

Nazar (רצנ) in the Bible (2021 Version):
In Relation to Nazareth (תא - רצנ) -
First Advent Home of Jesus

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The Hypothesis

In Matthew 2:23 (“The Nazarene”), 26:71, Mark 10:47, 14:67, 16:6; Luke 24:19, John 18:5, 7 and 19:9, our Saviour is called “Jesus of Nazareth”. A variety of entities including various Jews of Israel, the Roman Governor (Pontius Pilate) and even angels sitting over the tomb of the Risen Messiah of Israel referred to “Jesus of Nazareth”. Within the context of the entire Bible, as we show below, those references infer a deeper or more sublime theme at play by the terms “Jesus of Nazareth” or “The Nazarene” (Matthew 2:23). One traditional explanation is that people in those days were identified by their home town. Alternatively, in Jesus’ time Galileans and people from Nazareth were looked down on, or even despised, by other Israelites especially in Jerusalem. So another suggestion is that the ‘Nazareth’ reference reflects Jesus being “despised and rejected of men” (Isaiah 53:3), “a reproach of men”, “scorned” and “gaped upon” (Psalm 22:6, 7 & 13). However, many other texts much more explicitly address the ‘reproach of men’ theme. Something else lies behind the significance of Jesus’ association with Nazareth and being called a “Nazarene”.

Nazareth was, and still is, a city located in a region named in those days, and today, as “The Galilee”. The Old Testament is silent about Nazareth but does mention the region that was known as the “Land of Zebulon and Naphtali”. The region was part of the Northern Kingdom which seceded from the united kingdom in the civil war after Solomon died. Thus it was part of the Israelite kingdom that had apostasized in the late 10th Century BC. With Jesus living there perhaps the religious zealots in Jerusalem feared a similar process was underway in their Roman era. This paper suggests there is more to this subject than meets the eye as we shall see from a survey of Old Testament passages.

“Nâtsar” (רצנ) in the Old Testament-Tanaakh, according to Strong’s Reference number 5341/2, is a “Primitive Root” meaning to guard (in the good sense), protect, maintain, keep or obey. In particular from passages such as Psalm 141:3, Proverbs 2:8, Isaiah 1:8, 21:8 (in the sense of a protected area like a vineyard), Isaiah 27:3 and 65:4, Jeremiah 4:16 and 31:6, Ezekiel 6:12 and Nahum 2:1 we can picture Nazareth or putatively “רצנ-תא” as “The Fort’ slightly elevated above the vast plain surrounding the city. Nazareth’s geo-physical situation nestled in a few low hills stranded amidst a vast and very flat plain, actually very closely resembles a tree stump. That is the picture used to describe a future status of a once strong and proud Davidic throne and dynasty ruling Jerusalem in Isaiah 11:1 and in that sense resembles a slightly elevated platform. Forts or fenced-off areas hide what’s inside. Thus ‘nazar’ also refers to hidden thing(s) as “תורצנ” or *parables*. By the time Israel’s leaders had committed themselves to eliminating Jesus, He had begun preaching using parables. Only disciples, or those inside the fort metaphorically speaking, would receive an explanation as to the meaning of the parables. “Nazar” also can refer to a monument, and it echoes meanings such as observe, preserve, guard, watch or even ‘subtle’. It can mean to conceal or besiege

in a negative sense as well.

According to Strong, as “Nêtser”, רצנ has meanings such as ‘green-ness’, ‘descendant’, ‘branch’, or a ‘shoot’ [rhizome?] and that is how we find the word in Isaiah 11:1:

“אציו רטה עזגמ ישי רצנו וישרשמ הרפי”; → תא רצנ → *eth nazar* → Nazareth:

or, “And there shall come forth a rod out of the stem of Jesse, and a branch shall growe out of his roots” (KJV) or “Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit (NASB). In Matthew 2:23, the gospel records Jesus receiving a title “Nazarene”. In Matthew 4:13-16, the record shows Isaiah 9:1-2 quoted. In Matthew 4:17, the gospel then records Jesus offering the Kingdom of God (“Heaven”) to Israel suggesting He was the light that came to Zebulon and Naphtali as the Prophet predicted. Jesus lived in Nazareth and everyone knew He was from the city, who His family was there and that he was a local “carpenter” there (Mark 6:1-4). But these are not the reasons why Jesus was called “The Nazarene”. On the various occasions when people called Him “Jesus of Nazareth”, or referred to His followers as “Nazarenes” (Acts 24:5), the true significance of what it meant to be “The Nazarene” comes into play and we see there is indeed much more to it than meets the eye.

Introduction

In Blessing 11D is a brief account of the manner in which the author stumbled across the following connection. Nazareth, the town Jesus lived in for 34 years from *circa* 4BC to 30AD, sits on a little hillock on the Plain of Jezreel. It is a few kilometres from the Pass of Megiddo. It literally sits on what will become known as the Plains of Armageddon where Antichrist-666 will assemble his armies and attempt to destroy the people of Israel in the Seven Year Tribulation (The Seventieth Week of Years of Daniel 9:26). Nazareth intriguingly sits on its hillock on this plain like a tree-stump with *roots* or road routes (highways) winding from the plains below, up to the city centre, from several directions.

The picture in Isaiah 11:1 (written in *circa* 700 BC) points to the time when the great House or Dynasty of David and his successors is cut down to a stump like a massive tree felled for its lumber. That did happen when Nebuchadnezzar sacked Jerusalem and destroyed the Temple of Solomon as well (actually in 586 BC). The First-Advent or -Coming of Jesus, often titled “Son of David” in the Gospels and writings of the New Testament (Romans 15:12), can be likened to a little green shoot springing out of the side of the tree-stump or root-mass (not *route-mass*). In Isaiah 11:1, that ‘stump’ represents the base of a sawn-off, harvested, decapitated or felled Tree of the once-Mighty and -Great House of David, Son of Jesse, Son of Judah, Son of Abraham son of Adam. After many visits, it suddenly *dawned* on me that the present, modern-day, *in situ* location of Nazareth, probably just like it was in AD 30, precisely, or certainly very closely, if not exactly, replicated this ‘picture’. That ‘picture’ has since become virtually imprinted on my mind after many days on many different occasions spent with my very good friends there at Moshav Tel Adoshim between 1992-2008.

Tel Adoshim was base for surveysof Tel Beth She’an where King Saul died. It became an important archaeological site with critical information for the writing of my first book. My friends’ father, the late Naphtali (?-2014), had a cousin who gave me a personal

private tour of the site at Beth Shean in 1992. He was a Director of that archaeological site. I learned, from a chance conversation held in English, also in 1992, that most foreign money needed to support archaeological investigation in Israel came from countries mainly interested in the Greek, Roman and Byzantine eras. At the time, and probably still much the same, most Israeli archaeologists were experts on those ('Greco-Roman/Western') periods. Interest in the pre-Greek 'Biblical' eras was scant by comparison, though not insignificant. Of course since so much pre-Grecian Israel was destroyed by invasions and despoliation then, to be fair, money can be better or more rewardingly spent on the Greek-Byzantine Eras. Certainly from the overseas donors' point of view. That's perhaps the legacy of History. But in **His-Story**, as this 3-D Aleph-Tav Bible Study Course endeavours to help the student understand, we have the *keys* and/or *codes* in the textual account to unlock an obscured History.

With that in mind, we continue to examine how *nazar* (רצנ) appears in the Bible and do that in light of the accounts of the Life and Times of Jesus the Messiah of Israel. We will cover both the Old and New Testaments or "First and/or to Last" Testaments as we prefer. Although in regard to the 'New Testament', it appears that the writers were not explicitly aware of the matters that, as suggested below, could be *divined* yet they clearly did know of Isaiah's prophecy of *The Nazar* or *Nazar-eth*. Again to be fair, as John pointed out, much more about Jesus could have been written down but there had to be a limit to what they did preserve (one of the meanings of *netser*, *natsar*). Anyway, everyone has the Scriptures available to study for themselves. Here, I endeavour to share what I think I have discovered, prayerfully and hopefully with the Lord's Guidance.

The רצנ Verses

We now consider such verses excluding Isaiah 11:1 already discussed.

(1) Exodus 34:6-7; "And the Lord passed by him (Moses), and proclaimed, the Lord, the Lord God, merciful and gracious .. (verse 7) .. "Keeping mercy for thousands, forgiving iniquity, and transgression and sin";

רצנ דסח מיפלאל אשנ ןוע עשפו האטחו.

'*Natsar*' here reminds us that it was Jesus the Nazarene Who in the final analysis forgives all sin, transgression and iniquity. Literally, in Hebrew, עושי רצנתהא is the One Who removes all sin etc. In Jesus' day, few people seemed able to explain why this prophesied King and Saviour came from Nazareth. The immediate reason, and the one explicitly made in the Gospel text, is that Joseph and Mary wanted to stay out of the clutches of Herod and his *Romano-Jewish* principality (kingdom). Even today, few seem able to explain the deeper purpose behind shifting to Nazareth to raise Jesus. Perhaps because we are in the end of the last Days when travel and knowledge have become so ubiquitous that we are at last able to identify these possible translations. The Exodus passage goes on to point out that the accumulated consequences of STI will nevertheless have to be borne by Mankind until the Restoration of all things (Daniel 9:24 paraphrased) comes. Our Soteriological salvation is assured the minute we believe. However, complete and full Physical Salvation from Man's Folly ultimately awaits the New Heaven and Earth. Although the Millennium brings much of that about in the interim.

Reference to a number, “thousands” reminds us of a fixed number of people who might be saved as Romans 11:25 in reference to “Gentiles” suggests. Furthermore, we can perhaps identify three eras: the Conscience Age (*circa* 4000-2000 BC); The Israel Age (*circa* 2000 BC to AD 30) and the Church Age (AD 30 to The Rapture) wherein people are saved, but not everyone in each Age. After the Rapture, the Tribulation itself sees the generation of more saints and there will be people who never reach Salvation in the Messianic Kingdom. The saints of that last Era, the Millennium are, obviously enough, the Millennium Saints. By the end of the Millennium, all the saints who are to inhabit the Eternal Age in the new Universe will be known and identified.

Those who are not saved and end up in the ‘dark place’ of “weeping and gnashing of teeth” (Matthew 22:13, Luke 13:28) are the people who never admit to being an iniquitous person, a transgressor or a sinner. Transgressors are those who break specific laws written down in a codex of some sort like Moses’ 613 Commandment Covenant that God confirmed with Moses on Mount Sinai in *circa* 1485 BC. Moses wrote some of the 613 commandments in response to issues that arose over the next 40 years of wandering in the desert. Any such commandment always fitted the context of one of the ‘Ten’ written in stone with the ‘Finger of God’. Likewise, Jesus gave approval to His Disciples to make provisions for the Church Age as we read in the Epistles.

Everyone in the Conscience and Church Ages or Eras is a sinner and iniquitous but we are not transgressors in the sense that the person living under the Laws of Moses could transgress whenever he or she broke some commandment. However, in the sense that most governments in the world today do not apply the death penalty to murderers as per the Noahic Covenant, most of our societies are transgressing that God-given Command. Sadly the most obnoxious governments around the world are the last few applying the death penalty for murder. Some like the American states of the USA are proper governments and doing their best to govern but they often have poor policing and judicial systems that result in too many innocents being executed. All of this is just the accumulated nonsense initiated from Adam’s transgression. All that we have to live with.

(2) Job 7:20; “Preserver of men”; רצנו מדאה. The King James translates the first sentence, “I have sinned; what should I do unto thee? The NASB puts this, “Have I sinned? What have I done to you? These questions come after Job asks one of the four “What is Man ...” questions in verse 17, there being another such question in Job 15:14 and two in Psalms (8:4 and 144:3) where they are followed by a second question about “The Son of Man”. Job, though, does not refer to the “Son of Man”. So Job is addressing some important fundamental questions here.

Firstly, it seems to be difficult working out whether the words “O preserver (*natzar*) of men” act as the **Object** (*noun*) of these questions/statements or do these words then start the next clauses addressing the ‘Preserver’, placing **him** as the **Subject** (*noun*) instead of Job. The two versions, the KJV and NASB, leave us with two quite different answers or approaches to translation of the text in the Hebrew original. Certainly, neither the KJV nor the NASB translators do not arrive at any clear and unequivocal answer. The KJV and NASB Translation Committees take two different positions. Other translations and paraphrases take many more options.

