

# Netser vs. Messianic

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## Introduction

On another article <sup>a</sup> that I was writing I struggled to find an accurate one word description of what I believe. The long version of what I am is “Two House, One Covenant; Torah Observant and Y’shua Believing”. Messianic and Messianic Judaism just doesn’t fit as it just seems to me that they are anti-nomian Christians that (may or may not) hang out on Saturday with some Jewish friends of theirs that kind of except Jesus.

See the footnoted article to see in more detail the major challenges I have with accepting their understanding of scripture. There are many reasons why I feel this way, but the number one reason is that it runs contrary to my passion which is to embrace the Torah, as it is my covenant / contract with the Creator of the universe and nothing tops that.

## Thesis

Instead of calling myself messianic or hyphenated messianic-*something*, I’m going to call myself *Netzer* (or plural *Netzrim*).

Inaccurate labels have a way of sticking and they frequently are pejoratives that don’t come from the group in question. This can apply to labels for national groups and for religious groups. I contend that Christian is a good example of that. If you look in scriptures it is found three times <sup>b</sup> and there is, I feel, a valid point to made that it’s derogatory. Having said that I’m under no illusions that people who are like minded like me are going to all of a sudden start using that word *netzer*.

## Natser – a biblical Word

This word is interesting because it’s similar (in definition) to *shomer* <sup>H8104</sup> which means to keep or guard, and which is a most important word and concept in law.

**H5341 natser** <sup>KJC:62</sup> **keep** <sup>(eth)(kept)(er)(ing) 39</sup>, **preserver** <sup>13</sup>, **watchmen** <sup>4</sup>, **besieged** <sup>2</sup>, **hidden** <sup>1</sup>

Strong’s #H5341: A primitive root; to **guard**, in a good sense (to **protect**, **maintain**, **obey**, etc.) or a bad one (to **conceal**, etc.): - **besieged**, **hidden thing**, **keep** (-er, -ing), monument, observe, preserve (-r), subtil, watcher (-man).

## WordStudy

A verb meaning to guard, to keep, to observe, to preserve, to hide. The word refers to people's maintaining things entrusted to them, especially to keeping the truths of God in both actions and mind ([Psa 119:100](#), [Psa 119:115](#)). God's Word is to be kept with our whole hearts ([Psa 119:69](#)); our hearts, in turn, ought to be maintained in a right state ([Pro 4:23](#)). The word also refers to keeping speech under control ([Psa 34:13](#) [14]; [Psa 141:3](#)); the maintenance of a tree ([Pro 27:18](#)); the work of God's character ([Psa 40:11](#) [12]); its reflection in humans as preserving them ([Psa 25:21](#); [Pro 2:11](#)). Sometimes the word refers directly to God's preservation and maintenance of His people ([Pro 24:12](#); [Isa 49:8](#)). The passive participle form of the verb describes an adulteress' heart as guarded or kept secret ([Pro 7:10](#)). It also describes a city as guarded or besieged ([Isa 1:8](#)). The active participle is used to signify a watchman ([2Ki 17:9](#); [Jer 31:6](#)).

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<sup>a</sup> See Response-to-One-House-Two-Covenant-Statement-of-Faith.doc, which explains what a Messianic is and why I’m not that.

<sup>b</sup> Christianos (Strong's #G5546) occurs three times Act 11:26, Act 26:28 & 1Pe 4:16.

## The Hebrew root letters of *netser* Noon Tzadik Reysh

	Name	Literal Meaning	Symbolic Meaning	Gematria	Eng.	Order
נ	Noon	Fish (moving)	Activity, life	50 - Ruach	N	14
צ	Tzadik	Fish hook	Harvest, desire	90	Tz	18
ר	Reysh	Head	Person, head, highest	200 - Insufficiency	R	20
				<u>340</u> <sup>c</sup>		

It's interesting to make a story or midrash from the Literal/Symbolic meanings.

- You have to use your head to get the fish on the fish hook...this is called a fisherman.
- Why does the fisherman want to do this... obviously to catch fish.

### Fishers of men - the task of Y'shua's disciples – (Mat 4:17-19)

How close is our midrash/story to the following verses? How much of a stretch is it to connect the literal and symbolic meaning's of the letters that make up *netser* and relate them to the following verses?

**Mat 4:17-19 KJV** From that time Y'shua began to preach, and to say, Repent: for the kingdom of heaven is at hand. <sup>18</sup> And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. <sup>19</sup> And he saith unto them, **Follow me, and I will make you fishers of men.**

**Mar 1:14-18 KJV** Now after that John was put in prison, Y'shua came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. <sup>16</sup> Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup> And Y'shua said unto them, Come ye after me, and **I will make you to become fishers of men.** <sup>18</sup> And straightway they forsook their nets, and followed him.

