

KNOWING G-D'S PLAN

THE MESORAH OF G-D

This paper is an introduction to the “Mesorah of G-d” as mentioned in the Igeret (Letter) to the Romans by Hakham Shaul (Paul). Here I intend to follow the outline of the Ramchal¹ in the “The Way of G-d, The Path of the Just, Knowing G-d’s Plan and 138 Openings of Wisdom as a principle foundation. I also used the *Sefer Torat Hovot Ha-Levavot*. See footnote below, and Twerski’s. *Lights Along the Way: Timeless Lessons for Today from Rabbi Moshe Chaim Luzzatto’s Mesillat Yesharim*.

The monumental works are pillars upon which the Jewish people stand. They are elevated to the highest levels of G-d’s love and experience. We cannot think that the Jewish Believers in the First Century (Nazareans) would have believed any other way given the Jewish nature of Yeshua’s teachings, specifically on the Shema in Mark 12:28-30. This is discussed further below.

ROMANS 1:1

Hakham Shaul, a courtier² of Yeshua HaMashiach, called³ to be a Sh’liach,ⁱ set apart⁴ by the **Mesorah⁵ of God,⁶** which he promised previously through his Nebi’im⁷ in the Holy Scriptures, concerning His son who was/is a physical

¹ Luzzatto, Moshe Hayyim. *Path of the Just*. Translated by Yosef Liebler. 1st Ed. edition. Jerusalem: Philipp Feldheim, 2004.

Luzzatto, Moshe Hayyim, Moshe Hayyim Luzzatto, Moshe Hayyim Luzzatto, Moshe Hayyim Luzzatto, Moshe Hayyim Luzzatto, Moshe Hayyim Luzzatto, David Sackton, and Chaim Tscholkowsky. דרך הקודש = *the Way of Torah: The Ramchal’s Classic Guide to Talmud Study*, 2014.

Luzzatto, Moshe Hayyim, Moshe Hayyim Luzzatto, Moshe Hayyim Luzzatto, Mordechai Rose, and Yaakov Wincelberg. *Knowing God’s Plan: The Precise System Through Which God Directs Every Aspect of Existence*, 2016.

Luzzatto, Moshe Chaim. *138 Openings of Wisdom*. Translated by Avraham Yehoshua Greenbaum. First Edition edition. Azamra Institute, 2005.

Luzzatto, Moshe Hayyim, and Abraham J. Twerski. *Lights Along the Way: Timeless Lessons for Today from Rabbi Moshe Chaim Luzzatto’s Mesillas Yesharim*. 1st ed. Brooklyn, N.Y: Mesorah Publications, 1995.

Bahya ben Joseph ibn Paquda, Yehudah ibn Tibon, Daniel Haberman, Bahya ben Joseph ibn Paquda, and Bahya ben Joseph ibn Paquda. *Sefer Torat Hovot Ha-Levavot*. Torah Classics Library. Yerushalayim; Nyu York: Feldhaim, 1996.

Luzzatto, Moshe Chayim. *The Knowing Heart: Da’Ath Tevunoth*. Translated by Shraga Silverstein. Bilingual edition. Jerusalem: Feldheim Pub, 2003.

² **Courtier:** δούλος referring to the King’s agent or courtier. Thus, we see that δούλος is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah’s) court as a Hakham. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50

³ **Called:** Called not converted! Hagner, Donald A. 1993. "Paul and Judaism The Jewish Matrix of Early Christianity: Issues in the Current Debate." Bulletin for Biblical Research 3. 111 - 130 p. 114. **Called B’ne Elohim** - our vocation is **to become B’ne Elohim** (Ben Elohim)

⁴ **Set Apart:** ἀφορίζω – *aphorizo* generally translated as “set apart.” Its Hebrew parallel is פרוש the root for the פרושים P’rushim (Pharisees). Hakham Shaul’s words can be read “**Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Shaliach, a Parush (פרוש) by the Mesorah of God**”

⁵ **Mesorah:** <http://www.betemunah.org/sederim/nisan872.html>

⁶ Θεοῦ, – the point of origin for the Mesorah. Furthermore, Morris reminds us that the book of Romans is about G-d. Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. pp. 249-63

⁷ **Prophets:** Through the Prophets, proving that the Prophets prophesied in Remes or higher levels of PRDS Hermeneutics. This is also proof that the message of Prophets is a part of the Mesorah.

