

A Nazarean Community

By Hillel ben David (Greg Killian)

And and Micah ben Hillel



A Nazarean[[1]](#footnote-1) community [needs](needs.html) to be structured around the [needs](needs.html) of the people in the community. This requires, [first](one.html) and foremost, people – a kollel.[[2]](#footnote-2) At a minimum, we need to have a minyan.[[3]](#footnote-3) If the minyan have families, and I presume that they will, then we need to consider their [needs](needs.html) as well. The people who feel compelled to join a Nazarean community will be committed to a Torah observant lifestyle since that will be the primary focus of the community. The minyan will be meeting together on [Shabbat](sabbath.html), so they must be living within [walking](walking.html) distance of each other. These Nazareans will be committed to the highest standards of nobility of speech, chesed,[[4]](#footnote-4) and tzedaka.[[5]](#footnote-5) The training of these noble people will be a major focus of this community.

1. **To start a community we need at least** [**ten**](ten.html) **(10) males, committed to a Torah observant lifestyle, living within** [**walking**](walking.html) **distance of each other.**
	1. ***Bamidbar (***[***Numbers***](nchart.html)***) 14:27***This verse talks about a congregation that consisted of just [ten](ten.html) (10) men, the spies.
	2. ***Bereshit (Genesis) 18:32***[Abraham](avraham.html) understood that if there were not at least [ten](ten.html) men to [pray](prayer.html), then there was no hope for the cities.
2. **The people of the community must be committed to a noble lifestyle.**
3. [***Yaakov***](israelja.html) ***(James) 2:8***If the Nazareans follow the [law](law.html) of royalty, they must be a nobel people.
4. ***1 Kephas (Peter) 2:9*** If we are royal [priests](priests.html), we are a people of nobility.

The members of the community will meet the [needs](needs.html) of the community, to the extent that they are able. A successful community will have a need for every individual. That means, that every individual **must** have a task to perform that the community depends upon. We must sensitize the members of the community to understand that the janitor is no less important than the [teacher](teacher.html). All the men must be committed to taking their place of honor for an aliyah.[[6]](#footnote-6) Each man must be committed to Torah [study](study.html), Torah [teaching](teacher.html), and the [mitzvot](cmds613.html). This will enable every member to feel valued and important, a prime requirement of Nazareans.

1. **The folks in the community must have community related duties to perform.**
2. [***Ephesians***](ephesians.html) ***4:28***If a thief is required to meet the [needs](needs.html) of the community, how much more so those who are not theives.
3. ***II Luqas (Acts) 20:35***We are all weak in some way. Therefore, we all need to be supported by others.

The community will, therefore, need people who will be focused on the [needs](needs.html) of the people of the community. In order to succeed at this task, we will need to have an inventory of the skills of each member of the community from *bar/bat* [*mitzvah*](cmds613.html)*[[7]](#footnote-7)* age and up. The primary need of the folks in the community is a support for a Torah observant lifestyle. In order to achieve a Torah observant lifestyle, we must understand the requirements that Torah places on Nazareans. To this end, the community will require a Hakham[[8]](#footnote-8) who is interested in [teaching](teacher.html), by word and deed, the community how to live a Torah observant life. The Hakham, and his family, must be willing to “live in a fishbowl”, in order to properly [teach](teacher.html) the community.

1. **We need an experienced Torah** [**teacher**](teacher.html) **– a Hakham, who is suitable to the congregation.**
	1. ***2 Titus 2:2*** From [teacher](teacher.html) to student, till the student becomes the [teacher](teacher.html).
	2. [***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 5:12***It is expected that all students will become teachers even as they were [taught](teacher.html).
	3. **Berachoth 55a** R. [Isaac](isaac.html) said: We must not appoint a leader over a community without [first](one.html) consulting it, as it says: See, the Lord hath called by [name](name.html) Bezalel, the son of Uri. The Holy [One](one.html), blessed be He, said to Moses: Do you consider Bezalel suitable? He replied: Sovereign of the Universe, if Thou thinkest him suitable, surely I must also! Said [God] to him: All the same, go and consult them. He went and asked Israel: Do you consider Bezalel suitable? They replied: If the Holy [One](one.html), blessed be He, and you consider him suitable, surely we must!