Real fisher men like Peter and Andrew catch fish and this is the physical world. Our physical world is used to help us understand the spiritual world, therefore Y'shua is saying allegorically that we are to be fisher's of men. The analogy of comparing the act of fishing for fish to fishing for men seems to me to be tied into the root of this word *netser*.

<sup>c</sup> I'm not sure what the significant of totaling up the Gematria, but I did...oh well.

## Exodus 34:7 – “Keeping mercy for thousands...” the first use of *netser*

- This is the first time the word *netser* is used <sup>d</sup>.
- Exo 34:6-7 is found the thirteen attributes of Elohim's mercy <sup>e</sup>. The ninth (tenth?) attribute is *Notser chesed laalafim* – “keeping mercy unto thousands”;
- The first word in Exo 34:7 is in fact *notser* (same word as *netser* but different vowel points) and it is a *tittle*, because the noon (נ), first letter of *netser*, is enlarged.

**Exo 34:7 KJV** Keeping <sup>H5341 natsar</sup> mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting <sup>H6485 PaQaD</sup> the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

a· Von iniquity' עון no· Se forgiving נשא la· 'a· la· Fim, for thousands לאלפים che· sed mercy חסד no· Tzer Keeping נצר  
 lo no לא ve· nak· Keh and that will by no means ונקח ve· chat· ta· 'Ah; and sin וחסטה va· Fe· sha' and transgression ופשע  
 al· on' על a· Vot, of the fathers אבות a· Von the iniquity עון po· Ked [the guilty] visiting פקד | ye· nak· Keh, clear ונקח  
 al· unto' על- va· Nim, the children בנים be· Nei and upon the children's בני ve· 'al- and on ועל- ba· Nim upon the children בנים  
 rib· be· 'Im. and to the fourth רבעים ve· 'al- and ועל- shil· le· Shim children unto the third שלשים

<sup>d</sup> More accurately this is the first time Strong's # H5341 is used which I assume is accurate.

<sup>e</sup> See [http://en.wikipedia.org/wiki/Thirteen\\_Attributes\\_of\\_Mercy](http://en.wikipedia.org/wiki/Thirteen_Attributes_of_Mercy)

## Enlarged Yod of Num 14:17

God preserves (keeps) the mercy that our Fathers Abraham, Isaac, and Jacob received for us. We receive the benefit of our fathers for a thousand generations. It is about our heritage and our inheritance from our fathers. The enlarged letters **referencing an enlarged Yod** in Num 14:18 <sup>f</sup>.

### Num 14:17-18 KJV

<sup>17</sup> And now, I beseech thee, let the power of my Lord be **great**, according as thou hast spoken, saying, <sup>18</sup> The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting visiting <sup>H6485 PaQaD</sup> the iniquity of the fathers upon the children unto the third and fourth generation.

Num 14:17 HSB5

Ko- ach And now I beseech thee let the power כח na pray נא yig- dal- be great גדל- ve- 'at- Tah now ועתה  
le- Mor. saying לאמר dib- Bar- ta as thou hast spoken דברת ka- 'a- Sher according כאשר a- do- Nai of my Lord אדני

Num 14:18 HSB5

Che- sed, mercy חסד ve- rav- and of great ורב ap- Pa- yim to anger אפים E- rech is slow ארך Yah- weh The LORD יהוה  
lo no לא ve- nak- Keh and by no means ונקח va- Fa- sha and transgression ופשע a- Von iniquity' עון no- Se forgiving נשא  
al- on' על- a- Vot of the fathers אבות a- Von the iniquity עון po- Ked [the guilty] visiting פקד ye- nak- Keh, clearing ונקח  
rib- be- 'Im. and רבעים ve- al- and ועל- shil- le- Shim unto the third שלשים al- unto על- ba- Nim upon the children בנים  
fourth

Jot and title is actually in the previous verse.

The letter Yod means hand (a closed hand). It is also the numerical value of ten. This portion of text is a quotation from the 13 attributes of God mercy given in Exodus when Moses was standing in the cleft of the rock. This time, Moses is pleading for God not to destroy the children of Israel for testing Him for the tenth time. Instead, Moses quotes the mercy of God back to God emphasizing the tenth attribute God preserves and keeps the mercy shown to our fathers for the descendants. This is why the children of Israel were not all slain (only that generation that rejected the promised land). Their children went with the Lord into the land.