We tend to think in preconceived notions rather than in the broader scope of things. Generally speaking, the prophets need not be confined to the "Biblical" prophets. Men such as the Sages of history are also thought of in terms of being prophetic. Ezra for example was very prophetic while being a simple Sofer (Scribe) and Priest. By ‘prophets’ here we should probably understand not just those whom we normally think of as OT prophets nor yet all whose combined legacy makes up the second division of the Hebrew Scriptures, but the inspired men of the OT generally, including such as Moses (cf. Acts 3:22) and David (cf. Acts 2:30f). For ‘his (i.e. God’s) prophets’ cf. Lk 1:70; Acts 3:21 (cf. also ‘thy prophets’ in Rom 11:3). Cranfield, C. E. B. (2004). *A Critical and Exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 56

descendent of David.⁸ Yeshua HaMashiach our Master, appointed⁹ Ben Elohim by the virtuous power resurrecting¹⁰ him from the dead, according to the Ruach¹¹ HaKodesh.¹²

- 1) G-d
 - a) Revelation of His Existence
 - b) [Gen. 1:1](#)
 - c) [Gen .2:7](#)
 - d) [Ex. 20:1ff](#)
 - e) There is a need first to meditate on this subject with great Kavanah and devotion
 - i) Most men do not have the capacity to truly apprehend this unity and singularity
 - f) Declaration of G-d's (HaShem) Unity with the mouth
 - g) Declaration of G-d's Unity with the Inner man (Ruach)

2) Oneness

- a) Shema the greatest statement of Mitzvoth and Contemplation
 1. Mk 12:28 – 34

And one of the Soferim of the Pharisees approached him (Yeshua) hearing them (Yeshua and his talmidim) studying (Heb. Drash), knowing (seeing) that he (Yeshua) taught them well with hokhmah, asked him, **which is the chief (Heb. Rosh) mitzvah of all?** And Yeshua answered him,

b. Berachoth 34b - All the prophets prophesied only for the days of the Messiah, but as for the world to come, 'Eye hath not seen, oh God, but You.' Augustine notes that even Gentile Prophets prophesied of the master's coming. See B'midbar (Numbers) 22-24. *Romans. Ancient Christian Commentary on Scripture* 6. Downers Grove, Ill: InterVarsity Press, 2005. p. 6

⁸ **Physical Descendent:** The Neshamah of Messiah has seen many personifications and expressions, not all of which have been Davidic. It may be that the Nazarean Hakhamim were among the vanguard who postulated Messiah as a direct descendent of David from the Scriptures that we naturally read today.

⁹ **Appointed:** ὀρίζω – orizo "to appoint" Cf. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 5 page 452

¹⁰ **Crucifixion:** Surprisingly we have no mention of Yeshua's crucifixion and death.

Resurrection: It is also argued that this phrase should read "as from the resurrection of the dead" meaning that Yeshua was the beginning of resurrection of the dead. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. pp. 236-7

¹¹ **Wisdom, Hokhmah and Hakhamim:** See TDNT 6:370 8. πνεῦμα in Wisdom. See also ἅγιος and **Virtuous Power:** footnoted below.

¹² ἅγιος – *hagios* (usually translated as "holy") Philo demonstrates for us that the Greek word ἅγιος – *hagios* (usually translated as "holy") is a synonym for σοφία – *sophia* (wisdom). The obvious Hebrew parallel is Hokhmah. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 40

ἅγιος – *hagios* (usually translated as "holy") is a synonym for σοφία – *sophia* (wisdom). We can see that πνεῦμα – *pneuma* and רוּחַ – *ruach* are synonyms to the Greek word σοφία – *sophia* (wisdom – חֵכֶמָה). From the use of these synonyms, we can see that that ἅγιος – *hagios* (usually translated as "holy") is a synonym for חֵכֶמָה/Hokhmah. And, that רוּחַ and πνεῦμα are also synonyms for חֵכֶמָה/Hokhmah. Therefore, Hokhmah refers to "holiness" and "spirit." We might word this slightly different for the sake of clarity. Hokhmah is a reference to the "holy spirit" or better stated the "spirit of holiness." Therefore, the phrase "Ruach HaKodesh" and "Agio Pneumati" are redundant and refer to the "spirit" of Hokhmah. Hokhmah can be taken to mean a "spirit of holiness" or the "spirit of wisdom." As such, wisdom, holiness and spirit are all synonyms referring to the same thing.

