continuing steadfastly in the doctrine of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

**Act 2:43** And fear came to every soul, and many wonders and miraculous signs took place through the apostles.

**Act 2:44** And **all the believers were together and had all things common.**

**Act 2:45** And **they sold possessions and goods and distributed them to all, according as anyone had need.**

**Act 2:46** And **continuing steadfastly with one mind** day by day in the temple, and breaking bread from house to house, **they shared food in gladness** and simplicity of heart,

Among the Essene/Zadokite sect, stewards were appointed to take care of their secular affairs, "that every member might not be occupied in worldly matters". Scripture witnesses to us that the Apostles lived in like manner.

**Act 6:1** But in those days, the disciples having multiplied, a murmuring of the Hellenists toward the Hebrews occurred, because **their widows were being overlooked** in the daily serving.

**Act 6:2** And having called near the multitude of the disciples, the Twelve said, **It is not pleasing to us, having left the Word of Eloah, to serve tables!**

**Act 6:3** Then brothers, be looking for men among you receiving testimony, **seven men full of the Holy Spirit and wisdom, whom we shall appoint over this need.**

**Act 6:4** But we shall continue steadfast in prayer and the service of the Word!

Although the Essenes religiously observed the Sabbath, they did not participate in worship at the temple, considering the temple and its priests to be lax in spiritual discipline, giving way to new teachings by employing a Hellenistic lunar calendar; observing the monthly 'birthday' of the moon and oral traditions that added to scripture.



Jahshua habitually engaged with the priests at the temple in lively debates against their calendrical practices and oral traditions. So much so, as we will see, that they wanted to kill him for it.

**Mat 23:15** Woe to you, scribes and Pharisees, hypocrites! For you go about the sea and the dry land to make one proselyte (*converted*); and when he has become so, you make him **twofold more a son of Hell** than yourselves.

We also see the Messiah not only coming up against the scribes and Pharisee but the Sadducee as well.

**Mat 22:23** The same day came to him the Sadducees, which say that there is no resurrection, and asked him...

**Mat 22:24** saying, Teacher, Moses said, If any should die not having children, his brother shall marry his wife, and shall raise up seed to his brother. *Deut. 25:5*

**Mat 22:25** And seven brothers were with us. And having married, the first expired, and not having seed left his wife to his brother.

**Mat 22:26** In the same way also the second, and the third, until the seven.

**Mat 22:27** And last of all, the woman also died.

**Mat 22:28** Then in the resurrection, of which of the seven will she be wife? For all had her.

**Mat 22:29** ...Jahshua answered and said unto them; You do err, not knowing the Scriptures, nor the power of Eloah.

**Mat 22:30** For in the resurrection they neither marry nor are given in marriage, **but they are as the angels** of ELOAH in Heaven.

Jahshua is having a dialogue with the Sadducees and the question comes up about marriage in heaven. Jahshua said they err in their question because **they do not know the scriptures** and then proceeds to explain that angels do not marry.

Now, I have been reading and studying the *Word* for many- many- years and other than in the book of Enoch I have never come across any other Scripture declaring that angels do not marry, yet Jahshua rebuked them for not knowing Scripture.

In Enoch chapter 15, the "*Master of Spirits*" declares that because the angels are everlasting, they have not been appointed wives.

The Messiah had a clear understanding of Enoch's works as seen throughout the Gospel's with the Messiah quoting Enoch on several occasions. Here are but a few examples and evidence that these teachings were in fact in place before the birth of the Messiah!

**Mat 5:5** "Blessed are the meek, for they shall inherit the earth".

**Enoch 5:7** says "The elect shall possess light, joy, and peace, and they shall inherit the earth".



**John 5:22** “The Father judges no man, but has committed all judgment unto the son”.

**Enoch 69:27** “The principal part of the judgment was assigned to him, the son of man”.

**Luke 6:24** “Woe unto you that is rich! For you have received consolation”.

**Enoch 94:28** says “woe to you who are rich, for in your riches have you trusted; but from your riches, you shall be removed”.