This is a quote from [Exo 20:5](#).

<sup>f</sup> Source: Lion Lamb ministries July 2004 Yavoh magazine

## Contrasted with Exodus 20:5-6 and Num 14:18

Reading Exodus 34:7 reminded me of one of my favorite verse(s) Exo 20:5-6, also related is Num 14:18

Exo 20:5-6 KJV	Exo 34:7 KJV	Num 14:18 KJV
<p><sup>5</sup> Thou shalt not bow down thyself to them, nor serve them: for I YHVH thy Elohim <i>am</i> a jealous God, visiting <sup>PaQaD</sup> <sup>H6485</sup> the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me; <sup>6</sup> And <i>shewing</i> <sup>H6213 asah</sup> mercy unto thousands of them that love me, and keep my commandments.</p>	<p><i>Keeping</i> <sup>H5341 natsar</sup> mercy for <i>thousands</i>, forgiving iniquity and transgression and sin, and that will by no means clear <i>the guilty</i>; visiting <sup>H6485 PaQaD</sup> the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth <i>generation</i>.</p>	<p>YHVH <i>is</i> longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing <i>the guilty</i>, visiting <sup>H6485 PaQaD</sup> the iniquity of the fathers upon the children unto the third and fourth <i>generation</i>.</p>
Shewing: Heb. <i>asah</i> , Strong's #H6213	Keeping Heb. <i>netser</i> , Strong's #H5341	
<p>of them that hate me; ...</p> <p>of them that love me, and keep my commandments.</p>	<p>forgiving iniquity and transgression and sin, and that will by no means clear <i>the guilty</i></p>	

## More selected Torah verses containing *netser*

**Deu 32:10<sup>g</sup> - “He found Jacob in a desert ... and kept (*netsar*) him as the apple of his eye”**

וּמָצְאוּהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יָלַל יִשְׁמֹן יִסְבְּבֵנָהוּ יְבוֹנֵנָהוּ יִצְרֵנָהוּ כְּאִישׁוֹן עֵינָו

**KJV** He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept <sup>H5341</sup> *netsar* him as the apple of his eye.

This context of this verse is found in a song that Moshe was commanded to write for the Children of Israel <sup>h</sup>.

Verse 10 is This chapter (most of it [Deu 32:1-43](#)) is the song mentioned numerous times

This is interesting because the location of this verse is found in a song that Moshe was commanded to write for the Children of Israel. Verse 10 is This chapter (most of it [Deu 32:1-43](#)) is the song mentioned numerous times in the previous chapter (starting at

This chapter (most of it [Deu 32:1-43](#)) is the song mentioned numerous times in the previous chapter (starting at [Deu 31:19](#)) where YHVH commands Moshe to write a song for Israel to be a witness "against" them.

**Deu 33:9 – a blessing put on Levi who, above all else, “...kept (*yin-Tzo·ru*) <sup>H5341</sup> thy covenant (*brit*)”.**

הָאָמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת־אֶחָיו לֹא הִכִּיר וְאֶת בָּנָיו לֹא יָדַע כִּי שָׁמְרוּ  
אִמְרֹתֶיךָ וּבְרִיתֶךָ יִנְצְרוּ

**KJV** <sup>9</sup> Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept <sup>H5341</sup> *netsar* thy covenant <sup>H1285</sup> *brit*.  
<sup>10</sup> They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. <sup>i</sup>

<sup>g</sup> Not sure how you get Netser (Nun + Tsadik + Resh) out of this, but this is the Strong's #H5342.

<sup>h</sup> See **Deu 31:19 KJV** “Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.” Contrast this song with the “Song of Moses” Exo 15:1-18.

More context: “For the LORD'S portion is his people; Jacob is the lot of his inheritance.” **Deu 32:9 KJV**

<sup>i</sup> The Levites made judgments based on Torah alone, they didn't sway their decision even if one of the disputing parties were his parents. JSOTA mission statement reference Deu\_33:9-10. Where the judging of Torah as the lawform, only works by teaching (full disclosure).

See: Luk 14:26, Mat 19:29, Mat 12:46-50.

NG: Exo 32:26-39. this is poetic references to the golden calf and they were willing to take out even the kin folk relatives.

## Isa 49:6 – “my servant to raise up the tribes of Jacob...a light to the Gentiles”

וַיֹּאמֶר נֶקֶל מְהִינְתִּי לִי עֶבֶד לְהָקִים אֶת־שְׁבִטִי יַעֲקֹב וְנִצְוִי יִשְׂרָאֵל לְהָשִׁיב  
וְנִתְּתִיךָ לְאֹר גּוֹיִם לְהִיּוֹת יְשׁוּעָתִי עַד־קֵצָה הָאָרֶץ

**KJV** <sup>6</sup> And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the **preserved** <sup>H5341 netser j</sup> of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Here's the **RSTNE** <sup>k</sup> translation of this verse.