Virtuous Power: δυνάμει κατὰ πνεῦμα ἁγιοσύνης ἐξ ἀναστάσεως νεκρῶν. δυνάμει – *dunamei*, meaning virtuous power is in perfect unity with the Ruach HaKodesh, the Spirit of Holiness. However, as noted above the Greek word πνεῦμα – *pneuma* (Spirit) is a synonym for σοφία – *Sophia*, (wisdom). Therefore, the master's resurrection is facilitated by the Prophetic breathings πνεῦμα – *pneuma* (Spirit) of the Hakhamim, i.e. the Prophets. If πνεῦμα ἁγιοσύνης (spirit of holiness) speaks of the master's spiritual accomplishments, we are also endowed with the same spirit. Rom. 8:9 "if indeed the Ruach Elohim (Spirit of God) lives in you." But if anyone does not have the Ruach HaMashiach, this person does not belong to him (Messiah). Rom 8:11 And if the Ruach of the one who raised Yeshua from the dead lives in you, the one who raised Yeshua HaMashiach from the dead will also make alive.

Allegorical Interpretation: Taken allegorically the idea of resurrection through the Ruach HaKodesh means that we who live and breathe the Torah will be resurrected by the Mesorah (Holy Breathings of the Hakhamim) because they detail the resurrection in their teachings which we read in the Orally breathed Torah.

Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

The chief (Heb. Rosh) mitzvah of all is: "Hear, Israel. The LORD our God is one LORD, And you will love the LORD, your God, with all your heart and with all your soul, and with all your means." (Deut. 6:4, 5) This is the chief (Heb. Rosh) mitzvah.

And the second is like this, "You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. **I am the LORD.**" (Lev. 19:18)

There is not another mitzvah greater than these two.

And the *Sofer* said to him, You are right Rabbi (Hakham). In truth you have said, "**that God is one,**" Deut. 6:4, 5 and "**You have been shown, in order to know that the LORD He is God; and there is none else besides Him.**" (Deut. 4:35) "**And you will love the LORD, your God, with all your heart and with all your soul, and with all your means.**" (Deut. 6:4, 5) "**You will neither take revenge from nor bear a grudge against the members of your people; you will love your neighbor as yourself. I am the LORD.**" (Lev. 19:18)" as Hosea said, "*For I desire loving-kindness, and not sacrifices, and knowledge of God more than burnt offerings.*" (Hos. 6:6) And seeing that he (the *Sofer*) answered wisely because he was a Hakham, (man with wisdom) Yeshua said to him, you are not far from but near to (part of)¹³ the dynamic governance of God. And no one was bold enough to question him anymore.¹⁴

Matt. xxii, 34-40; Mk. xii. 28-34. Interwoven

34 But when the Pharisees had heard that he had put the Sadducee to silence, they were gathered together.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him a question, testing him, and said

36 Master, which is the great commandment in the Torah?

29 And Yeshua answered him, **The first of all the commandments is**

Hear, O Israel ; The Lord our God is one Lord:

30 And thou shalt love the Lord your God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment,

31 And the second is like, namely this; You will love your neighbor thyself, There is none other commandment greater than these.

40 On these two commandments hang all the law and the prophets.

32 And the scribe said unto him, Well, Master, you hast said the truth : for there is one God; and there is none other but He:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, you are not far from the Kingdom of God. And no man after that durst ask him any questions.¹⁵

COMMENTS:

We do not know if The *Sofer* (Scribe) in Mark 12 knew that the Shema was the "chief – greatest" of all the Mitzvot and tested Yeshua by asking this question or he, the *sofer* asked the question and learned the Shema's importance from Yeshua's response.

Also, it may have been possible that the *sofer* was from the School of Shammai and held another opinion from the School of Hillel. We do not know if there would have been a different opinion held by the School of Shammai or not. What we do find here is the first mention of the Shema being the greatest of all Commandments. And, it comes from the mouth of Messiah – Yeshua. Furthermore, it is first recorded in the Nazarean Codicil (New Testament). This idea bears a great deal of importance to us because not only has Yeshua pointed out its great significance we know that

¹³ The words "near" and "far" are Hebrew expressions that are not fully translatable to English. While in English "near" has the connotation of being close and yet not there, in Hebrew "being near" means that one is part of whatever is being mentioned.

¹⁴ Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

¹⁵ The Gospels Interwoven, with Explanations of Their Apparent Discrepancies by E. Yates 1870. Facsimile Publisher, 2015. p. 133 (108-109)

the “Mesorah of the Mishnah and Talmud” place this question in the very beginning of all Rabbinic Literature.

Given the crude outline concerning G-d’s Mesorah and G-d’s Plan we see that later Jewish Scholars still held to the idea of its grandeur and preeminence. In many writings that try to capture the structure of Jewish life the Shema is placed before all other proposals.

