

ISSUE

19.39

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

# Faithful Sayings

September 22,  
2017

## Services

Sunday: 9:00 AM

10:00 AM

11:00 AM

Wednesday: 7:00 PM

## Elders:

Pat Ledbetter

Jeff Nunn

## Deacons:

Steve Dixon

Ryan Ferguson

Arend Gressley

Ben Hight

Blake McAlister

Brady McAlister

Walker McAnear

Sam Nunn

Lance Purcell

Rusty Scott

Justin Smiley

Trevor Yontz

## Evangelist:

Kyle Pope



## “He Shall Be Called a Nazarene”

By Kyle Pope

**T**he Gospel of Matthew records an important prophecy Jesus fulfilled, which poses a number of interesting challenges to the student of Scripture. The text reads, **“And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene’”** (Matthew 2:23, NKJV). The puzzling issue is that we do not have a specific Old Testament text that uses this exact wording. To what prophecy is Matthew referring?



Modern city of Nazareth

Luke's gospel indicates that Nazareth was Joseph's home before the birth of Jesus (Luke 2:4). Apparently Mary and Joseph stayed in Bethlehem for a time after Jesus' birth (cf. 2:10,16). After their time in Egypt, Jesus' family returned to Nazareth (cf. Luke 2:39). Matthew tells us that this happened that prophecy "**might be fulfilled.**" It is common for Matthew to point out when Jesus' life fulfilled Old Testament prophecy, but in this text his

wording is different. He declares that Jesus' return to Nazareth was something "**which was spoken by the prophets.**" Matthew's use of the plural "**prophets**" is significant in the fact that he does not quote a specific Old Testament Scripture, but refers to a general prophecy revealed in Scripture that "**He shall be called a Nazarene.**" There is much debate regarding to what prophecies Matthew is referring. Some have suggested that this reflects an oral prophecy not recorded in Scripture. Yet, Meyer notes that, "always, where in the New Testament the *prophets* are quoted, those in the completed canon are meant" (98).

In the context it is clear that Matthew uses the Greek word *nazoraaios*, translated "**Nazarene**" of one who dwells in Nazareth, however, there is good evidence that *nazoraaios* carried an extended meaning. The third century religious writer Tertullian, in his work *Against Marcion*, refers to this text and uses the Latin word *Nazarenos* as synonymous with the "**Nazirites**" of Lamentations 4:7 (4.8). The Hebrew verb *nazar* referred to something which was consecrated or set apart. It was a near synonym of the more common Hebrew word *qadash* of the same meaning. This can be seen in Leviticus 22:2 where Aaron and his sons are commanded to "**separate**" (*nazar*) from the things they "**dedicate**" (*qadash*) to the Lord. There was a special application of *nazar* in the Old Testament, to those who took the Nazirite



vow of special consecration unto the Lord (Num. 6:1-20). In reference to Samson as a Nazirite the Greek Old Testament (LXX) in some cases transliterated the Hebrew word *nazar* with the Greek *nazir* or *naziraios* (Judg. 16:17) and in some cases with the Greek word *hagios*, the more common word for one who is set apart or holy (which the New Testament uses of “saints”). If Matthew had in mind this use of *naziraios*, to indicate that the Messiah would be a Holy One, set apart unto God, we find this idea running throughout the Old Testament (cf. Ps. 16:10; Is. 10:17 and in the New Testament Mark 1:24; Acts 2:27; 3:14). The fourth century Latin scholar Jerome, in his commentary on Matthew wrote:

If he was intending to show a fixed Scripture, he would not have said, “that which was spoken through the prophets,” but simply, “that which was spoken through the prophet.” However, as it is, speaking of “prophets” plural, he shows that he is not choosing the words of Scripture, but the sense. *Nazarene* is interpreted “holy.” That the Lord would be holy, all Scripture relates (2:23, Pope).

Jerome goes on to suggest that *natser* “branch” could be the connection between *naziraios* in Matthew and Isaiah 11:1. Yet, his first argument seems more plausible and was accepted by later commentators such as Erasmus, Calvin, and Beza. The objection that is sometimes offered to

this interpretation is that Jesus never took a Nazirite vow nor lived such a lifestyle. However, it is clear that the noun *nazir* is not only applied to those who have taken the vow, but to separation in general (cf. Gen. 49:26; Deut. 33:16, see Lightfoot 2.44). The verb *nazar* can have very broad application (cf. Lev. 15:31; 22:2; Num. 6:2; Ezek. 14:7; Hos. 9:10). The Messiah would be “set apart” to God in the ultimate sense.

If Matthew is speaking of the Messiah as one whom prophecy had named a *Holy One* who was “set apart” how does this relate to the city of Nazareth? The etymology of the name of the city of Nazareth is uncertain. Scholars acknowledge that either *nazar* “separate” or *netser* “branch”



play which might have been recognized by his Jewish audience. Whatever the case, we are blessed to learn from the Gospel of Matthew yet another way in which the life of Jesus fulfilled what the Old Testament promised regarding the Messiah.

could be the source (McNeile 21). If Nazareth drew its name from the Hebrew word *nazar* with the sense “a place set apart,” Matthew may draw on the deeper meaning of the name in application to the prophecies that Jesus would be called a Nazerene (i.e. “a Holy One of God”). If not, he may simply use a word

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### Works Cited

- Lightfoot, John. *Commentary on the New Testament from the Talmud and Hebraica: Matthew - First Corinthians*. Peabody, MS: Hendrickson Publishers, 1859.
- McNeile, Alan Hugh. *The Gospel According to Matthew*. New York: St. Martin's Press, 1965.
- Meyer, Heinrich August Wilhem. *Critical and Exegetical Commentary on the New Testament: Matthew*. Edinburgh: T. & T. Clark, 1880.



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