<sup>6</sup> And He said, It is a light, easy and small thing <sup>1582</sup> that You should be My Eved to raise up the tribes of Yaakov, <sup>1583</sup> and to restore the **preserved ones** <sup>1584</sup> of Yisrael: <sup>1585</sup> I will also give You for a Light to the heathen, <sup>1586 1587</sup> that You may be My Yahshua to the ends of the earth. <sup>1588</sup>

### RSTNE Footnotes

**1582** Since Yahshua is in the full authority of Almighty YHWH, it is a small task for Him to regather the 12 tribes of both divided houses, back into one united Yisrael. What is impossible with man is possible and easy with YHWH.

**1583** All 12 tribes.

**1584** The term “preserved ones” is *ve-notsire* (vav, nun, tzamech, yud, resh, yud), or “the **notsire Yisrael**.” Those returning from the 12 tribes are called by this name. Yahshua’s job is to restore and return all 12 tribes back into one family as His disciples, or the “preserved ones” of Yisrael, into one olive tree. Preserved believers from both houses, or all 12 tribes, are no longer referred to only as Efrayim-Yisrael, or Jewish-Yisrael, but as **Nazarenes** of Yisrael. Here the Hebrew word is Notsire Yisrael, or the Nazarenes of Yisrael. Of course, the misguided traditional rabbis don’t want anyone to accept that fact that the Nazarenes are really biological Yisraelites and not pagans. Therefore in many Jewish bibles such as the Stone English Edition Tanach, they have purposely left out the vowel pointing, to make it appear as a different word, and then added a different but similar word with vowel pointing in brackets, changing the *yud* to a *vav*, to purposely make the reader unable to pronounce the word notsire as it actually appears, and changing it to “**netsuri,**” or “**ruins.**” The two-house movement does not teach that the ten northern tribes were annihilated. Rather, we teach that preservation did take place, not as a nation, or kingdom, but as individuals called the “preserved ones of Jacob” in Isaiah 49:6. The early believers in Jerusalem, Judea (Judah), and Shomron/Samaria (Efrayim’s former capital), were all called **Notzrim, Notsraei, or Netsarim Yisrael**. They were the “preserved ones” from both houses, from both the 721 BCE and 586 BCE exiles. Believers are the preserved little branches, or notzrim of the main Vine, our Messiah Yahshua. The Hebrew word for **branches** is netsarim the same term used here for “preserved ones.” So we are the

<sup>j</sup> The **LXX** has G1290 diasporah, a Greek term that describes where the House of Israel was dispersed.

<sup>k</sup> Restoration Scriptures True Name Edition Study Bible by Rabbi Moshe Yoseph Koniuchowsky Copyright © 2004, © 2005, © 2006



“preserved branches” of Yisrael. In John 15, Yahshua calls all believers regardless of race, Nazarenes, or branches/netsarim. Jeremiah 31:6 also makes reference to the watchmen, or Notsirim returning to the hills of Efrayim, or the Notsirim returning to the hills of the north, as YHWH becomes a Father to all the tribes, or clans of Yisrael (Jeremiah 31:1) again.

**1585** If Yahshua is the Messiah, by Scriptural definition, He must be raising up all of physical Yisrael wherever they are. If He is not, and is just restoring “Jews and gentiles” (non-Yisraelites) alone to Dawid’s Tabernacle, then He is a false Messiah. That is the issue at stake. The real Messiah must arrive and gather all the exiles of Yisrael in both houses and all their non-Yisraelite companions (Ezekiel 37:15-17). If Yahshua is Messiah, then rest assured that most of those being rescued from the nations are Joseph’s House, and his non-Yisraelite companions.

**1586** In addition to the primary role of regathering all 12 tribes from both houses, Yahshua will also be a Light to the heathen, who desire to join the Commonwealth of Yisrael. Notice that His primary mission is not to build a “gentile church” and invite Yisraelites to join. Religion has fully and totally reversed the primary order and main focus of His mission.

**1587** Just so Yahshua does not get bored with His easy mission to both houses of Yisrael, YHWH will give Him some true heathens to seek for as well.

**1588** All who desire salvation must appoint Yahshua as Savior, and desire YHWH’s salvation, and desire to live in accordance with Yisrael’s eternal constitution called the Torah.

