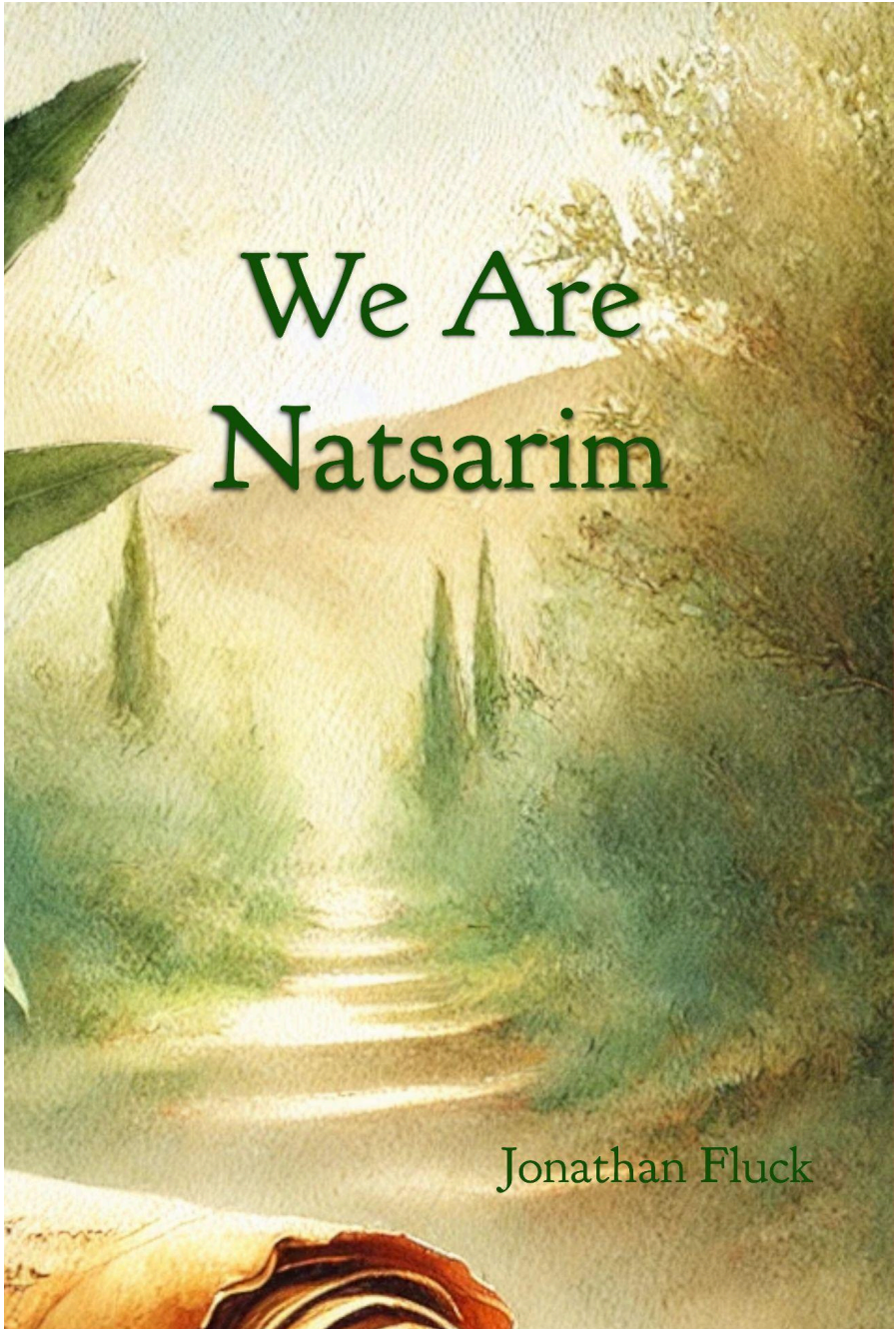


We Are Natsarim

Jonathan Fluck

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Watchmen Of Israel

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By Jonathan Fluck

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INTRODUCTION

In the '80s, there were themes and conflicts that every show shared. You may remember that there was a time when every TV family took a trip to Hawaii, thought their house was haunted, or someone bumped their head and had amnesia. These stories, while entertaining, reinforced something deeper—our memories shape our actions.