A second question then arises. With this passage, we wonder if Job is asking “The Preserver of Man”, ‘Why have you set me as your target’? (NASB) or ‘Why have you set me as a mark against you (KJV) ..’? If they are accurate, these are very interesting translations. Job knew as well as the rest of us that we are all sinners. So why question the point at all as the NASB seems to have Job saying? We also know from other sections of the *Book of Job* that people thought Job must have done something especially, particularly or terribly wrong to incur all the disasters, troubles and sickness that plagued Job. Of course, the reader knows that Satan is actually having a contest or debate with God over Job over the latter’s response to those problems. The KJV quotes Job as frankly admitting he is a sinner and asking “Now what do I do?” The answer was obvious, do as he had done before his troubles. Offer sacrifices for his sins. He must have known that. We are told how assiduously Job made sin-sacrifices, for himself and his family, at the start of the book when everything is good.

However, Jesus of Nazareth is God. He incarnated as a man (בָּדָא, *adam*). He certainly never sinned. He should not have had to set **Himself** as a “marked man” on a Cross to face God’s wrath. But He did! By God’s Grace, Mercy and Love, The Son of God did that for us. He, The Natar and *Last (rishon) Adam* (וְיֵשׁוּעַ בָּדָא and רִצְנָא) took the “burden” on **Himself** (last clause). If the Son of God, as Hebrews 10:7-7 notes from Psalm 40:7, had not come and done this for Man there should have been no men **preserved** for Eternity to be in God’s kingdom after the First Adam sinned. Otherwise all men would have perished rather than be preserved because of Adam’s folly. Only angels that had not sinned; though we are nowhere told why some angels resisted the temptation to rebel against God; would have existed in God’s Eternal Universe to be created after this one is gone.

Therefore, as one delves into this and ponders which of two identities - Job and the Preserver - are subject or object in these enigmatic verses or sentences, one seems to go around in circles. By, as it were “by slipping” the *natar* (רִצְנָא) in there, God may actually be giving us the clue or key to understanding. The verse is intended to be enigmatic so that one is forced to look at it as we do here. Only in the Gospels and New Testament writings do we get the full story explicitly set out. But the reference in Job also requires to compare the New Testament with the Old. Both ‘sections’ of the Bible count. One cannot study either testament without the other. The churches tend to ignore the Old, especially in its very necessary-to-study Hebrew language in that testmant. The Jewish religion does not consider the new at all - for the most part.

One of the objectives behind this enigma is that under the Exodus 4:8 scenario we rely on, God could not give even a slightest hint, in a verse like this, that something as extraordinary as Israel’s rejection of her Messiah at His First Coming would or could happen. It is that very scenario that God The Father, Son and Holy Spirit could foresee in order to formulate the crucial and all-important Great Sacrifice for the Plan of (Man’s) Salvation. Israel’s rejection of Jesus and the crisis that erupted more or less out of the blue at that 30 AD Passover, created the key scenario that would allow Christ to lay down His life **and** resurrect from the dead.

The suffering and sacrifice hinted at in Job 7:20 had to take place and it was the Natar or Nazarene as a Man Who had to make it at Calvary in 30 AD. Even if Israel had accepted Jesus that would still have happened at the hands of the roman executioners. However, Israel could have responded properly to Jesus’ First Coming. Just like Adam

who had a different opportunity that he too failed to take; Israel had the opportunity to precipitate Jesus **Introducing the Messianic Kingdom in 30 AD**. Israel failed to make the mark or hit it. Jesus did not fail to meet or make the mark. In the event Israel failed to make the better or proper choice, Jesus would then Build His Own Church. - as He is doing! Hence the Church of Christ Era (*Christendom*). This 'Third Era' would tie-in or relate to the first two eras of Conscience (Adam to Abraham, 4000-2000 BC) then the Mosaic Theocratic Kingdom of Israel (Abraham to Jesus, 200 BC to 30 AD). It is God's Plan to integrate all three and/or relate them to the Messianic Kingdom (2000+ to 3000+ AD). It is our job to study the Scripture and explain this to unbelievers.

In summary, we can solve the confusing array of translations of some difficult Hebrew that clearly taxes the wits of the translators. They fail to integrate the clauses 'fore and aft' the connecting words "מֵדָא וְרִצְנֵי". This verse composed so long ago by a scribe, perhaps even edited or redacted by a later scribe(s), came down to us in this manner guided by the Power of God. One might debate how God did that. More importantly, we take those connecting words and very simply, basically and literally translate them as meaning "*The Nazar Man or The Nazarene*". By looking at what Jesus did in the context of this verse we see why Job was put through such an ordeal. While allegorists and typologists may readily see this point as a typology or allegory, that approach on its own is insufficient to make a good case.

Instead, and additionally, a close look at the Hebrew with an acceptance of Christ's Good Work and Sacrifice together with the types of analysis we are trying to develop in these papers, gives us a better sense of the purpose behind this passage. More work is needed on these *Natzar* passages an approach we will continue in the following verses. Here, the author is trying to set the scene to explain the purpose or objective of this paper. Alongside this, however, we do not want to ignore the fact that we are also trying to develop a harmony of science, history and archaeology with the Bible. We started this whole process by showing the Bible's **historical** material could be taken quite literally. What was needed was a re-organisation of the archaeological and other historical information available. That was achieved by re-organising a chaotic chronology for the History of ancient Egypt. That historical data is scattered throughout the Bible, often in obscure sentences or even words, names, titles, place names etc. Thus, we need to look throughout Scripture for words like *nazar, bara, aut, eth, zar, sar* and so on; or the many pairs of events we have isolated from the text; to decipher what are essentially subterranean codes beneath the surface of the main text or *story* line. A study of Job 7:20 has been an interesting mini exercise in that regard.

(3) Job 27:18; "He builds his house as a moth; and as a booth (הכס) that the keeper makes"; הַגַּב שֶׁעָשָׂה וְתֵיב הַכֶּסֶס הַשֶּׁעַר רִצְנֵי.

This might be expressed, "He builds a cocoon like a moth and from a *sukka* emerges a *Nazar*". Although clearly not a prophecy is this an indication of the way at Jesus' First Advent, He the Nazarene would be housed in His early days out of the womb? We will continue that thought after some background.

The *Book of Job* is enigmatic to say the least. In Hebrew, 'Job' is בּוֹיָא or better still in English *Jove*. That is an old English title for God Himself. This raises the possibility that the book is enigmatic because behind the main and quite obvious history-line, the text really or *subliminally* describes God's suffering at the wrong decision that Adam

made and in the context of that which Jesus had to suffer to meet the Redemption Price.

Job was a non-Jew, i.e., a Gentile. The revised history now suggests he lived *circa* 1000-800 BC. Then, the Chaldeans and Sabeans began to flee lower Iraq as the salt water of the Persian Gulf seeped by osmosis into the lower reaches of the Euphrates and Tigris river systems and consequently into the irrigation systems feeding off the rivers and associated water table. Although caused by different agronomics, the Great American Dust-bowls of the 1920's etched a similar sense of crisis these Chaldeans and Sabeans and others suffered early in the First Millennium BC (as far as we can measure dates of this episode). It was certainly a chaotic period. Many people were reduced to living renegade lives. The Assyrians eventually housed the unfortunate Chaldeans who had abandoned their ancient farmlands which turned into sand or dust. Those lands were subsequently covered by Arabia's nomads. With their sheep, goats, camels and horses The Chaldeans new homes from *circa* 1000-800 BC were in Eastern Turkey where the Kurds, their descendants, now reside.

There could be some interesting extra possibilities here. If *nah* (הג from הגב) is written here for נא (*na* or 'now') we could read "From now He is building His house as the Keeper builds His Sukka". Etymologically, *na* and *nah* are little different. Following this line, we now think that it is almost certain Jesus was born around the time of Sukkoth, the Festival of Booths or Tabernacles. These 'booths' were dwelling places for the **primary purpose** of sitting and eating sumptuously. They were dining rooms, in effect, and they were attached to the family home. The reason for Jesus' First Advent at *Succoth* being unmentioned in the Gospels is that He did not come exactly on the High Day of the Feast nor on one of the subsequent seven days. That was because God foreknew Israel would reject Messiah Jesus at His First Advent (Exodus 4:8). It remained necessary for God to keep this information hidden until after the Cross in order for the claims about the Kingdom made by both John and Jesus to be genuine offers even though God Himself knew they would reject Jesus. On this basis, therefore, Jesus' birth ideally should have taken place at the First Great Feast of the Rosh Hashanah Year (October-September). The other calendar is based on the Passover Year (April-March) which acknowledges Israel's independence from Egypt. (In contrast, in the Gregorian Calendar a 'calendar year' is January to December). Instead the birth of Jesus the Nazarene occurred **around the time of Sukkoth** which is the reason for the availability of the "manger" or eating place attached to typical religious houses in Bethlehem when the eight-day week for the feast arrived. These huts required several days' planning and preparation and, after the eighth day, a few more days to dismantle. So we can expect the *sukka* would have been prepared in the "house" where Jesus would be living when the 'wise men' arrived. Typically, the *sukka* could have been **mantled** ('up', 'set-up', built) for the best part of three weeks in all.

The Gospel texts strongly imply Jesus' birth happened during a feast especially as His death and Foundation of His Synagogue (Church) took place on the High Days of the other two major feasts (*Pesach*-Passover and *Shavuot*-Pentecost). The Romans would have organised a census for Israel during a Feast for logistical reasons quite possibly at the request of Jewish administrative authorities. On this model or line of thinking, **The Nazar** of Isaiah 1:11 **nazar**-ed from His *Sukka* or emerged, like a rhizome or little shoot from a tree stump, from his *sukka*-cocoon like a butter-fly in Bethlehem (House of Bread) in 6-7 BC. As it happened, or conveniently, the Romans timed or scheduled

a census to be undertaken at that particular time away from the Northern hemisphere summer heat (June-July) and before the height of Mid Winter (September-October). It would not have been pleasant for anyone to travel a long way to complete a census in either the mid-summer heat (in say Egypt or Arabia Felix) nor in the mid-winter cold especially in other parts of the Empire like Britain.

Perhaps, before we go on, here is a time or place to remind one another that some of the foregoing is 'circumstantial'. The more important point is that we find so many of these 'circumstantial' possibilities that they become overwhelming evidence to the Truth of the Scriptures and evidence of the Divine Hand behind the hands, heads and minds of the Bible's scribes. We have more examples to go so it will be interesting to see how they pan out.

(4) Psalm 25:10; "All the paths of the Lord are mercy and truth unto such as keep (נצר) His covenant and His testimonies";

תוחרא-לכ הוהי דסח תמא רצנל ותירב ויתדעו

This statement fits Jesus of Nazareth perfectly. Again, we find bracketed together 'Truth' (תמא) or putatively 'Aleph with Tav' or 'from Aleph to Tav'; i.e., 'from beginning to end', and the verb to 'preserve' or 'keep' (*nazar*, רצנ).

Note "testimony" is "תדע" but knowledge is "תעד" (e.g., Genesis 1:9). By adding a *yod* (י) to "תעד" to render what is probably not a word in Hebrew, one gets תעדי or *idiyt* or *idiot*! This may not be the place to give such examples but in the Appendix in this series named *M-Etymology*, many other similar possibilities are listed. Alfred Edersheim noted that scribes who made mistakes and used up more ink than others were called "*idiot* scribes". But subtle changes in root words in Hebrew can mean quite different things. We have alluded this to רצ which is often written "רוצ". However, when the root gets a *yod* (י) added we get רצי which in the one and only form רצי (Genesis 2:7) is used when God formed the first man from the dust. In רצנ we get the word under the microscope in this document (*nazar*). When it is ערצ we have the word for a leper or a dead man in effect and a contradistinction from the first living man formed (רצי) from the dust of the rock רצ or רוצ. In רצי we have life but death is in ערצ.

In "Nebuchadnezzar", the Hebrew is either 'רצ' or 'רוצ' in various places in the Old Testament (*Tanach*). The lack of uniformity in examples like this in Nebuchadnezzar's title leads to the opinion that other examples we look at have no significance. But Nebuchadnezzar is really a transliteration of a noun or title. It comes out of another language, in that case Chaldean or Akkadian which is probably the same basic language as Chaldean (Hebrew, *Kasdim*). Languages like Hebrew did not normally insert symbols for vowels so the Hebrew scribes might have taken varying views on how to express in written Hebrew these foreign names or titles. In general, one must be careful in delving into such things. Alternatively, it is equally unfortunate to see how much is lost in translation because some people decide we should never step anywhere near such etymological, linguistic or philological territory.