Not only did the Messiah and his Apostles teach from the writings of Enoch- but, second century Apostolic fathers such as Justin Martyr and Bishop Irenaeus who was Polycarp’s successor [*Polycarp was a personal disciple of the Apostle John. As an old man, he was the bishop of the Church at Smyrna in Asia Minor (present-day Turkey)*], all hailed the writings of Enoch as Scripture.

This understanding and knowledge would undoubtedly include the calendar presented within the pages of Enoch’s teachings. The Essenes kept the Sacred Calendar and Holy Days in the same manner as Adam, Moses and King David. This calendar is recorded in the Book of Enoch and confirmed in the Dead Sea scrolls; which is the basis for my study “The Acceptable Year.” As I wanted to know for myself whether our High Priest Messiah was following the calendar of the Essenes/Zadokites or that of the Pharisee and Sadducee. For there are those who claim that the Messiah never came up against them for their Sabbath practices.

And as we will see in scripture- the Messiah MOST CERTAINLY DID come against their Sabbath.

Orthodox Jewish scholars like Heinrich Graetz, concluded that Jahshua could be identified as an Essene whose purpose was not to create a new religion, but rather to reform Judaism<sup>x</sup> or moreover to return it to its ancient ways. And they killed him for it.

From the story of the death of Jahshua’s brother James we can glean much understanding on how the Messiah and his family lived and what they believed.

Eusebius Pamphilius was highly regarded both as a Catholic bishop and as a historian. He was present at the Council of Nicaea, where the subject of Jahshua’s origins was hotly debated. From his writings of

### ***Church History by Eusebius Pamphilius – Chapter XXIII***

#### **The Martyrdom of James, who was called the brother of the Lord**

*4. James, the brother of the Lord, succeeded to the government of **the Church** in conjunction with the apostles. He has been called the Just by all from the time of our Saviour to the present day; for there were many that bore the name of James.*

*5. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath. (This would have been the ritual bath at the temple).*

He was called to be a Nazarene from birth like his cousin John the Immerser.



8. Now some of the seven sects, which existed among the people and which have been mentioned by me in the Memoirs, asked him, 'What is the gate of Jahshua?' and he replied that he was the Saviour.

9. On account of these words some believed that Jahshua is the Christ. But the sects mentioned above did not believe either in a resurrection or in one's coming to give to every man according to his works. But as many as believed did so on account of James.

10. Therefore when many even of the rulers believed, **there was a commotion among the Jews and Scribes and Pharisees**, who said that there was **danger that the whole people would be looking for Jahshua as the Christ**. Coming therefore in a body to James they said, 'We entreat thee, restrain the people; for they are gone astray in regard to Jahshua, as if he were the Christ. We entreat thee to persuade all that have come to the feast of the Passover concerning Jahshua; for we all have confidence in thee. For we bear thee witness, as do all the people, that thou art just, and dost not respect persons.'

The Jews, Scribes and Pharisees were terrified of losing power over the people because they were returning to the ancient ways taught by Jahshua and away from their false revised teachings and traditions. The three sects approach James his brother 'in a body' (as one accord) and plead with him, because he has a good reputation with the people, to basically deny Jahshua as the Christ to the crowd at the Passover.

11. 'Do thou therefore **persuade the multitude not to be led astray concerning Jahshua**. For the whole people, and all of us also, have confidence in thee. Stand therefore upon the pinnacle of the temple, that from that high position thou mayest be clearly seen, and that thy words may be readily heard by all the people. For all the tribes, with the Gentiles also, are come together on account of the Passover.'

12. The aforesaid Scribes and Pharisees therefore placed James upon the pinnacle of the temple, and cried out to him and said: Thou just one, in whom we ought all to have confidence, forasmuch as the people are led astray after Jahshua, the crucified one, declare to us, what is the gate of Jahshua.'