## Strong's #H5342 NeTseR Branch

Same letters as #H5431 except the vowel points are different

**Isa 11:1 – “there shall come forth a rod out of the stem of Jesse, and a Branch (*netser*)...”**

And there shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his roots:

וַיֵּצֵא חֹטֶר מִגֹּזַע יֵשׁוּ וְנֶצֶר מִשְׁרָשָׁיו יִפְרֶה  
H3448 of Jesse, יֵשׁוּ H1503 out of the stem, מִגֹּזַע H2415 a rod, חֹטֶר H3318 And there shall come forth, וַיֵּצֵא  
H6509 shall grow, :יִפְרֶה H8328 out of his roots: מִשְׁרָשָׁיו H5342 and a Branch, וְנֶצֶר

## Isa 14:19 KJV

But thou art cast out of thy grave like an abominable **branch**, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

**Isa 60:20-22 “they shall inherit the land for ever, the branch (*netser*) of my planting...”**

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. <sup>21</sup> Thy people also *shall be* all righteous: they shall inherit the land for ever, the **branch** of my planting, the work of my hands, that I may be glorified. <sup>22</sup> A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

**Jer 31:6-7 RSTNE “the watchmen (*notsrim*)...shall cry, Arise ye, and let us go up to Zion”**

<sup>6</sup> For there shall be a day, <sup>2167</sup> that the called out Netsarim-Notsrim <sup>2168</sup> the ones who watch on the Mount Efrayim shall cry, Arise, and let us go up to Tzion to YHVH our Elohim. <sup>2169</sup> <sup>7</sup> For this says YHVH; Sing with simcha for Yaakov, and shout among the chief of the nations: <sup>2170</sup> publish hallel saying, YHVH, has saved your people, אֶת the remnant of Yisrael. <sup>2171</sup>

## Jer 31:7 has a Standalone Aleph Tav

ran· Nu Sing רְנוּ Yah· weh the LORD יְהוָה a· Mar For thus saith' אָמַר choh thus כֹּה ki- For כִּי  
ve· tza· ha· Lu and shout וְצִהְלוּ sim· Chah, with gladness שִׂמְחָה le· ya· 'a· Ko for Jacob לְיַעֲקֹב  
hal· Lu ye praise הַלְלוּ hash· Mi· 'u publish הַשְׁמִיעוּ hag· go· Yim; of the nations הַגּוֹיִם be· Rosh among the chief בְּרֹאשׁ  
am· me· Cha, thy people' עַמִּי אֶת־ Yah· weh O LORD יְהוָה ho· Sha' save הוֹשַׁע ve· 'im· Ru, ye and say וְאָמְרוּ  
Yis· ra· 'El. of Israel יִשְׂרָאֵל she· 'e· Rit the remnant שְׁאֵרִית et אֶת

## RSTNE Footnotes

**2167** Seventh-Day, or seven thousandth year since Adam.

**2168** In the course of time, the former northern territory of the land of Yisrael became known as Samaria, and the occupants of that land as Samaritans. These were a mixed breed of Efrayimite, food-growing landowners, and Assyrian colonists. Many Scriptures prophetically speak of a future day in the days around the time of the end of the exile, during which Notzrim will inhabit these same mountains of Samaria. These prophetic Scriptures reveal the glorious plan of the Father to turn these idolatrous territories into one of the future home bases of the Notzrim of Yisrael. The word Notzrim speaks of watchmen (guards) appointed by YHWH and assigned to the task of watching over the restoration of all Yisrael. Scripture refers to the Mountains of Efrayim (Samaria), which will produce the watchmen (guards) of the last days. The late Rabbi Isidor Zwirn, of blessed memory, a Messianic Jew, confirmed this in his extensive research on the term Notzrei-Yisrael, which he defined as “Christian believers.” He states: “Isaiah 11:1 clinched my acceptance of Yahshua HaNotzrei as the preserver of the twelve tribes of Yisrael, and the founding Father of the Notzrim.” Another traditional Jew, Ben Cohen, states: “the way watchmen has been translated in our Bibles, it’s a wonder we can see it right. The word is notzrim, and the root is natzar. The real explanation of the word in Hebrew is to safe keep, to keep until a later time, to hide it in a way that will be revealed later. But now take into consideration that the book of Jeremiah, of course, was written before there was Christianity. You look for a clue as to how it came about that Jeremiah used a word that was not used in his day at all, and it is the word used in Hebrew for Christians today. And it is translated ‘preserved ones of Yisrael’ (Isaiah 49:6, Isaac Lesser Edition) in English. Elsewhere it is translated as “watchmen.” The word netzer is used only three times in the Bible (First Covenant), and everywhere it is mentioned it has to do only with Efrayim. It’s amazing.”