(5) Psalm 31:23; "The Lord preserves the faithful"; ׁינומא רצנ הוהי

This is the sub clause for the opening line, "O love the Lord; all ye his saints". In

Hebrew, this is written, “וּבִהָא הוּהִי־תָא מִיִּסְחָל־לֵךְ”. The “תָא” before the “הוּהִי” is a classic example of the main function of תָא in Hebrew. That is to clearly link the verb with its direct object. To give a contrast in another language, In Latin, one would change the letter at the end of the noun to indicate the “Accusative” as grammarians define this function. However, in Exodus 4:8 (x2), 8:23, 12:13 and Zechariah 12:10 [“on Me **Whom** (יֵלֵא תָא) they have pierced”] we find a rather enigmatic use of תָא in the text. We explain those things elsewhere.

But we are not looking at תָא in this verse because this is its regular or normal function. Instead, we are concentrating on the “רִצְנָה הוּהִי” in the middle of this verse. “מִיִּנּוּמָא” is translated “faithful” in the KJV and NASB. The basic meaning of the Hebrew verb is perhaps better translated “believe”. In Israeli folk dancing we had a dance named *Ani M’ amin* (I believe) and the next words were “Messiah is coming”. I say this here because “repent” in English should mean “change one’s mind” and “believe” rather than simply mean: “be sorry”! “Saints” in the KJV appears as “Good Ones” in the NASB. Perhaps one could even write in English “charitable ones” from the Hebrew דִּסְסָה (*chesed*).

Absolutely literally speaking one could feasibly refer to “רִצְנָה הוּהִי” as “God the Nazarine”. That would be Jesus of Nazareth. Jesus certainly prevents the saints from “perishing” (John 3:16) and when He puts all His enemies to flight or to the sword, so to speak, He will indeed “fully recompense the proud doers” as the NASB puts it. In I Corinthians 3:9-15, 9:25, Galatians 6:4, Ephesians 3:20, Colossians 1:10 and II Timothy 4:8; we read of the rewards that await the faithful or believers. We receive these in Heaven after The Rapture and prior to our return with the Lord to rule in the Messianic Kingdom. Thus, in II Timothy 4:18: “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom ...”.

(6) Psalm 34:13; we read “keep (רִצְנָה) thy tongue from evil and thy lips from speaking guile”;

רִצְנָה דְנוּשֵׁל עֵרַם דִּיתְפִּשׁוּ רַבְדַּם הַמֶּרֶם ;

Jesus was guile-less like Nathaniel (John 1:45-7) and He always “kept His tongue from evil”. That’s why people called Him alone “The Nazarene” (Matthew 2:23, 4:13-16; Mark 10:47, 14:67, 16:6; Luke 24:19, John 18:5, 7 and 19:19). In John 19:19, Pontius Pilate makes the point that Jesus is “The Nazarene” even if that was only to deeply annoy the Jewish leaders which would only be possible or really enrage them if he was effectively noting what the more pious Jews were saying about the deeper significance of the name, appellation or title, “**The Nazarene**”. In Mark 16:6 it is actually angels using the term ‘Nazarene’. That at least suggests they were entitling Jesus from a Holy, Divine, Prophetic and Biblical perspective rather than from a far less sublime geographical point of view. Their view-point was that He is **The Nazarene** of the Bible’s prophecies and writings. In this paper, one is enumerating and identifying the Scriptures that hint at this term. It is hardly likely the angels were referring to His origin from a nondescript and at that time (AD 26-30) ‘modern’ Greco-Roman styled city that had not even existed in Old Testament times or not until the Macabbean Period at the earliest (from *circa* 300 BC).

While believers of any generation would desire to reach the lofty heights of discipline and self-restraint the scribe exhorts us to follow, only Jesus could honestly say He had

met this standard. But it is fortunate that He did because we can stand in His *wake* as it were and bask in the glow of His Success if we are trusting in Him and not in our own devices. We can imagine over the millennia and centuries that people wondered who this 'nazar' person possibly could be. Why write about this apparently perfect man if no one ever got to that standard? One cautiously suggests in this paper that was why so many Israelites in the Gospels, many non-Jews or Gentiles too, asked if this Jesus from Nazareth was that 'Nazar-ene'. But was this person also the Seed of the Woman of Genesis 3:15 that Eve thought was hers when she gave birth to Cain? Was He also the special and unique Prophet that Moses said would come to Israel? Was this person also the 'Son of David, the Messiah to come? All these questions were hot topics around the year AD 30.

(7) Psalm 61:7; With the words here for 'Truth' (*amot*, תמא) and 'Nazar' (רצני) emboldened and underlined, the full verse in Hebrew reads:

בְּשֵׁי מְלוּעַ יִנְפַל מִיְהוָה דָּסַח תְּמָאוֹ נִמְ וְהִרְצִנִי

The King James Version (KJV) translates this, "He shall abide before God forever ; O prepare mercy and truth which may preserve him". The NASB translate this way, "He will abide before God forever; appoint lovingkindness (*sic*) and truth that they may preserve him". In the Hebrew, 'God' is *Elohim* (plural) and 'before' is actually "in" or "before the face of". In this verse 'face' is singular (ינפ) and 'God' is in the plural form (מיהלא). When God met Moses "face to face" in Exodus 33:11 and Deuteronomy 5:4 and 35:10 the Hebrew reads "faces to faces". Thus, in Psalm 61:7, the person abides with or before the single face of the *plural* or Triune God. Jesus, in facing God on the Cross, called out "*Eli*" or 'My God' singular for obvious reasons as He paid the blood-price for our sin and took God's offence away from us. As Psalm 110:1 points out, Jesus now sits at God's right hand until all wickedness and bad governance is ended

Our initial focus here is on "תמאו נמ והרצני" or "and truth which preserves him". One might read this as "The One who is from Aleph to Tav, or with Aleph and Tav, and who is the רצנ ("little shoot") of תא - רצני (Nazareth, 'The Little Shoot')". How can we justify that statement? We know from *Revelation* that Jesus is the *Alpha* and *Omega* or *Aleph* and *Tav* by re-transliterating the Greek back to the Hebrew. But we also know from Isaiah 48:12-16 that "God and His Spirit" of verse 16 "sent Me" i.e., the One who is the First and Last (*Rishon* and *Acheron*) Who also created the Heavens and the Earth (verses 12 & 13). Isaiah 48:12-16 also happen to be probably the best Old Testament statement or illustration of the Tri-Unity (*Trinity*) so important to proper Bible-based Christianity. To understand the deep significance of Psalm 61:7, one must remember that "Only God is Truth". Only God can preserve Truth. Jesus of *Nazareth* is The Truth (as well as The Way and The Life). He is not just a Way of Life or just Truth alone. He is "The Way, The Truth and The Life" where 'Truth' sits between 'The Way' and 'The Life'. Also here, we are reminded of Pontius Pilate's question, "What is Truth" which he asked when Truth (The Aleph (א) with (נ) the Tav (ת) = תמא] was literally standing in front of him. So who is King David actually writing about in Psalm 61:7?

Most of the text in the Psalm, according to the NASB Editors, seems to be about King David expressing "confidence in God's protection". However, verses 6 & 7 also could apply to someone else. That 'someone' also is a "king". He "**abides with God forever**" or perhaps "is abiding with God forever" until all the conditions in Psalm 110 are met

when his enemies are defeated (“shattered”). People might think that King David is the one who needs enemies to be defeated but that point is equally true of Jesus of Nazareth, e.g., in respect to the Antichrist. David sometimes failed to abide with God (II Samuel 7:14, Psalm 51:2ff) when he was sinning. It is better to see this as being about Jesus who also happens to be **The Nazar-ene**.

These are word-plays or word-pictures we can elicit from the Hebrew text using both the Old and New Testaments. Furthermore, God’s Knowledge encompasses the complete Truth not the partial or incomplete “@” of the Internet, Google and the Computerised Mind posited to arise in *circa* AD 2030. [Refer Blessing 1Aii; “@all Browsing, Sampling, Consuming, Touching, Eating (Knowledge and Computer Searching)”. By going into the original Hebrew with a little understanding of Jewish word-play is how one can detect both the *Alpha* and *Omega* or *Aleph* (א) and *Tav* (ת) in the word for Truth (תמא) along with the Natsar (נצני) in the Hebrew Text of verse 7.

The ability to use Hebrew words and roots in a rich variety of ways and/or word-plays is illustrated by examples like these here. In another manner of variation, for example in I Kings 10:1 regarding the so-called ‘Queen of Sheba’, the word ‘*sheba*’ is the same one that appears at the start of the first sentence in Psalm 61:7. The KJV and NASB translate ‘*sheb*’ in Psalm 61:7 as “abide”. That is reasonable or possible although a less common meaning in the Bible. When the word is written in association with rulers and administrators sitting and dishing out decrees, laws or issuing commands it has a much more authoritative meaning. In *Kings*, ‘***sheba***’ is really better translated in its sentence, “The queen (of Ophir from the previous verse) ***administering***, ruling or reigning there”. Bringing these things together, it is possible to instead write:

“He shall rule with (as, or before) God forever upholding (*nazar*) Mercy and Truth”.

Remember, Nazareth is a city upheld by some little hillocks above the flat-as-a-pancake plains of the Jezreel in central Israel. Many if not most of the road routes converge as straight lines on this city from several directions. These routes form a knotty mass as they climb up the hills toward the city centre. The town thus presents a picture of a tree stump. It also resembles an uplifted place like a fortress. Further down the valley, at Beth She’an, they actually built a tel or mound on which to place a fort which then gives one a commanding view of the plains and the Jordan River Valley below. Nazareth sits a few kilometres from the Megiddo Pass between the hills (Har) of Megiddo (Har-Megiddo or Armageddon). There were very good reasons from the Bible explaining why Jesus’ parents or guardians took Him to live there. The antichrist will try to emulate these factors for his own career. Christendom is not aware of these factors, or invents silly arguments to refute this analysis. Almost unbelievably from this vantage point, the way is being prepared for many to be deceived by this son of Satan who, it would seem, will be made well aware of these things as he develops his plans. Anyway, all these things have to come to pass. **Jesus the Nazarene wins in the final analysis.**

Whatever is the actual situation concerning these discussions on the interpretation of the Biblical text, the disbeliever or unbeliever needs to urgently re-assess why he or she ignores the Bible’s statements. This example is further evidence of a Supreme Hand guiding, protecting and preserving and even to some extent coding this text through 3000 years to this day. That “Supreme Hand” may not look to fondly on sceptics, agnostics, the apathetic or gainsayers who simply ignore and reject out of hand what is

said here. There can be little harm done from such interpretations unless they lead a person to being deceived by Antichrist rather than believing and trusting in Jesus of Nazareth who lived in Nazareth from *circa* 2 BC to AD 30.

There can be very little doubt that God Himself, or through His Spirit, inspired David to write Psalm 67 in this way and to write it in such a way that God ensures the careful reader understands it could apply, or probably only applies, to God's Only Begotten Son. Perhaps a later editor redacted something and that action had the effect of setting up this apparent word-picture or -play. We see God's Inspiration at work without necessarily understanding all the *mechanics* thereof.

(8) Psalm 78:6-7; "That the generation to come .. (verse 7) .. keep His commandments"; רצנו ויתוצמ (*mitzvot*). This is one of the more interesting psalms from the perspective of the 3-D *Aleph-Tav* Bible Study. The first seven verses which end with this reference to רצנו ויתוצמ (keep or '*natsar* commandments or *mitzvot*) begin by referring to "dark sayings of old". IN the first seven verses, the psalmist writes, "I will open my mouth in a parable". He gives a commitment to ensure they are not hidden from future generations. Indeed he wants future generations to regularly keep them in mind. That does happen for Israel because some portions of this psalm are read every year from the *Pesach Haggadah* at the annual *Pesach* Meal (Passover).

Psalm 78:35 has two curious forms in the sentence, "They remembered that God was their Rock (פיהלאַ פרוצ) and the High God (לאו ויילע) or *El Aalyon* their redeemer" (גאלימ, פלאַג). Firstly, 'rock' is plural (underlined) then in the second part of what is also a couplet, "High God" is singular and 'redeemer' is also plural (underlined). Perhaps strangely considering the context, 'Rock' is *Tsor* (ררצ) rather than *cela'* (עלס). Exactly what is the pattern, if any, that runs through the Old Testament or *Tanaach* on the distinction in use between *Tsor* and *Cela'* is unexplained as far as these papers are currently concerned (February 2018). Nevertheless, the points we do make on this matter are interesting especially in the examples we identify in Deuteronomy 32:13 and its contrast with Psalm 81:16 and more importantly in the contrast between Exodus 17:6 and Numbers 20:8.