13. And he answered with a loud voice; Why do ye ask me concerning Jahshua, the Son of Man? He himself sitteth in heaven at the right hand of the great Power, and is about to come upon the clouds of heaven.'

The Scribes, Pharisee and Jews place James in a high position so all could see and hear him, then yell out to him saying they trust his words- so please tell us the truth about Jahshua- thinking he is going to go along with their plans of him denying his brother as the Christ. But things don't go as planned for the Scribes and Pharisee; many were converted right there because of James' reputation and- what seemed to the audience- the backing of the other two sects.

14. And when many were fully convinced and gloried in the testimony of James, and said, Hosanna to the Son of David,' these same Scribes and Pharisees said again to one another, We have done badly in supplying such testimony to Jahshua. But let us go up and throw him down, in order that they may be afraid to believe him.'



Realizing they had been had, the Scribes and Pharisees decide to make James an example to the crowd for not following their script in saying that Jahshua was not the Christ.

*15. And they cried out, saying, 'Oh! oh! the just man is also in error.' And they fulfilled the Scripture written in Isaiah, 'Let us take away the just man, because he is troublesome to us: therefore, they shall eat the fruit of their doings.'*

*16. So they went up and **threw down the just man**, and said to each other, '**Let us stone James the Just.**' And they began to stone him, for he was not killed by the fall; but he turned and knelt down and said, I entreat thee, JAHUAH Almighty our Father, forgive them, for they know not what they do.'*

*17. And while they were thus stoning him one of the priests of the sons of Rechab, the son of the Rechabites, who are mentioned by Jeremiah the prophet, cried out, saying, 'Cease, what do ye? The just one prayeth for you.'*

*18. And one of them, who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus, he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple. He became a true witness, both to Jews and Greeks, that Jahshua is the Christ. And immediately Vespasian besieged them.*

*19. These things are related at length by Hegesippus [also known as Hegesippus the Nazarene], who is in agreement with Clement. James was so admirable a man and so celebrated among all for his justice, that the more sensible even of the Jews were of the opinion that this was the cause of the siege of Jerusalem, which happened to them immediately after his martyrdom for no other reason than their daring act against him.*

Therefore, if the Messiah was a 'Nasaraean' and had studied with, perhaps even considered himself to be a Zadokite Essenoi, should we believe that He did not follow their solar calendar as well? But chose instead to follow the Sabbath of the 2<sup>nd</sup> Temple and the Pharisees? The very men he calls hypocrites!

The Gospel of John has some interesting things to say about this. Let's go to John chapter five.

**Joh 5:1** After these things, there was **a feast of the Jews**, and Jahshua went up to Jerusalem.

There are only three feasts in which the Jews were required to go to the Temple; Pesach (Passover), Shavuot (Weeks) & Sukkot (Tabernacles). In the chronology of the Messiah, the only feast that fits the timeline is Shavuot; as both Passover and Tabernacles are mentioned in other scriptures, prior and post to this event respectively.

**Joh 5:2** And at Jerusalem is a pool at the **Sheep Gate** which is called in Hebrew, Bethesda, having five porches.

**Joh 5:5** But a certain man was there, being in infirmity thirty eight years.

**Joh 5:6** Seeing him lying, and knowing that he had already spent much time, Jahshua said to him, Do you desire to become well?



**Joh 5:8** ... Rise up, Take up your cot and walk!

**Joh 5:9** And instantly the man became well, and took up his cot and walked. And it was a sabbath that day.

**Joh 5:10** Then the Jews said to the one having been healed, **It is a sabbath**. It is not lawful for you to lift up the cot.

John has already told us that it was a *Jewish* Feast Day Sabbath-[5:1]

**Joh 5:11** He answered them; The One making me well, that One said to me, Lift up your cot and walk.

**Pay close attention to this one-point Jahshua makes here...**

**Joh 5:14** After these things, Jahshua found him at the temple and said to him, Behold, you have become well, sin no more that a worse thing not happen to you.