Today, social media is buzzing about the Mandela Effect—the observation that people remember something one way, but the world denies that it ever happened. For example, a lot of people remember the Fruit of the Loom logo with a cornucopia overflowing with fruit, but the company insists there never was a cornucopia in their logo. Whether it's a collective misremembering or something more sinister, one thing is clear: when people doubt their memories, they begin to forget things from their past. And when memories fade, actions follow. A person who doesn't remember who they are is easy to manipulate.

This principle has been used against those who love Yahweh for thousands of years. The adversary has worked tirelessly to whittle away at the memory of what Yeshua truly taught, the instructions the apostles gave new believers, and the ruthless war waged against those who kept Yahweh's commands. Generation after generation, history has been rewritten, doctrines have been manipulated, and those who sought to walk in The Way—the original path set by Yahweh—have been

pushed further and further into obscurity. The fog that has clouded our understanding is now beginning to lift, and we are left asking, **“What happened?”**

It is time to restore our memories. It is time to reclaim a proper understanding of scripture. It is time to reclaim our identity.

The world assumes that Christianity began with Yeshua and His disciples. That it was a natural continuation of the faith of Abraham, Moses, and the prophets. That the name *Christian* was proudly adopted by the first believers and passed down through history, unchallenged. But is that true? Or is it another case of rewritten history—an effort to erase and reshape the past?

What if I told you that some of the earliest historical records do not describe the apostles as Christians at all? What if I told you that the **very people who walked with Yeshua, who saw His miracles, who carried His message across the known world, never once called themselves Christians?** Writings from the first few centuries—letters from church leaders, official Roman documents, and even warnings in scripture itself—reveal a very different picture from the one we’ve been given. From **Hegesippus to Eusebius, from Pliny the Younger to Emperor Trajan**, history tells a **forgotten story**: one of persecution, theological battles, and the gradual erasure of The Way.

The followers of Yeshua were never meant to be absorbed into a Greco-Roman religion built on syncretism and philosophy. They were never meant to have their faith rebranded into a state religion under Emperor Constantine, nor were they meant to adopt foreign traditions while abandoning the commandments of Yahweh. **But that is exactly what happened.**

In this book, *We Are Natsarim*, we will uncover the truth about who we are. We will explore history and scripture to closely examine the instructions of Yahweh, the teachings of Yeshua, the lives of the

patriarchs, and the words and actions of powerful political and religious leaders who shaped the world we live in today.

This isn't just an academic exercise. It isn't just an argument about theology. The difference between **Christianity and The Way** is not like the difference between modern denominations. It isn't just a matter of different traditions, minor doctrinal disputes, or styles of worship. **Christianity and The Way are fundamentally opposed to each other.** The first followers of Yeshua, the **Natsarim**, followed Yahweh's commands, kept His appointed times, and upheld the Torah as the foundation of their faith. The early Christian church did the opposite—it **sought to destroy The Way, to redefine it, and to replace it.**

Christianity teaches that Paul was the first Christian. But what if I told you that Paul never once called himself a Christian? What if I told you that he, like Yeshua, was known as a **Natsarim**?

The time has come to uncover what was hidden. To restore what was lost. To remember who we are.

We are Natsarim!

CHAPTER 2

THE APOSTLES: NATSARIM, NOT CHRISTIANS

When asked, “What did the apostles believe?” most modern believers would quickly respond that the apostles were Christians. They would point to a couple of Bible verses that use the word “Christian” and point to the definition of that word based on a concordance which would tell us it means a “follower of Christ” or “imitator of Christ,” and some might even analyze the Greek word, explaining that it means “little Christ.” We see the word “Christian” three times in the Bible.

Acts 11:25-26

And Barnabas went out to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. And it came about that for a whole year they were gathered together with the assembly, and taught many people. And the disciples were first called Messianic in Antioch.

Acts 11:26 is the first occurrence of the name “Christian.” In this passage, we read that the apostles were called Christians. The second occurrence of the word is found in Acts 26:28.

Acts 26:28

Then Agrippa said to Paul, “With a little persuasion are you trying to make me a Messianic?”

At Paul’s trial, Agrippa, a Roman ruler, asked if Paul was trying to convert him to Christianity. Again, we see the term “Christian” applied by someone who did not believe in Yeshua to describe someone who did.