We can ask the question of why the Shema is the Chief of all Mitzvoth and answer that it is only logical. However, the opening Tractate of the Oral Torah begins with *Zeraim* (Seeds and Agriculture). A solution that is preeminent evident is that Yeshua said this to a *sofer* of the School of Hillel and he recorded it as a saying from that House/School. Meaning that its preeminent because Yeshua said it was. We opine that Yeshua was educated in the School of Hillel. But here we see someone who was most likely or probably from that School possibly younger than Yeshua. And perhaps not finished with his education. However, it does not matter whether the *sofer* was of any specific place in his education we see that Yeshua held and believed the Shema to be the most important of all the Mitzvoth. And that it was recorded first in the Nazarean Codicil and later redacted into the Oral Torah. Was it logical for the Jewish Sages to put it first in the Oral Torah? Yes, but most importantly because Yeshua is the progenitor of the idea and the logic to state the “Oneness of G-d.” Thus, since the saying of Yeshua we know that this thought permeated the Sages of Yisrael. Consequently, we see that all Yeshua’s followers should place the Shema in a place of preeminence and declare the unity of G-d twice a day.

Consequently, we see that the Ramchal and similar Scholars followed this precedent.

THE FIRST GATE

The First Gate is called the “Gate of Unity.” This “unity” is the singularity of G-d and can in no way be understood as a trinity. However, it is first requisite that we first believe in G-d and His singularity. This is also attested to by the Rambam in his *Asar Ikkarim*, Thirteen Principles or *Ani Maamim* (I believe). Therefore, a Jewish Person it is first necessary that we believe there is a G-d and that we believe in Him and His Unity as an integral part of daily life. This is in fact a religious duty. When studying the Mitzvoth (Commandments) in their order and structure we first begin with Shemot (Exodus) 20:1.

Exodus 20:1 And God spoke all these words, saying:

² “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.¹⁶

G-d is the principal point of Belief and Faithfulness. Thus, we first must believe that He is and secondly be faithful to Him and His ways. We must also see Him as the first cause and His is without creation and that nothing else sustains Him. It is Him who sustains all of creation and besides Him there is no other.

The Torah’s beginning assumes that we know of G-d and believe in His Existence. This knowing and “belief” cries out for obedience. We follow His Laws not because they are commanded but because we seek with all our heart to please Him and be near Him. These “commands” are His treasures in our hearts. It is G-d’s way of demonstrating His love for us. Why do we refuse to eat certain things? It is not because we believe in “Legalism” but because He knows that they are detrimental to our body and Soul (spirituality). We know and believe that He knows what is best for us His creatures and children.

The Torah’s opening cries out to us showing us the calamity of disobedience. First there is a Heavens and Earth. Then there is chaos and destruction, why? Because the light bearers have defected from their post refusing the command of G-d. This always results in chaos and confusion. See Yehudah (Jude) 1:6 and Yeshayahu 1:12

“How have you fallen from the heavens, O ¹⁷light-bringer and daystar, son of the morning! How you have

¹⁶ [The New King James Version](#). (1982). (Ex 20:1–2). Nashville: Thomas Nelson.

¹⁷ The Hebrew for this expression — “light-bringer” or “shining one”—is translated “Lucifer” in The Latin Vulgate and is thus translated in the King James Version. But because of the association of that name with Satan, it is not now used in this and other translations. Some scholars feel that the application of the name Lucifer to Satan, despite the long and confident teaching to that

been cut down to the ground ...¹⁸

Yehudah 1.6 - Now the heavenly messengers that did not keep their Divinely appointed position of pre-eminence but forsook their proper sphere (station) are kept under guard in everlasting chains in deepest darkness for the great day of judgment.¹⁹

Thus, according to the citation of the Shema by Yeshua and as recorded in the Torah we declare the Unity and singularity of G-d. The *sofer* reiterates the statement of Yeshua, **G-d is One**.

The first Gate is to believe that G-d exists. And that there is only One G-d and no other.

Consequently, the soul must be taught to love HaShem and seek His Divine Presence as much as possible.

D'varim (Deut) 4:39 Therefore know this day, and consider it in your heart, that the LORD Himself is God in the heavens above and on the earth beneath; there is no other.

It is therefore our duty to study the subjects of G-d's Unity and Oneness until it is settled in our heart and we cannot be persuaded any differently. This is also alluded to in Yeshua's teaching cited above. The *Sofer* replies ...

"You have been shown, in order to know that the LORD He is God; and there is none else besides Him." (Deut. 4:35) "And you will love the LORD, your God, with all your heart and with all your soul, and with all your means." (Deut. 6:4, 5)

"You have stated the matter in order to know ..."