(9) Psalm 119:2; "... keep his testimonies"; ירצנו ויתדע. Here in the longest psalm, which continues, "*and that seek Him with the whole heart*" brings to mind the exhortation to "seek ye first the Kingdom of God" which should be the cornerstone of our way of life (Isaiah 55:6, Matthew 6:31-33 and Luke 12:29-31). The offer of the Kingdom was presented to Israel for that nation to decide the issue. Israel has temporarily rejected that offer. Thus, it has become the mandate for the Church of *the Christ* during this Church Age which is the interim between Pentecost AD 30 and the Rapture. Then the last seven years of Daniel's 490 kicks back into action and completes the six thousand period for the world post-Fall of Adam.

Perhaps even more significantly, we are reminded of Revelation 19:10 where the man said to John, "worship God : for the testimony of Jesus is the spirit (or key to) prophecy". A clue to understanding this appears here in the psalm. We are exhorted to '*nazar*' His testimonies. Jesus, as our papers now contend, is the '*nazar*' of Isaiah 11:1. We note the 'testimony' Jesus does give in Revelation 19:10 which is "I am the *Alpha* and the *Omega*". Or, as He would actually have said in Hebrew from Heaven, "I am the *Aleph* (א) and *Tav* (ת)". From Exodus 4:8, 8:23 and 12:13 where Jesus Himself would appear

to be the sign (תא instead of תוא) of Exodus 4:8, the one who brings division in Exodus 8:23 and who is the blood of the lamb of Exodus 12:13, we can understand certain critical or key prophecies buried in the Hebrew text. As we note elsewhere, Exodus 4:8 refers to: the raising of Lazarus then the Two Witnesses; as God the Nazar-Aleph-Tav Jesus was the cause of division between God's people in Exodus and God's enemies and will be in the future as far as the families of the world are concerned; and Jesus as the Lamb of God". Jesus' testimony in Revelation opens up a vast new boulevard of understanding of History and Prophecy in the Bible, specially prepared for its readers in the very last days before Jesus establishes the Kingdom of God on Earth for all those who 'kept His testimonies'.

(10) Psalm 119:100: "I understand more than the ancients, because I keep thy precepts"; מינקזמ ונזבתיא יכ דידיקפ יתרצנ. This is a typical Hebrew couplet. As in all poetic writing, words may be used in ways that are perhaps a bit *irregular*! To understand some words in Hebrew couplets, one needs to consider whether one part of the couplet is contrasting, negating, confirming or affirming the other. Here יתרצנ appears at the end of the second part of the couplet. Presumably here "*Nazarati*" is either a noun or perhaps it acts as a gerund-gerundive where the noun becomes a verb or *vice versa*. However, the reader should talk to an expert in Hebrew grammar for a definitive view on this matter. Nevertheless the way the sentence is structured is interesting from the perspective of this paper. That is because we are looking at how **The Nazar** is used in the Old Testament. In another paper in this series, we look at the *Nazarene* (i.e., Jesus of Nazareth or *Yeshua b'Nazareth*) in the New Testament. But couplets are additionally interesting for all this because they also reflect the First-Last or *Alpha & Omega* or *Rishon v Acheron* or *Aleph & Tav* Principle of Scripture we are trying to develop in these papers. The Principle draws, its *raison d'être*, or possibly *thesis*, from Jesus' several statements in Revelation that He is "*The Alpha and Omega*" (refer Appendix J, *First-Last Events in the Bible*, in this 3-D Aleph Bible Study Series).

So from Psalm 119:100, may we conclude that we too can be more understanding than the Ancients? They had the advantage of knowing how ridiculous the *Theory of Evolution* is because they had accepted and received, especially because they were much closer to him on the Time-line of **His Story**, Adam's Creation Account in *Genesis*. However, In today's environment of allegory etc., and science-based scepticism, we struggle to get the Creation Account heard in an environment of serious Bible study (reading it literally). On the other hand, with the "Hope of Christ in You" (Colossians 1:27) we can much more easily "transform our minds" (Romans 12:2a) to "prove what is the Good, Perfect and Acceptable Will of God" (Romans 12:2b) We can do that because of the *Nazarene*. [[Psalm 119:100]]

(11) Psalm 119:129: "Thy testimonies are wonderful; therefore doth my soul keep them". Note of interest, stanza headed *Pe* (פ, as in תואלפ);

תואלפ דיתודצ נכילע מתרצנ ישפנ

Here "מתרצנ" appears in the couplet in front of or before the noun "my soul" (ישפנ, *nepeshi*). The sentence is interesting because we find four very important words to describe the righteous soul: אלפ, דידיצ, רצנ and ישפנ; or Wonderful, Righteous, The *Nazar* and Soul respectively. Jesus the *Nazar* is a Wonderful and Righteous Soul in His Humanity. Jesus, in His Humanity (as well as in His Divinity of course) is the Only Soul

that did not sin. Here is another verse wherein, if we connect the *Nazar* with Jesus the Nazarene, we see Jesus (*Yeshua*). [[Psalm 119:129]]

(12) Psalm 141:3: “Set a watch , O Lord, before my mouth; keep the door of my lips”;

התיש הוהי הרמש יפל ; הרצנ לדילע יתפש.

Again, one must ask, who but Jesus of Nazareth ever abided by and met this standard? Although the *Notzrim* are watchmen in some of our verses here, the Hebrew to “set a watch” (not referring here to a time-piece of course but to guard or lookout) is התיש or *shithah*. [[Psalm 141:3]]

(13) Proverbs 2:8,11; firstly the couplet in Proverbs 2:8; “He keeps the paths of judgement”; רצנל תוהרא טפשמ ; ; “and (ו) רמשי (ו)” (“Preserves the way of the saints”). Secondly, in verse 11, “understanding shall keep thee” (הגובת הכרצנת).

In verse 8, the lamed (ל) before the רצנ suggests a meaning “to keep” or “for keeping” or that the points run on from the previous verses. The English translation here suggests a new thought starting in the form of a stand-alone couplet. But whether it should stand in the way this English translation implies is another matter. The point is probably not terribly important. But it shows how careful we need to be in translations. Words, syntax, grammar and context get lost in **Translation** and in **Transliteration** or perhaps get wrongly inserted as one executes those processes.

The root רצנ appears twice in this chapter of Proverbs. Originally, these proverbs would have had no chapter headings, of course, but to find the use of this word twice in this particular segment now organised into the Chapter 2 of Proverbs is interesting. After verse 11, the segment turns to contrast the good man with the bad man. The sense of keeping, as per the English translation, illustrates the picture behind *nazar* of a fort where things are kept secure and are preserved from any danger or corruption. The first eleven verses almost seem to suggest this segment was written to put the spotlight on Jesus Who would have lived by these instructions as he grew up in His Humanity. Jesus lived an impeccable life by the highest standards of God Himself. That gives Him the right to exercise Judgement at the end of things. Jesus will judge believers in the Church of Christ and will accordingly allocate rewards that will determine their status in the Messianic Kingdom. Presumably, Jesus also does this for believers in the non-church and non-temple or -synagogue era before the Abraham-Moses-Israel era (4000-2000 BC). Again, presumably, the same for those Jewish and Gentile believers from the middle or Israel-Mosaic era (2000 BC to 30 AD).

Jesus of Nazareth, Jesus the Nazarene, spent about 34 years of his life learning, studying and obeying to the full these words in Proverbs 2:1-11. The author, though far less efficiently and with far less sustained dedication, has so far spent about 57 years (as at AD 2015) attempting to follow the precepts in these verses. In *The Journey*, he attempts to outline a series of “events” marking out significant stages in that process. Principally, this involves his attempt to analyse historical documents, archaeological reports and academic journals to establish why the historical record *preserved* by the Academy seems so terrible discordant from the Biblical account. After about fifteen years into this investigation, the author began to study Hebrew and the Masoretic Text of the Tanaakh (Hebrew-Language Old Testament).

Later, this led to rich dividends (*Blessings*) in both the historical research and in the understanding of the Bible - Both Testaments! For the New Testament has to be read as though its writings were originally **composed** (stress deliberately added) in Hebrew. In Blessing Riia, the author traverses that particular point with the example of Lazarus, Simon the Pharisee and Simon the Leper all being the same or one person. The 3-D Aleph-Tav Bible Study Papers will be developed elsewhere to point out that later translations: into Aramaic or Syrian, perhaps Chaldean, to the extent it differs from Syrian, also into Greek and Latin; all tended to leave residuals from those languages in the texts we commonly use today. Then, later, when people like the English translated Bibles from those languages into English, occasional snippets from the new language might be introduced, though only rarely. For an example, there is the statement in John 11:16, "Then said Thomas, which is called Didymus" (also John 20:24 and 21:2). With some assistance from basic Etymology, we point out that 'Did' is essentially the 'dd'. This is an etymological convention that the Welsh (and others) used to write 't'. Thus "Didymus" is *Titymus* or really *Tymus* = Thomas. It is certainly not likely that redaction was in the original Hebrew nor in a Greek, Syrian or even Latin translation. In the Hebrew It would be absolutely unnecessary. It would be an interesting piece of research to find out exactly where else that redaction occurred.

Normally, one cannot expect blessings like this to shower us overnight or immediately. Mostly: false tracks, misconceptions and mistakes apart; they come with patience, application to the task, assiduous commitment etc. However, we all allow other things to get in the way. Some allow more distractions to impede their progress than others do. At times, either perseverance or slackness reverses one way in one person and the other way in another throughout his or her lifetime. Only Jesus of Nazareth, the Nazarene, consistently and without fail really showed a perfect and complete application to the task of Proverbs 2:1-11. [[Proverbs 2:8, 11]]

(14) Proverbs 3:21; "Keep sound wisdom and discretion"; רצנ הישת המזמו.

After explaining that by Wisdom, Understanding and Knowledge, the Lord founded the earth, heavens and depths in verses 19 and 20, in verse 21 the writer calls on "My Son" to "keep (רצנ) sound wisdom and discretion". Is God here calling His Only Begotten Son who would be known as The Nazarene to be wise and discrete? Is this another hint or code in the Scripture that would herald the coming of the Nazarene? When in the Gospels people asked "could anything good come from Nazareth", one wonders if they ever looked at passages like this one to answer their question. [[Proverbs 3:21]]

(15) Proverbs 4:13; "Keep her ('Instruction'); for she is thy life"; הרצנ איהייכ יייה.

Where did Jesus get His instruction from? We read of young Samuel being awoken when everyone was asleep to receive a message from God to be passed on to Eli the corrupted High Priest. However, in general, can we like Jesus receive instruction by close attention to the Scripture. Were these verses written for Him? [[Proverbs 4:13]]

(16) Proverbs 4:23; "Keep thy heart with all diligence"; רמשמלכמ רצנ דבל.

Again the use of רצנ for: 'keep', 'preserve' or even 'maintain', perhaps; follows from a call in verse 21 to "My Son". This is similar to Proverbs 3:21 above. Is this another clue

to reinforce the comment above that perhaps through the scribe God was addressing His Only begotten Son some 950 years before The Incarnation? If Solomon was addressing his son and heir, i.e., Rehoboam, then clearly his son totally ignored Solomon. But Jesus the Nazarene or Jesus of Nazareth listened intently to His Father. Jesus read His Father's Scriptures and, most importantly, applied Himself to living by the Scriptures and being perfectly obedient to His Father. [[Proverbs 4:23]]

(17) Proverbs 5:1-2; "My son, attend unto my wisdom .. (verse 2) .. that thy lips may keep knowledge"; תעדו דיתפש ורצני. Again this makes an appeal to "My Son". The Son is to "bow *His* ear to My Understanding. Again, this seems most likely to apply to God's relationship with Jesus during the Incarnation. The advice was lost on Rehoboam, the son of Solomon. [[Proverbs 5:1-2]]

(18) Proverbs 6:20; "My son, keep thy Father's commandment";

. רצנ ינב תוצמ דיבא .