Acts 26:29

And Paul said, “I would pray to Yahweh, both in a short time and a long time, not only you but also all that hear me today, might become such as I am, except for these bonds.”

Since Paul doesn’t respond with “No,” people assume his answer is “Yes.” But look at his response closely: “Not only you but also all that hear me today, might become such as I am.” Paul’s statement focuses on his own faith and practice, not an adoption of the term “Christian.”

What does Paul say about himself?

Acts 24:14

But this I confess to you, that after The Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the Torah, and which are written in the Prophets;

Paul proclaimed himself as a follower of The Way, a Natsarim, identifying as a Torah-observant servant of Yahweh. He did not call himself a Christian.

This is notable because the term “Christian” had been around for at least 15-20 years (the time between Acts 11 when the disciples were first called “Christian” and Acts 26, Paul’s trial) by the time of Paul’s trial (Acts 26). Yet Paul did not adopt this label. Unlike Christians, he followed the 7th-day Sabbath, observed the dietary restrictions of Leviticus 11, and kept Yahweh’s Holy Days found in Leviticus 23.

These differences illustrate the clear theological and practical divide between the beliefs of Paul, a Natsarim, and other Christians. Now look at the third and final use of the word Christian in Scripture.

1 Peter 4:14-16

If you are insulted for the name of Messiah, you are blessed; because the Ruach of Glory and of Yahweh rests on you. On their part He is blasphemed, but on your part He is glorified. For let none of you suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters. But if one of you suffers for being a Messianic, let him not be ashamed; but let him glorify God in this matter.

This passage from 1 Peter is the third and final occurrence of the word "Christian" found in Scripture. Given the context of verses 14 and 15, we see that the topic discussed in verse 16 is persecution. In verse 14 Peter explains to the "Chosen ones living as foreigners in the Diaspora" (1 Peter 1:1) that none of them should be convicted or be accused of being a murderer, thief, evildoer, or meddler because these are sinful behaviors. But if they are accused of being "Christians" they should not be ashamed. Who is going to persecute a follower of Yeshua? Someone who does not follow Yeshua. What will the charge against the followers of Yeshua be? They will be charged with being a Christian. The oppressor does not care what their specific beliefs are, just whether they profess faith in Yeshua or not; just like we saw in the correspondence between Pliny the Younger and Trajan. So again, we see the term being applied from the perspective of an outsider to someone professing faith in Yeshua. Never was this term used in Scripture by a follower of Yeshua to describe him or herself.

While Scripture undeniably shows that Paul and the other apostles kept the Torah in addition to their faith in Yeshua as the Messiah, Christians today want to write it off and explain it away as "something they did to reach people" or "it was not sinful so they kept them as tradition." Let's look at some primary sources from the people who lived closer to the time of Yeshua and the Apostles.

Ecclesiastical History Book IV, Chapter 22 - Eusebius of Caesarea (260 - 339 AD)

Hegesippus, who flourished nearest to the days of the apostles, gives the most accurate account in the fifth book of his memoirs. Speaking of the same Simeon, he relates that a certain heresy, called the sect of the Nazarenes, was thus far kept in secrecy. But there were Christians at that time of whom there was no suspicion, for they continued to observe the law and to practice Jewish customs, like the apostles themselves.

Eusebius, in Book IV of Ecclesiastical History, when discussing the Natsarim, followers of The Way, described by Hegesippus, points out that the Natsarim continued to observe the law, the Torah, like the apostles. The significance is that in the 4th century AD, the church fathers admitted that the apostles kept the Torah.

Who was Hegesippus? Hegesippus, who is also known as Hegesippus the Nazarene (the Natsarim), is one of the earliest people to record the religious beliefs and practices of the apostolic churches. Hegesippus chronicled the people, assemblies, and beliefs of early followers of Yeshua. He wrote a five-book collection titled “Hypomnemata” which translates to *Memoirs*. Sadly, *Memoirs* has been mostly lost to time. There are only a few fragments of this text that have survived through the ages. The life and works of Hegesippus are dated between 110 A.D. and 180 A.D.

Hegesippus’ goal was to preserve and chronicle the beliefs that the apostles taught and to record the history of the churches the apostles started. In one of the surviving fragments Hegesippus discusses visiting the assembly in Corinth. This would be the assembly to which Paul wrote 1 and 2 Corinthians.