**2169** Efrayim will long for and cry out to Judah for a mutual and equitable return.

**2170** In context, Efrayim as the Nazarenes, or “watchmen” are to cry out in all nations that Messiah has come for atonement and return from the exile.

**2171** All believers must publish these good tidings.

**Note, Jim Staley** [says](#) that any Jew who knows his Hebrew when asked, what's the Hebrew word for Christian, they will say *Notzrim*. Which, according to Jim Staley is etymologically the word for Christian

### **Dan 11:7 KJV**

But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

## G1290 *deasporah* <sup>KJC:4</sup> scattered, abroad, dispersed

For the Strong's #G1290 dee-asporah has nawtsar as one of the LXX words

KJC Occurrences: 4; scattered, 2 Jam 1:1, 1Pe 1:1; abroad, 1 Jam 1:1 (2) dispersed, 1 Joh 7:35

**Joh 7:35 KJV** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

**Jam 1:1 KJV** James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are **scattered abroad**, greeting.

**1Pe 1:1 KJV** Peter, an apostle of Jesus Christ, to the strangers **scattered** throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

## What about the word Nazarene?

### Mat 2:23 KJV – “...He shall be called a Nazarene”

<sup>23</sup> And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. <sup>G3480 Nazoraiois</sup>

My comments says...

Nazarene is very close to **branch**, it is a pun. there is not a prophecy about a Nazarite, but one about the branch. See [Zec 6:12-13](#) .

## G3480 Nazorios Nazarene

### WordStudy on G3480

Ναζωραῖος

*Nazōraios*; gen. *Nazōraίου*, masc. proper noun. A Nazarene, an inhabitant of Nazareth. Spoken of Jesus ([Mat 26:71](#); [Mar 10:47](#); [Luk 18:37](#); [Luk 24:19](#); [Joh 18:5](#); [Joh 18:7](#); [Act 3:6](#); [Act 4:10](#); [Act 6:14](#)); in the inscription on the cross ([Joh 19:19](#)); by Peter ([Act 2:22](#)); by Paul ([Act 26:9](#)); by our Lord Himself ([Act 22:8](#)). In [Mat 2:23](#), we find the expression "He shall be called a Nazarene," i.e., according to the meaning of the Hebr. word *netser* (H5342), "he shall be called a shoot" or branch. This is in allusion to such passages as [Isa 11:1](#); [Isa 53:2](#); [Zec 3:8](#); [Zec 6:12](#), but here also it implies reproach from the contempt in which Nazareth was held. Used once of Christians held in contempt as the followers of Jesus of Nazareth ([Act 24:5](#)).

### Strong's on G3480

From [G3478](#); a *Nazoraean*, that is, inhabitant of Nazareth; by extension a *Christian*: - Nazarene, of Nazareth.

KJC **nazarene**, 1, [Mat 2:23](#), **nazarenes**, 1 [Act 24:5](#)

## G3478 *Nazaret* <sup>KJC:29</sup> Nazareth

**G3478** Nazareth Nazaret. Of uncertain derivation; *Nazareth* or *Nazaret*, a place in Palestine: - Nazareth.

**KJC nazareth, 29** [Mat 2:23](#), [Mat 4:13](#), [Mat 21:11](#), [Mat 26:71](#), [Mar 1:9](#), [Mar 1:24](#), [Mar 10:47](#), [Mar 14:67](#), [Mar 16:6](#), [Luk 1:26](#), [Luk 2:4](#), [Luk 2:39](#), [Luk 2:51](#), [Luk 4:16](#), [Luk 4:34](#), [Luk 18:37](#), [Luk 24:19](#), [Joh 1:45-46](#) (2), [Joh 18:5](#), [Joh 18:7](#), [Joh 19:19](#), [Act 2:22](#), [Act 3:6](#), [Act 4:10](#), [Act 6:14](#), [Act 10:38](#), [Act 26:8-9](#) (2)