Here *nazar* and "My Son" appear in the same phrase; viz., My Son the Nazarene. So we have a short string of passages in the *Proverbs* of a Father exhorting a son to kept to the father's precepts. In his last years even Solomon was not following his own advice. Rehoboam decided to emulate his father at his worst, not at his best. [[Proverbs 6:20]]

(19) Proverbs 7:10; "Subtle of heart"; תרצנ בל

The woman here seems to be acting like a harlot. The discussion seems also to suggest that wisdom can affect a person in a similar way to the wiles of a harlot. Perhaps Solomon is advising us that Wisdom is very tempting and enticing but it can lead one into trouble. Everyone desires wisdom without perhaps knowing what it really entails. Solomon received wisdom from God after a suitable apprenticeship. In Proverbs 7:1-4, Solomon seems to place obedience to God's commands first then wisdom is like a sister and understanding like a kinswoman. That suggests stages one goes through in acquiring wisdom. Perhaps, also, one needs to be able to distinguish between Obedience, Wisdom and Understanding and that all three may relate to a person differently or there are different roles or objectives therein.

If we recognise *Nazareth* here in תרצנ , and consider a woman from Nazareth then we need look no further than Mary of Nazareth, the wife of Joseph of Nazareth the Father-in-Law of Jesus. In her youth, Mary or Miriam, was an obedient and godly young Jewish woman. But she was to be astounded when an angel appeared to her and announced that she would be the woman that Eve thought she was after the birth of Cain. Then, 4000 years previously, Eve had said, in Genesis 4:1, "I have *birthed* (or begotten) a Man the Jehovah". In Eve's case, although she was to become the mother of all men and women, she was not going to be the mother of the **Promised Redeemer**. That blessing went to Mary. It is possible that Mary was the recipient of John's second epistle in the New Testament. There, in verses 6-7, John seems to be urging the addressee to hold fast to what she heard at the beginning and warned her that deceivers would come who would try to change the history or alter the facts. Did Mary really conceive Jesus as the angel had told? Was what happened to her, perhaps 60 years previously, just a dream? Like the wiles of a harlot, truth can be a fleeting thing. Its grasp can easily be lost or

missed and an error absorbed instead.

The Gospel accounts talk of another Mary - The *Magdalene*. As papers in this series point out, this Mary was a woman of Tyre. We take the view, rightly or wrongly, that Mary Magdalene was the Syro-Phoenician Woman's daughter. In saying that we feel that these two women have a back story with the two Phoenician women of I and II *Kings*. In those books, the Prophets Elijah and Elisha met women who hosted them when they also travelled to Tyre's cities. They went *North* to escape the King of Israel (or wife thereof in Ahab's case) who was trying to kill them. They delivered the sons of these women from death. All those events and those of the Syro-Phoenician women were to prepare the way for Mary Magdalene to stand in the Garden of the Tomb to represent Gentiles and Women in the great commission Jesus gave her and every other believing Gentile through her message and *office*. Jesus and Mary were the **Last Adam** and *Last Eve* in this perspective.

Pointedly, Jesus did not go and break the Good News of His Resurrection to His Mother first but to the woman named Mary Magdalene who, on the balance of probabilities, had been a harlot or prostitute because of the demon or demons (seven, Mark 16:9) controlling her. Thus, the mother spoke to, indeed begged, Jesus to drive away, the demons that totally controlled Mary. Jesus gave this former (Gentile) *harlot* a very significant role. She had to go and tell Jesus' brethren that He would ascend to Her Father and "My Father", her God and "My God". Mary Magdalene was thus from Tyre or descended from Tyrian antecedents. The Hebrew for Tyre is either רוצ or רוצ. The only difference between Nazareth (תא - רצנ) and Tyre (רצ) in Hebrew, ignoring the *eth* or definite article 'the', is the letter nun (נ). An interesting contrast of two young women. One a Godly-from-her-youth Jewish woman and the other a woman who had been a harlot but who became Godly after her salvation (physical and soteriological). [[Proverbs 7:10]]

(20) Proverbs 13:3; "He that keeps his mouth keeps his life"; רצנ ויפ רמש ושפנ.

"Life" here is *nephesh* (שפנ). "Soul" may be a better translation. English translations tend to use 'creature' for soul in reference to animals in the Genesis Creation Account (see 1:24) but "soul" when it comes to the Man being a "Living Soul" (Genesis 2:7) though the Hebrew uses *nephesh* for both. The significant points here are that only the Man **also has** a Spiritual component to his immaterial make-up or construction. Furthermore, Genesis 2:7 throws in an extra י in רצי (i.e., רציי) to describe the formation of the man from the "dust of the Earth or ground" (רפע המדאה-ןמ). In רציי is the root-word for 'rock'. Dust is the erosion of rocks. The earth had been in a state of *Tohu* and *Bohu* for aeons or even billions of years after the Fall of Satan and the rebellious angels who followed him. In that swirling mass of watery, rocky and sedimentary chaos in the era between Genesis 1:1 and 1:2, much 'dust' and or clay from wear and tear would have been generated from the mineral detritus. We are indeed composed of many different minerals in our fleshly make-up although we are mostly water even so! The *Nazar* of Isaiah 11:1 came, shared and identified with Man in the form of this 'dust'. Indeed he was *made* (i.e., positioned) lower than the angels. In silence he went to the Cross. Apart from a few necessary sentences (e.g., Psalm 22:1a) The Man Jesus, The *Nazar*, kept silent throughout the six-hour crucifixion and "kept His Soul". [[Proverbs 13:3]]

(21) Proverbs 16:17; "He that keeps his way preserves his soul"; רמש ושפנ רצנ וכרד.

This is very similar to Proverbs 13:3. Also, compare: Psalm 61:7, Job 7:20, Psalm 31:21 and Proverbs 2:8. In Proverbs 13:3, רמש and רצנ are translated “keep” as in ‘preserve or maintain’. Since there seems to be interchangeability of these two words for ‘keep’ or ‘preserve’, it seems instructive or worthwhile to carefully note how *nazar* is used in case it is judiciously used in an enigmatic or codified manner like encryption systems on prime number series for computers and The Internet. Furthermore, in this verse (16:17) the Hebrew, reading from right to left, places the “preserves his soul” at the start of the clause and “keeps his way” at the end or second half of the clause. Both the KJV and the NASB reverse these two. This is partly because the English really requires this reversal to make better sense. ‘Rigid word order’ as required in English is not always or absolutely necessary in Hebrew or in other ancient languages such as the Egyptian hieroglyphs. In the ancient languages, the reader tends to look at a group of words or symbols either as clusters or in some sort of word or symbol order whether from right to left, left to right or from the top of a column downwards.

In Psalm 22:20, the writer appeals to God to “deliver my soul from the sword”. Almost certainly, much, if not all of Psalm 22, relates to Jesus, His Life and His Cross. That prayer was answered and Jesus went on to rise from the dead and establish a new congregation (assembly, quorum, church, *eglise*, *ekklesia*, *kirk* or *synagogue*) which was known as “*The Way*” at various places in *The Book of Acts*. (Refer Acts 9:2 & 27, 18:25-26 (twice), 19: 9 & 23, 22:4 and 24:14 & 22 for Luke’s use of “The Way”). So the One (Jesus the Nazarene) whose Soul was Preserved *nazar*-ed (רצנ) a *derekh* (דרך) or “Way”. That term, “The Way”, obviously reflects Jesus’ Words, “I am The Way, The Truth and The Life; no one comes to the Father but by Me”. [[Proverbs 16:17]]

(22) Proverbs 22:12; “The eyes of the Lord preserve knowledge”; יניע הוהי ורצנ תעד ;

On a personal note, “Shorashim” (וישרשמ) the word for “Roots” in Isaiah 11:1 from which the “Branch”; or as in the KJV, “Rod” (*natsar*, רצנ); effectively shoots- or springs-out from:

אציו רטח עזגמ ישי רצנו וישרשמ הרפי ;

..... is the title of one of the author’s favourite modern Israeli tunes or songs to which an Israeli Folk Dance Was choreographed. It is the name of a moshav, where the author visited, in North Central Israel just outside Karmiel. The author has attended the Annual Karmiel Dance Festival. [[Proverbs 22:12]]

(23) Proverbs 24:12; רצנו דשפנ ; “Keep his soul”. *Nephesh* here is soul rather than ‘life’ The only One Who can ‘keep’ one’s soul or keep one’s soul out of eternal damnation is ‘The *Nazar*’ (רצנ-הא). [[Proverbs 24:12]]

(24) Proverbs 27:18; “Whoso keeps the fig tree shall eat the fruit thereof;

רצנ הנאת לכאי הירפ ;

The word for “fig tree” is הנאת (*tanah*) which sounds like *Tanaakh* the acronym for the three sections of the Hebrew Bible or Old Testament. Nathaniel, one of the Lord’s disciples was astonished when Jesus (the רצנ) knew he had not only been studying the *Tanaakh* under the *Tanah* but Jesus also knew the precise passage Nathaniel was reading ; i.e., about Jacob’s dream of the angels ascending and descending the ladder

(*sulam Yaacov*). We have here a picture of “The Nazar” of Isaiah 11:1 teaching Nathaniel and indeed he would eat the fruit or Word of God not just from the written documents in *Tanaakh* but from the Word Who became Flesh. In John 1:46, Nathaniel is just one of many who would ask, “Can there any good thing come out of Nazareth”. As we show in this paper, *Eth-Nazar* did come from *Nazar-eth*. Ironic for this Nathaniel, or the Nathan (נתנ) of God under the הנאת who listened to The רצנ teach him to רצנ (as in Proverbs 27:18) the רנת! Note; רנת (נ = ג) → הנאת → רנת.

Whether this word-play for fig tree led to a custom of sitting under a fig tree (*Tanah*) to read *Tanaakh* is something for others such as the late Alfred Edersheim, Dr Arnold Fruchtenbaum or Mr Jacob Prasch to inform us. It is another aspect of Bible Study we do not focus on, something on which others can better focus. But we are interested in possibilities of word-play such as this. We are especially and particularly interested in passages like Psalm 78:49 or Jeremiah 44:30 where only revised history managed to reveal the presence and extent of word-play; Dr Velikovsky re Psalm 78:49 and this author re Jeremiah 44:30 (re *Merneptah-Hophra*). [[Proverbs 27:18]]

(25) Proverbs 28:7 (NASB); “Whoso (sic) keeps the Law is a wise son”; רצונ הרות נב ויבמ; “*Natsar*” here is ‘רצונ’. “*Mevin*” (ויבמ) also has the meaning of understanding. This proverb is one of those that provides sharp positive then negative contrasts between the first and second (or First and Last, א, ת) part of the couplet. The second part reads, “but he that is a companion of righteous men shames his father”. It is almost as though Proverbs 28:7 was written for Matthew 11:19.

“Please explain”, one hears the audience asking. In Matthew 11:19, Jesus; said that His opponents and gainsayers accused Him of “eating and drinking like a gluttonous man and a drunkard, a friend of tax collectors and sinners.” The tax collectors were probably social outcasts unless they were wined and dined by people hoping to get a favorable tax decision out of them. The sinners were probably those who hung around the pubs etc. Jesus would have mixed with these people. He went to the house of Zaccheus the tax collector and dined with him.

Thus we see the logic behind the accusation. If Jesus were indeed the ‘*Natsar*’ of all these passages why would He also be fulfilling the negative second part to the couplet of Proverbs 28:7? And the particular negative connotation there is that such a person “shames the Father”. Given Jesus’ claims about His relationship with the Father (e.g., John 10:30. “I and the Father are One”) those were especially nasty accusations.