Hypomnemata by Hegesippus

And the Assembly of the Corinthians continued in the orthodox faith up to the time when Primus was overseer in Corinth.

From this quote, we see that the Assembly at Corinth continued to hold the teachings of Paul until Primus. Hegesippus clearly states that the teachings of Primus were different compared to what Paul taught. Primus began to pervert the original teachings of Paul. What exactly does “the orthodox faith” look like?

Hypomnemata by Hegesippus

On my arrival at Rome, I drew up a list of the succession of overseers down to Anicetus, whose deacon was Eleutherus. To Anicetus succeeded Soter, and after him came Eleutherus. But in the case of every succession, and in every city, the state of affairs is in accordance with the teaching of the Torah and of the Prophets and of the Lord....

Hegesippus clearly describes what “orthodox faith” looks like when he discusses the teachings found in the Assembly at Rome. He says “The state of affairs is in accordance with the teaching of the Torah and of the Prophets and of the Lord.” Both the churches of Rome and Corinth were teaching the Torah, the Prophets, and Yeshua. Hegesippus was pleased to find that these Assemblies still taught the teachings of the apostles. He was pleased to see them teaching Torah observance and proclaiming Yeshua!

This is very significant. Paul was known as “the apostle to the Gentiles.”

1 Corinthians 1:2

To the assembly of Yahweh which is at Corinth, to those who are sanctified in Messiah Yeshua, called holy ones, with all who call on the name of our Lord Yeshua the Messiah in every place, both theirs and ours:

2 Corinthians 1:1

Paul, an emissary of Messiah Yeshua through the will of Yahweh, and Timothy our brother, To the assembly of Yahweh which is at Corinth, with all the holy ones who are in the whole of Achaia:

Romans 1:7

To all who are in Rome, beloved of Yahweh, called to be holy ones:

We see Paul address his letters to these assemblies calling them those “called to be holy ones.” Contrast that with James’ address in his epistle.

James 1:1

Jacob, a servant of Yahweh and of the Lord Yeshua the Messiah, To the twelve tribes which are in the Diaspora:
Shalom!

James, who is an emissary to “the circumcised” (Galatians 2:9) writes his epistle to the twelve tribes, people of Hebrew descent.

Why is this so significant? Because Hegesippus records that the predominantly “gentile” assemblies Paul wrote to in Rome and Corinth were teaching the Torah and observance to it! In other words, they were meeting on the 7th day for Shabbat, they were eating Biblically clean, and they were keeping the feast days.

Acts 21:18-24

The day following, Paul went in with us to Jacob (James); and all the elders were present. And when he had greeted them, he reported one by one the things which Yahweh had worked among the Gentiles through his ministry. And they, when they heard it, glorified Yahweh. And they said to him, “You see, brother, how many thousands there are among the Judeans of those who have believed, and they are all zealous

for the Torah. And they have informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children and not to walk after the customs. What then? The assembly must certainly meet, for they will hear that you have come. Therefore do what we tell you. We have four men who have taken a vow. Take them and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the Torah.”

In Acts, we read that people falsely accuse Paul of teaching against the Torah and not obeying it himself. James vouches for Paul stating that there is no truth in the things they have been informed about you.

Given Hegesippus’s confirmation that the “gentile” believers obeyed the Torah, coupled with James’ support of Paul’s ministry, as seen in Acts 21, we must briefly examine Acts 15.

Acts 15:1, 5, 8-9, 19-21

And certain men came down from Judea and taught the brothers, “Unless you are circumcised after the custom of Moses, you cannot be saved.”

But some of the sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command them to keep the Torah of Moses.”

So Yahweh, who knows the heart, testified about them, giving them the Ruach HaKodesh, just like He did to us, and made no distinction between us and them, cleansing their hearts by emunah.

Therefore my judgment is that we do not trouble those from among the Gentiles who turn to Yahweh, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. For Moses from generations of old has in every city those who proclaim him, being read in the synagogues every Shabbat.