Since a Hakham receives his [authority](authority.html) from a Bet Din,[[9]](#footnote-9) our community must have a Bet Din. A Bet Din is composed of a least [one](one.html) member who has received “smichah”,[[10]](#footnote-10) a Hakham, and [two](two.html) Torah observant [male](male%2Bfemale.html) [Jews](gen-jew.html). All [three](three.html) must be Torah scholars who have a zeal for the administration of loving-kindness.

1. **We need at least** [**two**](two.html) **Torah observant,** [**male**](male%2Bfemale.html)**,** [**Jews**](gen-jew.html) **for the Bet Din.**
	1. **Sanhedrin 2a Chapter I Mishnah**. Monetary cases [must be adjudicated] by [three](three.html) judges; cases of larceny and mahem, by [three](three.html); claims for full or half damages, the repayment of the double or [four](four.html) or [five](five.html)-fold restitution [of stolen goods], by [three](three.html), as must cases of rape seduction and libel.
	2. **Yevamoth 46b** R. Hiyya b. Abba stated in the [name](name.html) of R. Johanan: The initiation of a proselyte requires the presence of [three](three.html) men; for [law](law.html) has been written in his case.

The most immediate need of the community is kosher [food](food.html). This means that there must be a reasonable way to obtain kosher meats and cheeses, since most other kosher [foods](food.html) are readily available. The ideal location, therefore, will be situated near an existing [Jewish](gen-jew.html) community. The existing community will have a convenient way of obtaining reasonably priced kosher meats and cheeses. As long as the community is within a reasonable driving distance, we ought to be able to get all of our normal kosher [foods](food.html).

1. **We need to be able to obtain kosher meats and cheeses, along with other kosher** [**foods**](food.html)**.**
	1. **Devarim (**[**Numbers**](nchart.html)**) 12:21** Our meat must be slaughtered just as Moses was shown on the mountain.
	2. **Vayikra (Leviticus) 11:2** Only certain animals are permitted for [food](food.html).

Once kosher [food](food.html) is readily available, we will need to be sure that adequate housing is available within [walking](walking.html) distance of the others in the community. This entails having affordable houses and apartments within normal [walking](walking.html) distance. Affordable means that the housing must be cheap enough that every family can afford to have a dignified roof over their heads. It also means that the community must have facilities to temporarily house the newcomers, the visitors, and the needy, with dignity.

1. **Inexpensive, dignified, housing must be available for the families of the community, visitors, newcomers, and the needy.**
	1. **Bereishit (Genesis) 19:1-2** As Lot was hospitable, though it endangered his life, how much more so should we be hospitable.
	2. **1 Kephas (Peter) 4:9** Use hospitality [one](one.html) to another without grudging.

 Once a reasonable location has been established, the community must begin pooling their resources to procure siddurim,[[11]](#footnote-11) chumashim,[[12]](#footnote-12) machzorim,[[13]](#footnote-13) a [mikveh](forty.html),[[14]](#footnote-14) [Torah scroll](letters.html)s, and buildings for the use of the community. This will involve creating a “communal entity”, like a company, that has preferential tax treatment and legal rights, in order to pool our moneys for these requirements.

1. **The community must agree to pool their monetary resources for the benefit of the community.**
	1. **2 Luqas (Acts) 4:32** They had all things common.
	2. **Shemot (**[**Exodus**](exodus.html)**) 35:20** Klal Israel pooled their resources to build a place of [prayer](prayer.html).
2. **The community must establish a legal communal entity.**
	1. **Matitiyahu (Matthew) 22:21** Lets not give to the government *more* than is required.
	2. **Romans 13:7** Lets put our resources in the right place.



 As soon as the funds are available, we need to procure Siddurim, Machzorim, and Chumashim for the community. We will need to store these in the location where we [gather](gather.html) for [prayer](prayer.html) and [study](study.html). The place for [prayer](prayer.html) and [study](study.html) [needs](needs.html) to be large enough to meet the [needs](needs.html). The community must have a servants attitude towards the [needs](needs.html) of the community, such that property of the community will be treated with respect, cleaned, and repaired in a diligent manner. Those assigned to this task must be zealous to “do” and to [teach](teacher.html). This means that we do not put siddurim or chumashim on the floor. The honor we have towards holy books, must be reflected in our actions. The whole community must take this to [heart](body.html). We must diligently train all those who forget. In order to [pray](prayer.html), the community must procure communal talitot.[[15]](#footnote-15)