Thus, in a sense, through this observation, we see another hint that Israel was well aware of the words about the ‘*Natsar*’, or the ‘*Nazarene*’, in the Writings section of the Old Testament (*Tanakh*). Jesus’ supporters’ claim that He was indeed this prophesied ‘*Nazarene*’ were countered by the refrain, ‘well why does he have so many “righteous companions”?’ [[Proverbs 28:7]]

(26) In Isaiah 1:8, we read “Besieged” city (הרוצנ). In Ezekiel 6:12, we read “And is besieged” (רוצנהו). *Natsar* in these verses gives a picture of a surrounded or even cut-off city. That is interesting from both Messianic and anti-messianic perspectives. Messianic in the sense that Daniel 10:26 spoke of the “cutting-off” (תרכי) of Messiah (הישמ). Anti-messianic recognizing Antichrist-666 who will surround Jerusalem and force the inhabitants to flee and join other Jewish refugees at Bozrah-Petra. Using a bit of

strategic *nous* we could surmise that Antichrist will use Jesus' old home town for a Headquarters ("HQ") as his army prepares to move through the pass at Megiddo and then southwards towards Jerusalem. Furthermore, in this vein, Isaiah 14:19 (see below) uses 'natsar' to describe antichrist as an "abominable branch (רִצְנוֹ)" in a passage about the deceased antichrist whose body is trampled on by the feet of his own armies as they flee Christ. His soul enters hell to accompany all the unsaved leaders he had terrorised (Isaiah 14:3-21 for the main passage about antichrist's demise). The evil *son-of-satan* would have symbolic as well as practical logistical reasons for temporarily basing himself in Nazareth as his forces are gathered to take on Jerusalem. Doubtlessly antichrist in a temporary base at Nazareth will portray himself as being Christ-Messiah but it is Jesus who is the good natsar because He issued from the roots of the House of David (represented by Jesse-*Ishai*). We should note this is quite different to the Ezekiel 38:1 to 39:16 Gog-Magog invasion which gathers on the West Bank or "mountains of Israel" (Ezekiel 38:21) as a launch-pad for its unsuccessful ambition. Nevertheless, Ezekiel 39:17ff., describes what happens to the deceased of antichrist's army. The world is now so blinded to true history, sound systematic theology and to residual branches of learning wherein lies some truth or sound facts, that it could easily get sucked in by such nonsense such as the Antichrist claiming to be the True Christ when or if he takes over Nazareth.

Furthermore, the hillocks of Nazareth are literally surrounded by the very flat and extensive Plain of *the* Jezreel. In another sense the city is cut-off to the extent that some of the road routes on the Plain probably by-pass Nazareth. Though when the road-routes do come to Nazareth they are forced to wind up to the city as described in the Introduction. This probably is because the town developed through the ages in a haphazard way. Not in an ideal way preferred by modern highway engineers. Probably, there was no such thing as "Town Planning", as we understand it, during Nazareth's formative years. Also, the modern city is divided into the mainly Arab *Old* Nazareth and the newer or quite recent mainly Jewish "Nazareth *Illit*". Perhaps, this sense of isolation, or of being surrounded or besieged sometime in history led to the naming of the town as *Nazareth*. Before Isaiah (*circa* 750-670 BC), the location may even have been just an old defensive fort like Beth Sh'an or perhaps like Mount Tabor etc. Perhaps, in *circa* 720 BC, some Israelite defenders managed to hold out the Assyrians there for some length of time and so the place gained the name 'The Fort' or *Eth Nazar*. When Isaiah prophesied, Nazareth certainly was not the bustling city of Jesus' time, nor of our's. Anyway, Isaiah never mentioned the town. All this only makes the prophecies of Isaiah 11:1 and 9:1-2 virtually impossible to ignore.

Regarding Isaiah 9:1-2, the prophet writes about the regions of Zebulon and Naphtali. Those tribes, or tribal regions thereof, got little press in the Bible especially in contrast with the *superior* Judah, Benjamin, Ephraim and Manasseh. Nazareth is more or less on the border of these two *lesser* tribal regions. It certainly is well within the region that was wasted and burned to a cinder by the invading Assyrians in *circa* 722 BC. That dark situation in 722 BC gave rise to the hopes expressed in Isaiah 9:1-2 and possibly 11:1 as well. If Isaiah was consciously looking to some hope he had that Zebulon and Naphtali would see better days, why would he have linked it to Messiah's light? We really are driven to accept that we have here a clear example of a Greater Hand playing a role in the **Inspiration** behind the writing of these particular texts. Even if one says, "Oh well, Isaiah did not write that but someone in the first century BC did", one can still ask "why"? Surely there is no reason why an editor of even that period would or could

link Nazareth, which probably was a significant town in 100-50 BC, with a Messiah. In the Gospels, we see people re-iterating an objection that nothing good could come out of Nazareth nor out of the northern regions in general. The point is that the detail, as we see, is so well hidden in the texts that perhaps even the Apostles, unless John 21:25 applies to this, were never aware of the material we delve into in this paper.

Therefore, when the Shecinah Glory of God (in Jesus, *Yeshua*, עֵשׂוּי) came and dwelled at Nazareth for approximately 32 years, Zebulon, Naphtali and Nazareth did indeed see a Great Light. Or at least they witnessed, probably without realising it, the **Source** of Light itself. For Jesus' Glory was actually veiled (The Transfiguration excepted) while Jesus dwelled on Earth. Jesus' glory would be too great for people to bear. Even Satan knew his much-lesser but truly beautiful glory would be too much for Adam and Eve to bear without running away which would have defeated the desperate objective of his cunning ruse. Thus, Satan inveigled himself into a shiny (for self-respect) "serpent" to deceive Adam and Eve rather than use a 'hairy'- or 'feathered-' beast to present himself in the Garden of Eden. The only begotten Son of God did take on the form of lowly and partly hairy man for His Gracious and Merciful task.

The region of Naphtali and Zebulon is also put into prominence in Judges 4:6. It is the base from which the Prophetess Deborah (הַרְבֹּד) judged Israel. The curious thing here is that when she ordered Israel's army chief, Barak, to go up against the Israelite enemy at the time, Jabin, King of Hazor (רוּצָה, or possibly of Tyre) of Canaan (Judges 4:2) the Bible records her name as "הַרְבֹּד" (literally, **The Word**) in Judges 4:14. However in verses 4, 5, 9 and 10 her name is recorded as "הַרְבֹּד" which also means *honey-bee*. Since Jesus is described in John 1:1 as "The Word" Who "became flesh and dwelt among us" (John 1:14), it could be argued here on typological grounds that it was "The Word Himself" Who gave the order to Barak. Thus "The *Natsar*" (רְצִנְתָּא) of Isaiah 11:1 in the region of Isaiah 9:2 (Zebulon and Naphtali) is also the "הַרְבֹּד" of Judges 4:14. [[Isaiah 1:8]]

(27) Isaiah 14:19, where Antichrist is described as an "abominable" (KJV) or "despised (Interlinear) branch" (רְצִנְתָּא בְעֵתָנִי) thrown ('cast out', KJV) from your grave", refer discussion in (2) Isaiah 1:8 above. [[Isaiah 14:19]]

(28) Isaiah 18:5, "when the bud is perfect and the sour grape is ripening in the flower then He will cut off the sprigs". The Hebrew here (Strong 5328) is "הַצֵּב" clearly from the root *nazar* but instead the 'he' (ה) expresses the flower rather than the new shoot or rhizome. The image brings to mind the fig tree which failed to produce the early nodules of edible fruit that should arrive probably months before the full fruit. Perhaps symbolizing the beginning of Jesus' and John's ministries. John was already concerned about corrupt Pharisees, Sadducees and other unbelievers turning up to his baptismal services (Matthew 3:7-9) so he made his statement about "the axe laid unto the root of the trees" (Luke 3:9) indicating even at that early stage in Jesus' and John's ministries that the negative option in Exodus would indeed be the one taken. Although that only guarantees that the "Voice of the Last Sign" of Exodus 4:8 would thus be positively affirmed with a resounding "yes". However, as Jesus came to demand true faith and belief instead of adherence to rabbinical rules the sour grapes were not ripening so that generation of Israel, individual believers aside, was indeed cut off. Israel rejected the Nazarene as Exodus 4:8 foreshadowed. [[Isaiah 18:5]]

(29) Isaiah 21:8, "My Lord, I stand continually upon the watchtower in the daytime, and I am set ("stationed" Interlinear) in my ward whole nights". If Jesus' parents brought Him to Nazareth after a year or so in Egypt, He probably lived 31 out of His 34 pre-Ministry years in the fort-like Nazareth. Perhaps keeping watch while 'stationed' at His step-father's business also possibly spending some time as the bread-winner for the family assuming Joseph had died before Jesus started His Ministry. Here the root *nazar* is used of the person's function rather than location. At present, our 'Nazar' our 'Lord and Saviour' i.e., *Yeshua*, is stationed at the right hand of God (Psalm 110:1). He now awaits the direction from 'The Father' to briefly vacate His post there and fetch us at the Rapture into the God's Heaven for our temporary sojourn there.

(30) Isaiah 25:8, In the KJV it says, "He will swallow up death in victory (הצנ)" but the Interlinear in its line by line text uses "forever". This echos I Corinthians 15:55, "Oh death, where is thy sting? Oh grave, where is thy victory?" It is the Nazar Tov (רצנ בוט) who delivers this "הצנ" and not the "רצנ בעת" (or abominable branch of Isaiah 14:19 in # 27 above) whose father Satan in the first place inveigled Adam and Eve into disobeying God's commandment not to partake of, or eat from, the Tree of Knowledge of Good and Evil, that touch-tronic computer God installed in Eden's garden to test the man for obedience. Adam failed but the last Adam passed the test for us all just as Adam had failed the test for us all

(31) Isaiah 27:3, "I the Lord will keep (ינא הוהי הרצנ) it". Here God was referring to The vineyard-of Israel (refer Isaiah 5:1ff). Jesus of course referred to Himself as the "True Vine" or 'True Israelite'. In this verse it is clearly "I Jehovah" who "keeps" this vineyard. In Isaiah 5:7 it is "The Lord of Hosts" who 'owns' and 'manages' the vineyard which is explicitly stated to be "The house of Israel and the men of Judah". 'Men of Judah' more literally could be said to be the 'men of praise'. That reminds us that the Church of the Christ is a separate combined body of Jews and Gentiles who praise God. It has not replaced Israel. Instead, Christ's Church plays one role within the overall master plan that God has designed to carry mankind through the six millennia of Adam's Fall and ensuing chaos that would only deteriorate as time progressed and History approaches its teleological ends.

For two millennia Conscience was the basis for God's approach. In general, men failed that phase (Adam to Abraham) modified with a commandment to introduce government for the five centuries following the Flood (Covenant with Noah). In *circa* 2000 BC, God would begin His Programme with Abraham and his descendants (and proselytes). The law that should have come into play with Abraham did not until the time of Moses in *circa* 1500 BC. God's plan for Israel (Abraham to Jesus) ran for two millennia but with seven years cut out to be completed after the Church has completed its two-millennia stint. That 'Seven' will be the post-Rapture Apocalypse assuming one has correctly analysed the scriptures.

Using a strict literal approach, these words say "I am God the Nazar". Jesus of Nazareth could say that. The sense of the text is that God will preserve and keep Israel like a vintner tending a vineyard. So for those attacking the rebellious House of Israel today, they need to know Who it is they are actually rising up against, i.e., the Triune Creator God. Despite Israel's profanity, God plans to abide by His 4000 year Covenant with Abraham. The author can testify to the profanity of Israel having lived there over eighteen months over a series of visits. But Israel is little worse or better than most other

countries. If God is going to save any of us, why should He not save Israel? The key to Israel's salvation is Jesus or Yeshua the Nazarene no matter what most of modern Israel believes.

(32) Isaiah 34:10, Concerning the sacrifice at Bozrah, Jehovah's "Day of Vengeance" in verse 8 (see also Jeremiah 49:17-18, Joel 3:19). "It (presumably Edom and perhaps Petra-Bozrah from previous verses) shall lie waste forever and ever ("חצנל מִיחצנ") and from generation to generation i.e., throughout the Messianic Kingdom. Both Edom and Babylon receive similar such destructions which will be on show to everyone in the Messianic Kingdom. Edom will lie desolate throughout the Messianic Kingdom "מִיחצנ חצנל" through the reign of the "רצנ" of Isaiah 11:1.

(33) Isaiah 43:10, "I am He, before me there was no God formed (רצונ־אל)". The root for both *nazar* (רצנ) and *yatzar* (רצי), the latter the verb to form as in forming man from the dust of the earth (Genesis 2:7 (רציו הוהי מיהלא מדא־תא רפע) - is "רצ". Elsewhere we see how varied this root becomes in that for or as רוצ. It is found as the last syllable of kings like Nebuchadnezzar and Belshazzar. It's the name for the city of Tyre and essentially the word means rock. As such it is the basis for the English 'sure' and the French 'sûr'. So vast was ancient Tyre's commercial hegemony with all its allied merchants that it went around the globe hundreds of years before the Romans and even gives us the words 'entire' while ancient Tyre's trade in things like rubber and metals even bequeaths us with the word 'tyre' for the rubber that encircles a car or truck wheel.

Although not specifically relevant this phrase reinforces the view that Jesus the *Good Nazar* (רצנ־תא בוט) was not formed (רצונ־אל). There is no other god for He is God as we understand within the concept of the Tri-Unity.