As a brief overview, some men from Judea taught the Gentiles that before they were eligible for salvation, they must first be circumcised (Acts 15:1, 5). However, Peter explains that this can not be true because he, Paul, and Barnabas, can testify as witnesses, that Yahweh has made no distinction between Jew and Gentile in the fact that as each of these people placed faith in Yeshua, they received the Spirit of Yahweh (Acts 15:8-9). Then James makes an official declaration that clearly, one must first put faith in Yeshua and then start to follow the Torah. They should start obeying the Torah by abstaining from things polluted by idols, from sexual immorality, from unclean foods, and from consuming blood. If these people do that, they will be ritually clean and can enter the synagogues and learn the rest of the Torah.

Mainstream Christianity contests this teaching, asserting that gentile believers are only required to follow the four laws outlined by James in Acts 15:19-20. However, thanks to Hegesippus, it is clear according to primary historical sources that the gentile believers who followed the teachings of Paul kept the whole Torah which means we can firmly conclude that the Jerusalem Council did not teach gentile believers to only keep 4 rules and not to observe all the laws of the Torah. Instead, it is clear that the gentile believers were taught to keep the whole Law, and they did.

Hegesippus confirms that until Primus, the churches in Corinth and Rome taught Torah observance. This means that Torah observance among Gentile believers persisted well into the 2nd century, contrary to the modern notion that it was abandoned early on. This revelation raises questions about how and when such observance began to change. It is interesting to note that Primus, also known as Primus of Corinth, is considered by the Church Fathers to be the “First Bishop of Corinth.” Primus is considered the first Christian leader who played a significant role in the establishment of the Christian community in Corinth during the mid-2nd century AD. Interestingly, Hegesippus the Nazarene (Natsarim) says that it was Primus who caused the assembly at Corinth to deviate from the Torah observance Paul taught them

thereby corrupting the church. Yet the Christian Church Fathers claim Primus to be an orthodox Christian leader -- The Church Fathers do not consider him or his teachings heretical even though they deviate from the teachings of Paul. Christians are not Natsarim (Nazarenes)!

The world called the apostles “Christians” because they professed faith in Yeshua; the apostles called themselves “Natsarim.”

At this point, it should be clear that both Scripture and history teach that Yeshua, the apostles, and the churches they started all had faith in Yeshua as the Messiah and kept the Torah. You may be asking yourself, “If the Apostles and their churches kept the Torah in addition to their faith in Yeshua, when did these churches stop teaching Torah Observance?”

What if everything you’ve been told about the early followers of Yeshua was wrong? The apostles were never Christians—they were Natsarim, and they upheld the Torah. But if that’s true, when did things change? Who rewrote history? And what does this mean for your faith today?

The answers are deeper than you think. Discover the truth that has been hidden for centuries. Continue reading *We Are Natsarim* and uncover the real story of Yeshua’s followers, the suppression of The Way, and how you can reclaim the faith of the apostles.



Get your copy now and reclaim what was lost.

ABOUT THE AUTHOR

Jonathan Fluck is a dedicated student of the Scriptures, driven by a deep passion to uncover the truth of Yahweh's word. After spending much of his life following mainstream Christian teachings, Jonathan was introduced to Torah observance in 2020. This pivotal moment—realizing that Yahweh's Torah might still be relevant to his life—led him to dive deeper into Scripture than ever before, seeking for the truth in every verse.

His journey began with attempts to disprove the Torah's applicability: he tried to prove that the Sabbath had moved to the first day of the week, that dietary restrictions no longer applied, and that the Feast Days were irrelevant. But time after time, his studies led him to the same conclusion—those ideas simply did not hold up to Scripture.

Jonathan's efforts then shifted to confirming that Yahweh's followers are still called to obey the Torah, and with each verse, his convictions grew stronger. Both the Bible and historical texts beyond the Bible confirm that Yeshua, the apostles, and their followers all kept the Torah. His conclusion? We should do the same.

With over two decades of professional experience as a software engineer, Jonathan now uses his analytical mindset to study and teach Scripture. He is in the process of establishing the **Watchmen of Israel Foundation**, a resource dedicated to offering definitive answers, theological insight, and practical help to the Natsarim community.

We Are The Natsarim is his second book—a culmination of years of study and a desire to bring clarity of the identity of those who love Yahweh, have faith in Yeshua, and keep the Torah.

To learn more about Jonathan and his work, visit **WatchmenofIsrael.org**.