1. **The community** [**needs**](needs.html) **to establish a place to** [**pray**](prayer.html)**.**
	1. **Melachim (Kings) 8:29** The [synagogue](synagog.html) is a small [sanctuary](mikdash.html) where [HaShem](hashem.html) is attentive to [prayer](prayer.html).
	2. **Divre Hayyamim (Chronicles) (II) 7:15**
2. **The community** [**needs**](needs.html) **to procure siddurim and chumashim for communal use.**



* 1. **Nedarim 48a** What are the things that belong to that town e.g., the public square, the bath-house, the [synagogue](synagog.html), the [ark](ark.html) [in which the sacred scrolls were kept] and the books [of the [law](law.html)]
	2. **Shabbath 2b** … the carryings out of the [Sabbath](sabbath.html) are [two](two.html) which are [four](four.html). Now, why is it [taught](teacher.html) here, [TWO](two.html) WHICH ARE [FOUR](four.html) WITHIN, AND [TWO](two.html) WHICH ARE [FOUR](four.html) WITHOUT; whereas there it is [simply] stated, ‘[two](two.html) which are [four](four.html),’ and nothing else? — Here, since the [Sabbath](sabbath.html) is the main theme, [both] principal [forms of labour] and derivatives are [taught](teacher.html); but there, since the main theme is not the [Sabbath](sabbath.html), principal labours only are [taught](teacher.html), but not derivatives. What are the principal labours? — carryings out! But the carryings out are only [two](two.html)? And should you answer, some of these involve liability, and some do not involve liability — surely it is [taught](teacher.html) on a par with the appearances of leprosy: just as there all involve liability, so here too all involve liability?-Rather said R. Papa: here that the [Sabbath](sabbath.html) is the main theme, acts of liability and non-liability are [taught](teacher.html); there, since the [Sabbath](sabbath.html) is not the main theme, only acts of liability are [taught](teacher.html), but not of exemptions. Now, what are the cases of liability-carryings out? But the carryings out are [only] [two](two.html)? — There are [two](two.html) forms of carrying out and [two](two.html) of carrying in. But ‘carry ings out’ are [taught](teacher.html)?-Said R. Ashi: The Tanna designates carrying in’ too as ‘carrying out.’ How do you [know](daat.html) it? — Because we learnt: If [one](one.html) carries out [an object] from [one](one.html) domain to another, he is liable. Does this not mean even if he carries [it] in from the public to a private domain, and yet it is called ‘carrying out.’ And what is the reason? — Every removal of an article from its place the Tanna designates ‘carrying out.’ Rabina said: Our Mishnah too proves it, because CARRYINGS OUT are [taught](teacher.html), yet straightway a definition of carrying in is given; this proves it. Raba said: He [the Tanna] [teaches](teacher.html) [the [number](nchart.html) of] domains; the domains of the [Sabbath](sabbath.html) are [two](two.html).



Because not all can afford talitot, the community must make provision for them. As people of nobility it is important for us to be aware of the [needs](needs.html) of others, before they ask.

1. **The community** [**needs**](needs.html) **to procure talitot for communal use.**
	1. **Shabbath 2b**
	2. **Sukkah 42a** … A MINOR WHO KNOWS HOW TO SHAKE THE [LULAB]. Our Rabbis [taught](teacher.html), A minor who knows how to shake [the lulab] is subject to the obligation of the lulab; [if he knows how] to wrap himself [with the tallith] he is subject to the obligation of zizith;

 Once the necessary funds have been procured, the community must begin organizing themselves into authorized groups to facilitate advancing the communal [needs](needs.html). For example, we need a group, authorized to spend communal funds, so that they can quickly procure a [mikveh](forty.html), since without a [mikveh](forty.html) it is impossible to live a Torah observant lifestyle. If there is a [mikveh](forty.html) in the [Jewish](gen-jew.html) community, we should see if we could share the [mikveh](forty.html). If sharing is out, and I suspect that it will be, then the community [needs](needs.html) to begin saving money to build a [mikveh](forty.html). If a “gathering of water” is available within driving distance, this can be used temporarily. The [mikveh](forty.html) must be built on communal property. It must have at least a modest structure to protect the privacy and dignity of those who use it. The [mikveh](forty.html) requires an attendant, so we will need to have a trained [male](male%2Bfemale.html) and [female](male%2Bfemale.html) attendant. Proper use of the [mikveh](forty.html) will require that the community understand all of the Torah details regarding the use of the [mikveh](forty.html).