(34) Isaiah 48:6, "I have showed thee new things from this time, even **hidden things** and thou didst not know them". In Isaiah 48:6, "תורצנ" or *Nazaroth* means "hidden things". Therefore, one might say, "The man from רצנ תא spoke "תורצנ", or "Jesus of Nazareth" spoke *Nazaroth* ('Parables)'. From these words one could surmise or suggest that Israel via the miracles of Jesus (*Yeshua*) heard and saw some amazing creative acts. Some perhaps even more glorifying than the signs in the heavens (stars etc). Jesus did things that only God on Earth, should He ever dwell on Earth, could have done. Yet Israel as a nation, especially most of its leaders, would not declare Jesus for Whom He is. The leaders rejected Jesus even though He effected the Three Messianic Miracles (c.f., Matthew 8:1-4, Luke 11:14, John 9 and related passages), they and previous generations of Jewish scholars had earlier declared only Messiah (or God) could do. So towards the latter end of Jesus' Ministry, Israel received parables instead. The Disciples (and probably other genuine adherents) received private tuition to understand what the parables meant. We have those explanations in our gospel texts. Thus, the purpose of Parables was to prepare the Disciples, **and us**, for the (2000-year?) Church Era or Age about to descend upon the world.

It is interesting that *Nazaroth* (Hidden things) and *Nazareth* (The Branch), two very similar Hebrew words actually have a vastly different meaning with just one single and simple vowel-change (c.f., רבד , *devar* or *dober*). In Hebrew, the 'oth' ending is a feminine plural. Somewhat deeply ironically, 'oth' is found as such in the ancient Egyptian writing (public communication system) or the 'hieroglyphs' in the early days of that writing system when they represented a Semitic language either similar to Hebrew

or actually Hebrew. (Later, Hieroglyphs were used to write Phoenician, Greek, Latin, Coptic etc). We find the name Hatshepsut in Egyptian is described as 'Hat' meaning foremost, 'Sheps' meaning a Noble or noble-woman and 'ot' meaning feminine plural. Hence they say "Hatshepsut" means "Foremost of Noble Women". Obviously, she probably was that - but so what? Clearly she was Queen, or claimed to be, therefore she obviously was the most prominent woman in ancient Egypt in her day. Therefore, we (Egyptian Chronology Revisers) say the hieroglyphs should be read *Hat* (foremost or leader) *Sheb* (ruler or administrator) *Sut* (or Suten as in *Suten-bat* or "South and North"). Therefore, this "Hat-Shep(b)-Sut" was the "Queen of the South" that Jesus spoke of when He said that she had received just one Sign ("from a god" according to the Punt Reliefs at her temple in deir el Bahari). Jesus pointedly reminded everyone that she properly responded to the initial sign (תוא or תא) she had received. Although she may not have understood at the time, the Only One True God had called her to leave her country (הריפוא, *Auphirah* or Africa), go to Israel and meet Solomon. In contrast, Israel had many signs yet her leaders rejected Jesus - the Son of God. But Hatshepsut readily believed the True God after all she saw in Israel once she got there. Thus an even better translation of 'Hat', the first syllable of her name, is 'The Sign' (תאה or תואה). Indeed, in these very last days, there are many hidden things we can dig pit of the Scriptures especially if we integrate the other knowledge we have with them but without in any way re-interpreting or re-fashioning the text to suit theories we may have from Science and the Academy in general.

The 48th chapter of Isaiah in verse 12 and 16 is perhaps the best and clearest statement in the whole Bible of the Triune God. We read, "I am the First and Last" in verse 12 then "God and His Spirit sent Me" in verse 16. [[Isaiah 48:6]]

(35) Isaiah 49:6, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved (יריציב) of Israel ... I will also give thee a light for the Gentiles". The 'servant; here would be Jesus the man from Nazareth. The city being further north probably had more to do with Gentiles than cities to the south like Jerusalem. One wonders if these 'preserved' ones who may not be members of the "tribes of Jacob" were Gentiles living in Israel who were believers in Jehovah and preferred to live in the 'Holy Land' rather than with heathens in the country of their birth.

(36) Isaiah 60:21, "Thy people also shall be all righteous: they shall inherit the land forever, the branch (רציב) of my planting, the work of my hands, that I may be glorified". This is about conditions in the Messianic Kingdom. No one amongst the families of Israel will live in unbelief. That will not be the situation amongst Gentiles when some will resist repenting and will die during the Millennium. From Isaiah 11:1 we are suggesting the "*nazar*" there refers to Jesus so the use of the word here for 'branch' to describe Israel in the kingdom of Jesus the Messiah of Israel is apposite.

(37) Isaiah 63:3, "I have trodden the winepress alone; and of the people *there was* none with Me, for I will tread them in mine anger, and trample them in my fury, and their blood (מחצב), literally "juice", Interlinear) shall be sprinkled upon my garments .. ". This famous passage, the subject of a painting at a post-Raphaelite art exhibition one attended, begins at the start of the chapter, "Who is this that cometh from Edom, with dyed garments from Bozrah (Petra)". The blood (מחצב) of Jesus' foes in Antichrist's army, perhaps even some from the body of the slain '666', will appear to dye the garments of the Nazar (רציב) a bloody red.

In Isaiah 63:6, "מִחֲצֵנּוּ" is again used and the Interlinear says, "I will pour their juice (blood) to the Earth". However, the KJV translates, "I will bring down their strength to the Earth". When we consider the official definition for loss of life by doctors was "irretrievable loss of blood circulation" these slain enemies will have lost all their strength. Or looked at this way, while the "רִצְנָה בֹטֵט" brings life to those inhabiting the Messianic Kingdom the life and strength of the armies of Antichrist the "רִצְנָה בַעֲתָה" drenches the desert soil.

(38) Isaiah 65:3-4, "A people that provoketh me .. (verse 4) .. which remain amongst the graves, and lodge in the monuments" or in the Interlinear for verse 4, "sit among the graves and sleep in the watchtowers" (מִירוֹצְנֵי). This is God complaining about apostate Israel provoking Him to anger. That will eventually translate into foreign invaders destroying the Israelite enterprise. After 600 BC, Gentiles will control the Middle East. It will be the "Times of the Gentiles" until the Messiah of Israel reinstates the throne of David with Jesus, the Son of David, sitting on it. That could have happened in AD 30. We have explained the reasons why that was not to be even though it could have been so. Now we await modern Israel's repentance.

Here we also get a glimpse at the use of 'רִצְנָה' as the root for 'watch-towers' (מִירוֹצְנֵי). Clearly during troubled times people may have been resorting to graveyards or forts for hiding or protection. As central government declined in corruption, people would flee to unusual places for security. So it may not be surprising that the hills of Nazareth contained a fort of some kind or watch-tower as in this verse. Eventually, one such place indeed became known as Nazareth. Perchance, Joseph took his family there on his return from Egypt. He set up business in the town. But in God's Plan, Jesus, in His relationship with Nazareth, would become known as The Nazarene because He alone would be the one to meet the enigmatic prophecies about the Messiah contained in the verses we have been looking at from the Torah, Prophets and especially from the writings (Luke 24:44).

(39) In Jeremiah 4:16 and Jeremiah 31:6, "Proclaim against Jerusalem! Besiegers (Nebuchadnezzar's army) are going to come from a distant land .. (31:6) .. there shall be a day when the watchmen on Mount Ephraim shall call out .. let us go up to Zion". Here, we read of the "watchmen" (מִירוֹצְנֵי, *Notzrim*) who firstly (4:16) seem to be publishing bad news about Judah in particular ["watchers (מִירוֹצְנֵי) come from a far country and give out their voice against the cities of Judah"]. However, secondly (31:6) we read something more positive; "For there will be a day when Watchmen on the hills of Ephraim call out, 'Arise ye, and let us go up to Zion unto the Lord our God'":

יְכִשִׁי - מִי וְאָרְקָה מִירוֹצְנֵי רֹהֵב מִירְפָּא וּמוֹק הִלְעֵנוּ נוֹיֵצַ לֹא - הוֹהִי וְנִיהִלָּא

The former (Jeremiah 4:16) may refer to the "besiegers" that God allows to punish Israel-Judah. Or, more likely, it could refer to Righteous-Jews or even -Gentiles, warning or urging Israel to repent much as Jeremiah and other Prophet-Watchmen had to do. Whichever way one does read the passage, "מִירוֹצְנֵי, *Notzrim*" is used in modern Israel to refer to Christians or *Yeshua*-believing Israelis. One should note, a combination of both points of view, where a double-meaning or play-on-words, could also be a possibility. Other situations like Psalm 78:49 appear to do that as in the "*mishlakhat malachi roim*" (תַּחֲלֵשׁמ יְכַלֵּם מִיעֵר).

In Psalm 78:49, the Hebrew here yields two possible readings: “sending evil angels” or “sending shepherd kings”. As we explain elsewhere, both meanings do in fact make excellent sense once the history of the Shepherd Kings or Amalekites, the “Amu” of the ancient Egyptians, is understood from the revised chronology. The ‘א’ in יכאלמ may be spurious. Or, the *aleph* here was inserted to make a deliberate play on words. That is something that comes of little surprise to the reader of the Hebrew text of the Bible. The vowel is conspicuously absent in the other two words where “י” and “ע” suffice to reproduce vowel sounds - if necessary. Psalm 78:49 was about a previous incident. In regard to interpreting enigmatic prophetic statements, a final decision on the precise context requires a greater expertise interpreting Hebrew, the ability to extricate already-fulfilled prophecies from the unfulfilled by reference to the revised chronology of History, or, in the final analysis, from a fulfilment of the event itself. Questions about situation, context, syntax, grammar etc., warn us that we should be very cautious before making dogmatic assertions.

Whatever, from the above it is intriguing that Jewish believers in “Jesus of Nazareth” as Son of God, Son of Man, Saviour and Messiah are labelled *Notzrim* in modern Israel. The Bible’s reference in Jeremiah 31:6 to *Notzrim* may be about the pre-Tribulation but post-Rapture Jewish believers (i.e., those who did not come to belief in time for The Rapture) urging their fellows (“Brethren” as the Apostles called fellow Israelites) to *join them* and repent or change their minds about Jesus of Nazareth even if that invokes the wrath of the Antichrist. Dr Fruchtenbaum’s view is that Jeremiah 31:6 specifically refers to Jews who will come to belief in Jesus during the Tribulation. These (believing) Jews realise, or are awakened to, what is going on as Antichrist first deceives and flatters many Israeli leaders. Then Antichrist cynically, deviously and viciously turns against Israel. The Antichrist’s about-turn occurs in, or actually sets-off the mid-point of the Tribulation. As events develop or get worse for Jews, these “*Notzrim*” might see the writing on the wall in ‘the’ or ‘a’ Jeremiah 4:16 situation. They might also be involved in the Isaiah 11:11 “**Second**” gathering of Israelites still scattered across the world (“ends of the earth”) all of whom will have repented by then. Possibly, at the end of the Tribulation after Jesus’ Great Victory over the Antichrist’s Armageddon Forces, the *Notzrim* might be involved in calling Israelites to come up to Jerusalem and gathering them from wherever they are hiding.

In any event, ‘*Notzrim*’ appear to be Jews who follow Jesus (*Yeshua*). This study is attempting to look at all the applications of the root word *nazar* throughout the Bible. After absorbing (or browsing) this information, it would not be surprising that Israelite followers of Jesus would be known as “*Notzrim*” either at the present time or in future days closer to the Tribulation and the Seven Years thereof. Perhaps God intended things to happen in such a way that it mainly would be Jewish believers at the end of times who would understand the significance of *natsar* and *notzrim* in our Bibles with the occasional Goy who stumbles across all this in one’s study. [[Jeremiah 4:16 and Jeremiah 31:6]]

(40) Ezekiel 6:12, we read “he that remains and is besieged (רוצנהו) shall die by the famine” in a reference to God’s punishment on unrepentant Judah prior to Nebuchadnezzar’s siege of Jerusalem circa 600 BC.. In this particular form of ‘*natsar*’ the *vav* (ו) or extra vowel renders the root word ‘rock’ to a form that reminds us in other passages where it is used for the fortified city of ancient Tyre there on its rocky island off the coast of Lebanon. Sometimes we see it in the *Tsar* or *Tzar* of Nebuchadnezzar

meaning king or emperor. In the context of Nebuchadnezzar's siege of Jerusalem the use of *natsar* for 'besieged' in Ezekiel's words here is might again be significant. [[Ezekiel 6:12]]

(41) Nachum 2:1; "Keep the munitions" or "Guard the ramparts"; רוצנ הרוצמ. Clearly some sort of alliteration is present here between *nazar* (רצנ, or in this verse רוצנ) and *tsor* (רוצ or רוצ). In both words the root is technically רוצ (*Tsor, Tzor*) primarily meaning 'rock' but also used for 'Tyre'. Ancient Tyre was a rocky fortress and island off the Lebanese Coast. Everywhere the Tyrians (Phoenicians) went they built towers (לדגמ, *migdol*, c.f., Exodus 14:2) to protect the precious metals, gems, fabrics, spices etc., of their world-wide trading systems. From the turrets (derived from 'tyre-t', the 't' being the plural found in ancient Egyptian or the 'ot' of the Hebrew), Tyrian archers, or mercenary forces they employed, would shoot arrows from these turrets at potential intruders. These *Phoenicians* built these 'turret-castles' nearly 2000 years before the Normans built their style of castles in England.