### WordStudy

*Nazaréth*, masc. proper noun, transliterated from the Hebr. Nazareth, a city of Galilee famous as the home of the Lord Jesus during His childhood and even until He began His public ministry. It was about fourteen miles from the Sea of Galilee, six miles west of Mount Tabor and sixty-six miles due north of Jerusalem. Nazareth is mentioned twenty-nine times in the NT, but it is not mentioned in the OT nor by any Class. Gr. author or writer before the time of Christ. For some unknown reason, it was held in disrepute among the Jews of Judea ([Joh 1:46](#)). It was situated on a mountain ([Luk 4:29](#)) within the province of Galilee ([Mar 1:9](#)) and near Cana ([Joh 2:1-2](#), [Joh 2:11](#)). There was a precipice near the town from which the people proposed to cast Jesus ([Luk 4:29](#)). The angel appeared to Mary at Nazareth, which was also the home of Joseph ([Luk 1:26](#); [Luk 2:39](#)). Joseph and Mary returned to Nazareth after their flight into Egypt ([Mat 2:23](#)). Jesus preached in its synagogue, but was rejected by the people. He was known as "Jesus of Nazareth" (see [Act 2:22](#); [Act 3:6](#); [Act 4:10](#); [Act 6:14](#)) and His disciples were called Nazarenes. When the Turks conquered Palestine in A.D. 1517, the Christians were driven from the town. In A.D. 1620 the Franciscan monks gained a foothold there and began to rebuild the village. At the Battle of Mount Tabor in A.D. 1799, Napoleon and his army encamped near Nazareth.

### Act 24:1-5 KJV

And after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. <sup>2</sup> And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, <sup>3</sup> We accept *it* always, and in all places, most noble Felix, with all thankfulness. <sup>4</sup> Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. <sup>5</sup> For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: <sup>G3480</sup>

## H6780 tsemach – Branch

### Zec 3:8 KJV “...I will bring forth my servant the BRANCH (*tsemach*)”

<sup>8</sup> Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. **H6780 tsemach**

### Zec 6:12-13 KJV - “...Behold the man whose name is The BRANCH (*tsemach*)...”

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH **H6780 tsemach**; and he shall grow up **H6779 tsamach** out of his place, and he shall build the temple of the LORD: **13** Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

**Comments:** Interesting that BRANCH in all caps is used twice, here and [Zec 3:8](#), [Zec 6:12](#). Is it because they recognize it as Y’shua and do this in the same way they use the LORD to be a translation for YHVH?

**H6780 tsemach** <sup>KJC:9</sup> **branch<sup>5</sup>, grew<sup>2</sup>, spring(ing)<sup>2</sup>**

Strong's: From **H6779**; a *sprout* (usually concretely), literally or figuratively: - branch, bud, that which (where) grew (upon), spring (-ing).

**LXX** related word(s) **G395** anatole **G438** anthos **G2479** ischus

## צמח

**Total KJV Occurrences:** 9

**branch**, 5 [Isa 4:2](#), [Jer 23:5](#), [Jer 33:15](#), [Zec 3:8](#), [Zec 6:12](#)

**grew**, 2 [Gen 19:25](#), [Eze 17:10](#)

**spring**, 1 [Eze 17:9](#)

**springing**, 1 [Psa 65:9-10](#) (2)

## WordStudy on H6780

A masculine noun meaning a branch, a growth, a crop. It refers to what grows on the ground, domesticated or wild ([Gen 19:25](#); [Psa 65:10](#) [11]; [Isa 61:11](#)). It is used especially of the restored fertility of God's land and people ([Isa 4:2](#)). It is used figuratively of a descendant, a Branch, of David ([Jer 23:5](#); [Jer 33:15](#); [Zec 3:8](#); [Zec 6:12](#)); of Jerusalem ([Eze 16:7](#)). It refers to grain on the stalks ([Hos 8:7](#)).

## To Do: Word Study of H6779 *Tsamach*; spring, grow, bud

### Resources

- Word Study\Word-Study-H5341-nawtsar-keep-H5342-netser-branch.doc

### The Label Christian – Acts 11:26

Here's the KJV translation

**Act 11:26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Here's the Complete Jewish Bible (CJB) translation <sup>1</sup>

**Act 11:26 CJB 26** and when he found him, he brought him to Antioch. They met with the congregation there for a whole year and taught a sizeable crowd. Also it was in Antioch that the talmidim for the first time were called "**Messianic**."

Here's a footnote from RSTNE<sup>m</sup>

Footnote #5311 This term is "Christian" as it appears in both the Aramaic and Greek versions. This was a derogatory term, as those at Antioch made fun of the "little moshiachs." The fact that the Greek preserves this term through transliteration from the Aramaic and not translation, is further evidence that this was a title assigned "by men to men," and never by YHWH. For when YHWH speaks such as in [Gal 6:16](#), or through the use of eidta/ekklessia, all believers in Yahshua are called and known as Yisrael. If one is called a "Christian," it is man's terminology. If one is called Yisrael, he has adopted YHWH's terminology and viewpoint.