1. **The community must establish processes to facilitate the procuring and the running of communal properties and communal duties.**
	1. **Luqas (Acts) 13:14** Rulers of the [synagogue](synagog.html).
	2. **Luqas (Acts) 4:20 and Revelation 2:8**  Sheliach Tzibbur ([Angel](angels.html) of the Assembly or [Angel](angels.html) of the [Church](church.html))
	3. [**Ephesians**](ephesians.html) **4:11 and 1 Timothy 3:10** Pastors and deacons. The [three](three.html) citations above are the “[seven](seven.html) good men of the [city](city.html)”
	4. **Megilah 27a** THE SAME APPLIES TO ANY MONEY LEFT OVER. Raba said: This is the rule only if they had money left over from a sale; but if they had money left over from a collection, it is permitted [to use it for any purpose]. Abaye cited the following in objection to this: ‘When does this rule apply? If they made no stipulation; but if they made a stipulation, they may even give it to the duchsusia’. Now how are we to understand this? Shall we say that they [the [seven](seven.html) good men] sold [a holy article] and had money left over [after purchasing a [new](new.html) [one](one.html)]? Then even if they made a stipulation [that they could do what they liked with it], what does it avail? We must say therefore that they collected money and had some left over, and the reason is given that ‘they made a stipulation’, but if they made no stipulation they cannot? — I still maintain that [what is meant is] that they sold and had something left, and the statement should run thus: ‘When does this rule apply? When the [seven](seven.html) "good men" of the town did not make any stipulation in the assembly of the townspeople; but if the [seven](seven.html) good men of the town made a stipulation in the assembly of the townspeople, it may be used even for paying a duchsusia’.[[16]](#footnote-16)
2. **A** [**mikveh**](forty.html) **must be available.**
	1. **Shemot (**[**Exodus**](exodus.html)**) 19:10** A [convert](aliens.html) is required to immerse himself.
	2. **Vayikra (Leviticus) 15** The menstruant women must immerse before she is permitted to her husband.
3. **Trained** [**male**](male%2Bfemale.html) **and** [**female**](male%2Bfemale.html) **attendants must be available at the** [**mikveh**](forty.html)**.**
4. **The community must be trained in proper** [**mikveh**](forty.html) **use.**

 Once a [mikveh](forty.html) is available, the community [needs](needs.html) to begin pooling resources for a Bet [Midrash](orallaw.html).[[17]](#footnote-17) The Bet [Midrash](orallaw.html) must be designed to be a temporary substitute for the [synagogue](synagog.html), as well as a permanent Bet [Midrash](orallaw.html). A Torah centered lifestyle requires lifelong learning. This means that we need to have a place to [study](study.html). This building should be located somewhere near the center of the community, in order to make access as easy as possible. The Bet [Midrash](orallaw.html) must be organized to [teach](teacher.html) the children as well as the adults. We will need teachers for the children and teachers for the adults.

1. **Need to procure teachers for the children.**
	1. **Devarim (Deuteronomy) 6:7** If a man is unlearned, he must procure a [teacher](teacher.html) from the community, for his children.
	2. **Devarim (Deuteronomy) 4:9**
2. **Need a building for the Bet** [**Midrash**](orallaw.html) **for use by the children and the adults.**
	1. **Megilah 27b MISHNAH**. [A [SYNAGOGUE](synagog.html)] BELONGING TO A COMMUNITY SHOULD NOT BE SOLD TO A PRIVATE PERSON BECAUSE ITS SANCTITY IS [THEREBY] LOWERED. SO R. MEIR. THEY SAID TO HIM: IF SO, IT SHOULD NOT BE ALLOWED TO SELL FROM A LARGER TOWN TO A SMALLER [ONE](one.html).
	2. **Yevamoth 16a** The [Talmud](orallaw.html) throughout assumes a house of [study](study.html) and a [synagogue](synagog.html).

Once we have a place to [study](study.html), we will need to have [study](study.html) materials. The members of the community may be able to share books for the short term, but in the long term we will need communal books. It would be appropriate to establish a library. Additionally, if the community can afford it, we ought to have computers and software available in the Bet [Midrash](orallaw.html).

1. **We need to procure Torah** [**study**](study.html) **books and materials. We will need copies of the** [**Talmud**](orallaw.html)**,** [**Midrash**](orallaw.html)**, and** [**Zohar**](orallaw.html)**.**
2. **The community must procure a** [**shofar**](shofar.html) **and any other items required by the whole community.**



Once the community has established itself, and has a proper place of [prayer](prayer.html), we will need to procure an aron and a [Torah scroll](letters.html).