Just like Tyre, Nazareth, in the centre of the flat farm-land of the Jezreel Plains, stands like a fortress nestling in the hillocks. It stands opposite the valley at Megiddo. The valley enables easy access for traffic between the Jezreel and the land south of the mountain range. These 'mountains', or hills in a New Zealand or Himalayan context, bisect Israel from Haifa on the Mediterranean Coast down to the very low, below-sea-level Jordan River. Tel Beth Shean, where Israel's King Saul met his demise at the hands of an Amalekite, has a commanding panorama of the Jordan Valley system at the Eastern end of the hilly range bisected by Megiddo's valley. For someone (Antichrist-666 ?) launching an offensive against Jerusalem, Nazareth provides an excellent headquarters if a huge force of soldiers is to be gathered for the task.

Thus, "Rampart" rather than "munition" seems a better meaning for "הרוצמ" because the Hebrew word could be translated "from (מ) the (ה) Rock (רוצ)". That is to say 'one's position is from the top of the rock'. "I am the king of the castle ..." as we used to play. The term could be contrasted with הרצב and in Isaiah 63:1, "Who is this coming from (מ) ... Botzrah (הרצב) ...". Botzrah is also a classic type of fortress though surrounded by imposing mountains rather than being off-shore or nestled in hillocks. To the extent that "munition" represents both weapons and logistics, such as food and water, Nazareth lies in the middle of a vast *source* of food and water.

If, in this passage, there is a degree of both word-play (pun) and alliteration; or other figurative devices that experts in that sort of thing can identify; then there seems to be a need for a detailed study of the way the Bible uses words or 'root' words such as: רצ, רוצ, ערצ (leper), רצנ, רצני (to 'form', especially רצני in Genesis 2:7); throughout the Old Testament Hebrew text. Studies like this are also part of the 3-D Aleph-Tav Bible Study Course with its emphasis on the necessity of a proper Bible History and understanding of Hebrew, both language and *culture*.

For the individual Christian, there is no particular mandate to study Hebrew to read a Bible. Nor, for that matter, is it necessary for the believer to study the proper History, Archaeology, Egyptology etc. However, there are rich dividends for the student who does study these things. Nevertheless, at some point in one's process of maturity individual believers probably will find Hebrew study becoming desirable, mandatory or perhaps imperative in order to progress or mature further. One can swim in the ocean

simply enough. One can suspend breathing to dive deeper. At some point an aqualung is necessary to get to even greater depths. In regard to the History and **His-Story**, we can see the results of the carnage bestowed on us by the conventional understanding or models of world history. Two thousand years after Christ there is widespread misinformation about the Bible's message. By studying the History, the Hebrew and the etymological analysis (Hermeneutics) discussed here we can correct much of the misinformation and make the Bible more attractive to read and study.

Continuing with the analysis of Nachum 2:1, we note that the next phrase is "Watch the way"; דַּרְדֵּי הַפֶּזַע. Transliterated into English this could read "*Zephah* the *Derekh* or Way". A 'zephyr' in English is a light, gentle, possibly warm, breeze. In this construction we see a sharp contrast between two extremes. On one hand there is the noisy fortressing of the fortress or castling of the castle. On the other hand we have the idea, perhaps, of ever so gently or imperceptibly guiding or steering someone or something down a particular way, direction or pathway. But in the overall context of the first two chapters of Nachum this looks to be quite out of context. Perhaps there is a hint that God's wrath starts as a very gentle murmur but eventually it turns into a raging storm if His words and warnings are not heeded. The truth of that perhaps will emerge in the events surrounding the Ezekiel 38:1 to 39:16 invasion of Israel when the fires rain down on "those that dwell carelessly in the isles". If nations refuse to admit the events in the life of the nation of Israel for the last two hundred years are not fulfilling prophecy they will hardly be able to ignore Ezekiel 39:6(b).

Nachum's words are initially directed at ancient Assyria and other enemies of Israel. Today's favourite pariah nation is Israel. There are more accusations of genocide directed at Israel than against Syria, Libya, Yemen and Iraq (as at June 2015). The year 1967 saw Israel officially imprinted on the maps of the world. The year 1948 saw Israel's official return into the table of *united* nations or *league* of states on the 300th anniversary of the Treaty of Westphalia. But 1897 was the year Jews declared in Basle, Switzerland, that the Ottoman holdings in 'Palestine' should be returned to the Jews and be their homeland once again. But that event was only made possible, in human terms, by the Emancipation movements that began sweeping Europe in the wake of the French Revolution (1789-) and by legislation such as the Reform Acts in mid-19th Century in Britain that were themselves a belated response to popular demands emanating from French revolutionary days.

In the final analysis, Nachum 2:1 seems to address someone who flies in the face of the Lord by openly preparing an assault against the Lord somehow. IS this the Antichrist launching his assault against Jerusalem in the Tribulation? We know what happened to Sennacherib the Assyrian when he launched his attack against Jerusalem. That campaign ended with a siege of Jerusalem although Sennacherib had destroyed quite a few cities on the way as he boasted when his general (Rabshakeh). We know what happened to Sennacherib's army outside Jerusalem. Antichrist's army meets its doom at Bozrah-Petra and up through the Valley of Jehoshaphat. [[Nachum 2:1]]

Conclusion

In Luke 3:9, John the Baptist effectively foretold what was going to happen to Rabbinical Israel with its cosy arrangement with the Roman Empire. The leadership rejected firstly John then Jesus the Messiah. In 700 BC, presumably inspired by God's

Spirit, Isaiah foresaw the House and Kingdom of David emerging in future from the roots of a stump of a large tree long since cut down because of the later sins of the nation and David's successors on the throne. The fall came when the 'Times of the Gentile Nations' saw foreigners take control of the ancient Middle East nations. But Israel was the particular target of God's judgment then (circa 600 BC). However, any connection between Luke 3:9 and Isaiah 11:1 is usually overlooked by most commentators. In the view of this paper, they fail to understand what this observer has noticed about Nazareth's geographical situation. The city literally sits atop the plain like a tree stump with road routes (roots) spanning outwards as with a huge tree. That geo-physical feature adds to the significance of "*nazar*" in Isaiah 11:1 and its co-reference to Zebulon and Naphtali in Isaiah 9:1-2. Although this reference might seem enigmatically linked to Isaiah 11:1, and hence 9:2 as well, we may have to consider that many people in Israel may well have been aware of the deep significance of passages like Isaiah 11:1 just as we now are.

However, as have seen above, many other texts in the Old Testament use the root for *nazar* in a lot of other applications that also seem to point to Jesus' claims (refer [Nazar_Nazareth_2022](#)). Several texts, see above (e.g., Job 27:18, Isaiah 1:8, Isaiah 21:8, Isaiah 27:3, Isaiah 65:4, Jeremiah 4:16 and 31:6, Ezekiel 6:12 or Nachum 2:1), use '*nazar*' in its meaning as a fort, enclosed area or something thing like that which could be besieged, protected, sealed from harm etc. *Nazar* is even used for "hidden things" (Isaiah 48:6) or the contents of a secure place like a fort. So why are the Gospels, or the epistles and other writings in the New Testament, not more explicitly indicative of this. Why do we have to exhaustively examine and analyse the Scriptures to elicit this information and get the main point behind Joh's metaphor of the axe laid at the vase of the tree? The simplest answer appears to be that this linkage comes at the time when the End of the Age is upon us; the days of Noah or Lot and Daniel 12:4 & 9. Indeed, of itself, this is a sign that the end of the Last Days is upon us. This parallels what was happening in Israel back then. As the coming of the Messiah was actually imminent the understanding came but only to the true bees of the true beehive. As was the case in the first century AD in Israel, various interlopers, unbelievers (tares) or disbelievers (Satan's tares) will either ignore or attack such developments in our understanding of God's Word in the Bible. They will sideline, ostracise, cold shoulder or even cast out true believers who really must set up a new hive (or pride to emulate lions) for worship. In practice, as the Lord Himself advised, it would be better for the true believers to stay where they are because the tares will be dealt with at the harvest. Meanwhile the true wheat and false counterfeit stalks that look like wheat must sit in the same paddock together.

If one is honest, most of these examples set a standard that only Jesus met during His lifetime. One can identify examples of Jesus' life in the Gospels where these virtues were met by Jesus. All this is interesting from the perspective of this 3-D *Aleph-Tav* Bible Study system which looks at the extent to which information in the Bible is coded or at least veiled in some way for or a period until general understanding is allowed. It is as though the Bible, to some extent, is subject to embargos as in embargoed press releases. Certainly that is what seems to happening in the context of Daniel 12:4, 9 and other verses we can point to in that genre (refer to Key Verses). We might say the same for passages such as Exodus 1:11, Jeremiah 44:30, Psalm 78:49. There is something odd or strange about words in these verses that all previous generations struggled to explain. These respectively concern the location of the two 'capital' cities

Israel built for the Egyptians, and the identities of 'Pharaoh' Hophra and of the 'evil angels' in the Psalm.

Also in this regard, there is Song of Solomon 2:14, "Oh my Dove, thou art in the clefts of the rock in the secret places of the stairs". In our analysis of the temple at Deir el Bahari, southern Egypt, we assume it likewise embeds a coded reference from Pharaoh-Queen Hatshepsut-Sheba to show she saw Solomon's temple and was moved as part of her spiritual regeneration to build a copy in Egypt. Her successors hated her for converting to Jehovah so they buried her temple at Deir el Bahari. It was only cleared of rubble; which preserved the building by a presumably unintended consequence of her enemies' action; by 1948 the very year of Israel's resurrection. The temple's setting and Solomon's Song agree and complement each other so well that one would have to be quite stupid to reject out of hand. There may be counter-arguments to that conclusion but our central thesis on that point is at the very least entirely reasonable. Until 1948, few would have been able to make any sense of Solomon's words except in a pious sense as has been the case for three millennia. Now we can see that Hatshepsut effectively has proven the historicity of: Solomon's Temple; her conversion and regeneration; Israel's History; and the Bible's veracity.

Note; John 7:27 has people in Jerusalem at the feast of Sukkoth saying, "We know where this man is from, but whenever The Christ may come, no one knows where He is from". However in the previous verse (26), those people asked if, "the rulers know indeed that this is the very Christ". Of course the prophecies of Isaiah 9:1-2 and 11:1, one might say, "*explicitly encode*" where the Saviour-Messiah-Seed of the Woman (Genesis 3:15) would come from. The commentators John is quoting just did not realise what those two prophecies were actually saying. (Above, we suggest some believers may well have understood the deeper meaning of these verses). Further, notwithstanding what some believers might well have been aware of, one wonders if even the compilers of the New Testament knew because there is no really explicit statement to that effect - that they did know! (Above, discussing verse 3:9 we explore the alternative that some were indeed aware of the deeper significance of Isaiah 9:2 and 11:1). Perhaps we are to infer from the various statements we point to in the text that the early Jewish Church did know but that it chose to continue to leave that information in semi-coded form or leave it to the student to figure it out for himself. This may be one illustration showing how the Holy Spirit speaks to us through the Bible's pages, generation-to-generation, because these are things that can only be understood by or be made known to the spirit-filled believer-disciple. Thus the disciple will come across these things in the normal course of one's maturity, or in the normal course of one's move from milk to meat.

Don Stewart

<http://donstewartresearcher.com/book>

<http://don-stewart-research.blogspot.co.nz>;

Email: dons@fresher.net.nz

Mobile Phone: 0064 (0)210 2989 320

Address: 35 Vivian Street, Wellington, NZ 6011

Landline Phone: 0064 4 384 7648

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