Without getting into a deep discussion of this topic I would tend to lean towards the sentiment expressed in the RSTNE footnote

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<sup>1</sup> Complete Jewish Bible by David H. Stern Copyright © 1998

<sup>m</sup> Restoration Scriptures True Name Edition Study Bible by Rabbi Moshe Yoseph Koniuchowsky Copyright © 2004, © 2005, © 2006

## He Shall be Called a Nazarene by James Scott Trimm

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<http://nazarenespace.com/profiles/blogs/he-shall-be-called-a-nazarene>

In the King James Version of Matthew we read:

### Matthew 2:23 KJV

*And he came and dwelt in a city called Nazareth:  
that it might be fulfilled which was spoken by the prophets,  
He shall be called a Nazarene.*

### Matthew 2:23 HRV

*And came and dwelt in the city of Natza-ret:  
to fulfill what was spoken by the mouth of the prophet,  
for He will be called Natza-ret.*

The Hebrew (Shem Tob, DuTillet and Munster) and Aramaic (Old Syriac and Peshitta) all have singular “prophet” while the Greek has “prophets”.

Anti-missionaries have claimed that there is no such prophecy and that the reference was simply invented. Of course there is no motive for the author of Matthew to cite a prophecy that did not exist, as doing so would only discredit his book.

Several answers have been proposed to this "problem" passage:

One suggestion has been that the reference is simply a drash interpretation of the passages which prophecy that the Messiah would be "dispsied and rejected by men" (Is. 53:3) "a worm... a reproach of men, and despised of the people." (Ps. 22:6) as we read of Nazareth "Can there be any good thing come out of Nazareth?" (Jn. 1:46)

Another possible answer is that the prophecy may refer to [Isaiah 11:1](#) in which the Messiah is referred to as “the branch” (Heb: **NETZER**).

One final answer is that this exact wording once appeared in a lost book of the Bible.

In fact there are several books of the Tanak which have since become lost or removed. For example the books known as the "Apocrypha" (1Esdras, 2Esdras, Tobit, Judith, Wisdom of Solomon, Sirach, Baruch, the Letter of Jeremiah, 1Maccabees, 2Maccabees, 3Maccabees and 4Maccabees). Another example is the Book of Enoch which was lost in ancient times and not recovered until fairly modern times. When Jude writes:

*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,  
To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.  
(Jude 1:14-15 KJV)*



This is actually quoting 1 Enoch 1:9.

Another example can be found in the Tanak itself. The Book of Jasher is twice cited in the Tanak: "Is not this written in the Book of Jasher?" (Joshua 10:13) "Behold it is written in the Book of Jasher." (2 Samuel 1:18)

The Fourth Century "Church Father" Jerome indicates that he was well aware of both Greek and Hebrew versions of the source document for the prophecy "He shall be called a Nazarene" (Matt. 2:23) writing:

***Jerome; of Illustrious Men 3***

*To these belong the two:*

*Out of Egypt have I called my son.*

*and For he shall be called a Nazarene.*

This brings us to another comment Jerome makes about another prophecy quoted in the Book of Matthew. In the Greek text of Matthew 27:9-10 (as well as in the DuTillet and Munster Hebrew texts) a prophecy is attributed to Jeremiah which is not to be found in our current text of Jeremiah, but a very similar passage does appear in Zech. 11:12-13. (However in the Shem Tob Hebrew and the Old Syriac and Peshitta Aramaic versions have only "the Prophet" and not "The Prophet Jeremiah" (Some Shem Tob texts have "The Prophet Zechariah").)

According to Jerome these exact words (in Matt. 27:9-10) actually appeared in a (now lost) Apocryphon of Jeremiah (2nd Jeremiah?) which was in the hands of the fourth century Nazarenes:

*"Recently I read in a certain Hebrew book  
that a Hebrew from the Nazarene sect brought to me,  
the apocryphon of Jeremiah, in which I found this text  
written word for word."*

*(Jerome; Commentary on Matthew 27:9)*

Certainly the passage in Matthew 2:23 may also have appeared in this Apocryphon of Jeremiah.

In fact it is likely that all of these explanations are part of the truth. The Nazarene Apocryphon of Jeremiah may well have include this prophecy. This was part of a series of prophecies identifying the Messiah as "The Branch" and which also was partially fulfilled in the fact that Messiah would be despised and rejected, and the saying of the time was "Can there be any good thing come out of Nazareth?" (Jn. 1:46).

If you believe in the work we are doing here then now is the time to support this work with your tithes and offerings.

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