* 1.  **Need an aron[[18]](#footnote-18) and** [**Torah scroll**](letters.html)**.**
	2. **We will also need a Megilat** [**Esther**](esther.html)**.[[19]](#footnote-19)**

[One](one.html) of the best ways to build and establish community is by celebrating [Shabbat](sabbath.html) with others, in our homes. In addition to providing [food](food.html), it also allows us to [teach](teacher.html) and to enjoy fellowship while performing [mitzvot](cmds613.html).[[20]](#footnote-20) There is no better way to build a community then by celebrating [Shabbat](sabbath.html) together, in our homes.

We can also fulfill a great mitvah[[21]](#footnote-21) by celebrating [Pesach](passover.html) with the needy of the community. By sharing this important [moed](settimes.html) with the community, we build and establish our community.

A community which gives of its [time](time.html) and resources, will be a thriving community. Therefore, we must look, again, at the people who form a Nazarean community. They must be people of nobility. People who are dedicated to serving others. Our community will have many opportunities for joy and [mitzvot](cmds613.html): [Brit mila](circumcz.html)h[[22]](#footnote-22) (is there a mohel[[23]](#footnote-23) and a sandak[[24]](#footnote-24) around?), weddings (anyone got a minyan?), escorting the dead (anyone want to be part of the Chevra Kadisha-the sacred burial society?), serving in the [mikveh](forty.html) (Who [wants](needs.html) to be the ‘Lady of the Lake’?), leading [prayers](prayer.html) (Do we have a chazzan with a pleasing voice?), and a whole host of other places for service.

***Marqas (Mark) 10:42-45*** *But* [*Yeshua*](yeshua.html) *called them [to him], and saith unto them, Ye* [*know*](daat.html) *that they which are accounted to rule over the* [*Gentiles*](gen-jew.html) *exercise lordship over them; and their great ones exercise* [*authority*](authority.html) *upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

**Surely the Nazarean will be great in the kingdom, therefore, they must be the servant of all!**

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1. Those [Jews](gen-jew.html) and Righteous [Gentiles](gen-jew.html) who follow [Yeshua](yeshua.html), The Master from Nazareth. [↑](#footnote-ref-1)
2. A **kollel** (Hebrew: כולל‎, pl. כוללים, kollelim, a "gathering" or "collection" [of scholars]) is an institute for advanced study of the Talmud and rabbinic literature. [↑](#footnote-ref-2)
3. A quorum of ten (10) men for [prayers](prayer.html). [↑](#footnote-ref-3)
4. [Hebrew](hebrew.html) transliteration that means *kindness*. [↑](#footnote-ref-4)
5. Hebrew transliteration that means *charity* or *generousity*. [↑](#footnote-ref-5)
6. Hebrew translitteration that literally means “to go up” and is the normal way of referring to those who read the Torah in the [synagogue](synagog.html). [↑](#footnote-ref-6)
7. Girls at age [twelve](twelve.html) and boys at age [thirteen](thirteen.html). [↑](#footnote-ref-7)
8. A Sephardic Rabbi. [↑](#footnote-ref-8)
9. A Jewish court. [↑](#footnote-ref-9)
10. Rabbinic ordination. [↑](#footnote-ref-10)
11. Prayer books. [↑](#footnote-ref-11)
12. A book which contains the Torah and the readings from the Prophets in the [annual](annual.html) Torah lectionary. [↑](#footnote-ref-12)
13. Prayer books used for the [festivals](festivals.html). [↑](#footnote-ref-13)
14. A place for [immersion](forty.html). [↑](#footnote-ref-14)
15. [Prayer shawls](tzitzith.html). [↑](#footnote-ref-15)
16. The town horseman - Whose function it was to take urgent messages to the authorities on behalf of the town. [↑](#footnote-ref-16)
17. A house for Torah study. [↑](#footnote-ref-17)
18. An ark for storing [Torah scrolls](letters.html). [↑](#footnote-ref-18)
19. A scroll of Esther read on [Purim](purim.html). [↑](#footnote-ref-19)
20. Torah commandments. [↑](#footnote-ref-20)
21. Good deed. [↑](#footnote-ref-21)
22. Circumcision. [↑](#footnote-ref-22)
23. One who performs a circumcision on a male. [↑](#footnote-ref-23)
24. The Sandak is the person given the honor of holding the child/adult's head during the circumcision. [↑](#footnote-ref-24)