**Joh 5:15** The man went away and told the Jews that Jahshua is the One making him well.

**Joh 5:16** And because of this, the Jews persecuted Jahshua and lusted to kill Him, because He did these things *on a sabbath*.

**Joh 5:17** **But Jahshua answered them, My Father works until now, and I work.**

Jahshua is making a proclamation that He works on the days His Father JAHUAH *allows*- not on the days dictated by the Pharisees and their false calendar. The Messiah made it clear to them that He WORKS On the DAYS that HIS FATHER HIMSELF WORKED- AND THAT this day was *in fact* a WORK DAY and NOT one of His Father's Rest Day Sabbaths. Therefore, since His Father worked on this Day- so shall He.

Shavuot is a CHAG meaning PILGRIM- FEAST DAY, where all adult males are to travel to and gather where JAHUAH places His name. In those days it would have been the temple in Jerusalem. No service work is to be done on that day- as per JAHUAH'S OWN Instructions.

*Num 28:26* And in the day of the firstfruits, as you offer a new food offering to JAHUAH in your Feast of Weeks, you shall have a holy gathering; you shall do **no work of service**;

Would the Messiah go against HIS FATHER'S INSTRUCTIONS? NO! Never. For a sinful Messiah could not cleanse anything.

**Joh 5:18** **On account of this then more the Jews sought to kill him,** for not only He **UNTIED** the Sabbath, but He also called ELOAH His own Father, making Himself equal to ELOAH.

“The Jews sought to KILL Him” because:

- 1- He UNTIED the Sabbath
- 2- Said He was the Son of ELOAH





The Greek word for UNTIED is <sup>G3089</sup> *loo'-o*, which made me laugh because I used to own a porta-potty company and a 'loo' is British slang for toilet. So basically, the Messiah threw the Pharisee's Sabbath in the TOILET!

**Thayer's Definition for- 'Untied' (luo) <sup>G3089</sup>**

*Dissolve anything bound, tied, or compacted together. Dismiss, break up, **annul**, subvert, **do away with**, **deprive of authority** whether by precept or act. **Declare unlawful**; to loosen what is compacted or built together, to break up, **demolish**, destroy; to dissolve something coherent into parts, to destroy; metaphorically, **to overthrow, to do away with***

**Strong's Concordance** tells us to Compare G4486-

**G4486-** to "break", "wreck" or "crack", that is, (especially) to **sunder**; a shattering to minute fragments; burst, rend, tear.

The Messiah destroyed, dissolved – He SUNDERED the Jewish Shabbat.

**Sunder - Merriam-Webster dictionary:** to break apart or in two : separate by or as if by violence or by intervening time or space.

And they wanted to KILL Him for it.

The Scriptures declare that Jahshua is the *fulfillment* of the Torah (Matthew 5:17; Romans 8:3-4). The Torah commands that the Sabbath days be kept. A time that pointed the people to ELOAH as they rested from their daily labors. Jahshua would have observed all called out Sabbaths in this manner- for if Jahshua had broken a Sabbath, then He would not a spotless Lamb. His sacrifice would not have been accepted as a payment for sin. No one could benefit from a sinful Messiah.

***Finishing up with John 5 and the Messiah telling the leaders at the Temple that today was not a Feast Day rest of His Father:***

**Joh 5:19** Then Jahshua answered and said to them, Truly, truly, I say to you, The Son is not able to do anything from Himself, except what He may see the Father doing; for whatever that One does, these things also the Son does likewise.

Again, restating that this is a WORK DAY for his FATHER!

**Joh 9:14** And it was a Sabbath when Jahshua made the clay and opened his eyes.

**Joh 9:16** Then some of the Pharisees said; This man is not from ELOAH, **because He does not keep the Sabbath.** Others said; How can a man, a sinner, do such *miraculous* signs? And there was a division among them.

They were torn because Jahshua was not keeping the 'Jewish' Sabbaths; preaching to them constantly about their error, and yet could perform such miracles.

