

An excellent article and link to consult on:

How primitive Godhead issues had developed via abstract concepts - a clear connection with philosophical reasoning

Essene connections with the trinity?

The Mother in relation to the Holy Spirit

The apostles of Jesus and their particular stance against apostasy

http://www.housealtarnetwork.com/mf_1357972831_1211.pdf

Note that there is an idea that Jesus the "Nazarene" indeed means Jesus from Nazareth - "Nazarene" then meaning an inhabitant of Nazareth and not necessarily linking Jesus with the Essenes of Nazara (sometimes applying this wording for seemingly "Nazareth" or vice versa) - but as long as this connotation is meant when applying "Nazarene" to Jesus. However, in order to avoid confusion, it may perhaps be better to rather refer to "Jesus of Nazareth" in stead of "Jesus the Nazarene".

"Nazarene" must also not be confused with "Nazarite" as Jesus' "open" lifestyle and especially considering his liaison with the tax-collectors, also sinners in general, is clearly evidence of Him not having been one, as John the Baptist seems to have been, i.e. throughout the latter's life (=a life-long Nazarite seemingly).

John the Baptist preached only one message, namely that of repentance, and he mainly liaised with those willing to repent and who were also desirous to be baptized by him whereas Jesus brought the gospel of salvation to all who heard Him (He came to set the captives free through the Power of the Holy Spirit - Acts 10) and, unlike John the Baptist, He Himself did not baptize although His disciples did (see John's Gospel).

Jesus was the promised Messiah and after He was glorified (raised from the dead) His disciples began to baptize the repentant of heart in His Name, those who also believed in the baptism of the Holy Spirit (Acts 2.38). This way they became known as "followers of Jesus".

It is said that the Essenes and the Pharisees had sprung forth from the same source, i.e. in their distant past but that the two later evolved into two religious sects, following their own particular customs and teachings. The Pharisees were of course Temple-bound - they were part and parcel of mainline Judaism - whereas the Essenes had their own particular worship and gatherings. It seems that they were in earlier times very devout and spiritual, however, later adopting pagan customs all the more stronger.

Added on 2014/10/09 (and revised the same day):

There were Nazarenes who accepted Jesus/Yeshua as Messiah, however, seemingly also those who did not and who were still expecting the birth of Messiah - alternatively, those who initially believed in Yeshua yet denying Him again (as Messiah) after His crucifixion. It is alleged that the Essenes embraced Christendom, i.e. totally, while mainline Judaism consolidated under rabbinical Pharisaism (after 70 A.D.) - it seems that those Essenes who were not willing to join the Christian fold must then eventually also have blended with Pharisaism.

The mystic Jew, Shimon ben Yochai's profile shows leniencies towards Essenism - although Pharisaism and Essenism had their similarities yet also their definite differences - likewise R Akiba and his 12 000 disciples who fought against the Romans (the so-called Bar Kokhba revolt in 135 A.D.), however, the latter being the Jewish type of "Nazarene" (Pharisee?) over against those Christian Nazarenes who did not want to participate in the revolt and who had then, due to their unwillingness to support Akiba, caused a rift that had led to much division and strife between the two opposing camps.

So there were at the time still Nazarenes who were closer to the apostolic faith than those sects who later

evolved, i.e. from the original version. It also seems that Shimon ben Yochai had planted the seeds of a trinity in the Godhead (those interested may consult an audio podcast by Ester on the website in this regard). Keep in mind that Jewish sects, i.e. within the broader Jewish fold, had joined the apostles after Pentecost Day - accepting the apostolic prescriptions - yet again later reverting to their former ways and conduct.

One can imagine what must have happened to especially the Jewish Christian believers after those who had still remained in the land after 70 AD, were finally expelled by Hadrian - a large portion of them having moved eastward (via Europe forming Jewish settlements in Eastern Europe, Russia, etcetera) and naturally having been compelled to seek common ground in the face of survival, i.e. among the goyim (Gentiles).

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