**Luk 4:18** The Spirit of JAHUAH is upon Me. Because of this He anointed Me to proclaim the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim remission to captives, and to the blind to see again, to send away the ones being crushed, in remission,



**Luk 4:19** to preach an acceptable year of JAHUAH. *Isa. 61:1, 2*

**Luk 4:20** And rolling up the scroll, returning it to the attendant, He sat down. And the eyes of all in the synagogue were fixed on Him.

**Luk 4:21** And He began to say to them; Today this Scripture has been fulfilled in your ears.

**Luk 4:28** And all were filled with anger, hearing these things in the synagogue.

**Luk 4:29** And rising up, they threw Him outside the city, and led Him up to the brow of the hill on which their city was built, in order to throw Him down.

There is abundant historic and scriptural proof that the Messiah and his family followed the ancient ways known to the Priests of the Tabernacle and First Temple- which ties the Nazarenes/Nasaraean with the Essenes and the Zadokite priestly practices.

Today we can hold the evidence in our hands of the calendrical practices of the Essenes in Qumran with the discovery of the Dead Sea scrolls. There is no doubt that the Essenes followed the priestly solar calendar to set the Sabbaths and Feast Days, and a lunar count to keep track of the Sabbatical and Jubilee years- as prescribed in scripture. In other words- the sun keeps track of the '*Sabbath of Weeks*' and the moon keeps track of the '*Sabbath of Years*'. The Messiah knew this and tried to restore this knowledge to the Synagogues in a way no one had before.

**Luk 4:32** And they were astonished at His doctrine, for His Word was with POWER.

This is the conclusion of our study 'Jahshua the Nazarene', and pray that we have brought forth enough evidence to prove that the Messiah was NOT following the ways of the Pharisee, Sadducee or the Jews, the 3 sects that came together against the Messiah and his teachings of ancient ways.

We have in written form through the DSS the exact practices of the Essene Zadokite priests- we see in the Temple scroll how they kept the Sabbath, the feast days and how they determined the new year at the vernal equinox. The ancient calendar was cyclic in nature- memorializing the set Mo'ed as found in Lev. 23.

The Saturday Sabbath of the Jews are only traditions of men and are not the ancient ways of the true priestly order. We are called by Jahuah to be HIS priests- which is all HE ever wanted from us- HIS people- to be HIS priests here on earth, to be a part of HIS priestly order – which is prescribed to us through scripture. To live as the Zadokites Essenes, as a Nazarene until the return of HIS Son our Kinsman- King and High Priest Jahshua.

So, when someone comes and says to you that the Messiah never rose up against Jews and their Sabbaths- now you know the truth.



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- <sup>i</sup> **Wine Mingled with Myrrh. -- the Stupefying Potion** ; S. Baring Gould, M. A.  
[https://biblehub.com/sermons/auth/gould/wine\\_mingled\\_with\\_myrrh\\_the\\_stupefying\\_potion.htm](https://biblehub.com/sermons/auth/gould/wine_mingled_with_myrrh_the_stupefying_potion.htm)
- <sup>ii</sup> **The Panarion of Epiphanius of Salamis** A Treatise Against Eighty Sects in Three Books;  
Book I (Sects 1-46) Based on the translation by Frank William (Published 1987-2009)
- <sup>iii</sup> <https://www.biblicaltraining.org/library/essenes>
- <sup>iv</sup> *Jewish Wars*, 2.8. 2 §119
- <sup>v</sup> *Ant.* 13. 5. 9. §171
- <sup>vi</sup> *Ant.* 13. 11.2. §311
- <sup>vii</sup> Excerpts from *The Jerusalem Post* article by Abraham Rabinovitch published May 7, 2009; **From the Sun to the Moon**
- <sup>viii</sup> *Man. Disc.* 4, 12-13
- <sup>ix</sup> *Dam. Doc.* xii, 12-15
- <sup>x</sup> *On Jesus, the Essenes, and the Anxiety of Influence*; By Simon J. Joseph  
California Lutheran University; June 2015