- 1) HaShem is G-d
- 2) There is only one
- 3) You must seek Him with your whole being
- 4) and all your means must be devoted to this research

Yeshua has stated that this is an emphatic Law – Mitzvah. We cannot escape the need to know and practice this simple fact and rule of Jewish life.

G-d's Oneness, singularity and unity is His Perfection. If we wanted to add to G-d some so-called deity to His nature, He would cease to be perfect, He would cease to be One. His oneness is a perfect state of being, He has no blemish or fault in His nature that can render Him imperfect. Therefore, we are not able to comprehend His full essence and nature. He is beyond the level of comprehension that we currently possess. As a result, His singularity is His incomprehensible perfection.

The Ramchal enumerates the following ...

- The Fact of His Essence
- The necessity of His Existence
- His Unity

effect, is erroneous. The application of the name to Satan has existed since the third century A.D. and is based on the supposition that Luke 10:18 is an explanation of Isa. 14:12, which many authorities believe is not true. "Lucifer," the light-bringer, is the Latin equivalent of the Greek word "*Phosphoros*," which is used as a title of Messiah in II Pet. 1:19 and corresponds to the name "radiant and brilliant Morning Star" in Rev. 22:16, a name Yeshua called Himself.

¹⁸ Isa 1.12

¹⁹ Cf. 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

- His Absolute Perfection
- His simplicity

The Ramchal shows that G-d's absolute perfection draws His creatures to Him. This attachment allows G-d's creatures to experience His perfection. We cannot fully emulate G-d's perfection, but we can experience a measure of it by drawing close to G-d. This may require a great amount of devotion (Kavanah) and perseverance but it is well worth the effort.²⁰

Consequently, we see some semblance of the same idea of G-d's oneness presented first by Yeshua. In Yeshua's terms the whole pursuit of man is G-d and His Unity or Oneness. Or we may say that man's whole existence is for the sake of pursuing G-d's presence and perfection. Yeshua shows and explains the text of the Torah showing man's whole life and all his resources are aimed at this pursuit. Rabbi Bahya ibn Paquda²¹ albeit perhaps unknowingly agrees with Yeshua's assessment. Yeshua follows his ancestor King David, And David said: "*Know you that the L-ord He is G-d*" (Ps. 100:3). Furthermore, he shows that we must wholeheartedly accept the Shema – Oneness and Kingdom G-d. Likewise he also says that we should study these principles until they are deep-seated in our "heart" (mind – spirit).

Searching out G-d's Unity may well tax the mind. However, the mind may find the initial truth which must be contemplated repeatedly before any real clarity can be reached. It takes repeated and continuous impressions from the Divine Presence before we can begin to see such truth with clarity. One method that the forefathers of Judaism saw in the Shema was the literal recital of the Scriptural statement of the Shema. In the recital of the Shema and its associated verses 5 Spiritual and 5 physical ideas are assumed. These are enumerated by Rabbi Bahya ibn Paquda.

The 5 spiritual:

- (1) That the Creator exists.
- (2) He is our G-d.
- (3) He is the true Unity.
- (4) That we love Him with all our heart.
- (5) That we serve Him wholeheartedly.

The 5 physical:

- (1) You shall teach them to your children.
- (2) You shall speak in them
- (3) You shall bind them as a sign on your hand
- (4) They shall be as Totafot between your eyes.
- (5) You shall write them upon the doorposts of your house and upon your gates.

What we should also note is that the physical enactments and rituals are a way of acting out spiritual realities.²²

ⁱ **Sh'liach: Sh'liach** – (apostle - emissary) "**plenipotentiary agent**" The **legal institution** of the **שליחים** is old. It may be proved from the time after the Exile (2 Ch. 17:7–9) but is probably older still. Yet it is only around the 1st century that it takes distinctive shape. What characterizes the **שליחים** of all periods is their commissioning with distinctive tasks which take them greater or lesser distances away from the residence of the one who gives them. Thus the point of the designation **שליחים** is neither description of the fact of sending nor indication of the task involved but simply assertion of the **form of sending**, i.e., of **authorization**. Fundamentally, therefore, it matters little whether the task is to proclaim religious truths (2Ch. 17:7 ff.) or to conduct financial business (T. Kid., 4, 2). The "agent" is sent to conduct business on behalf of his master. In this Tosefta the master, sent his agent to betroth in "such and such a place." However, the agent found her (the woman to be betrothed) in "another

²⁰ Luzzatto, Moshe Hayyim. *Derekh Hashem, the Way of God*. Moshe Chaim Luzzatto; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson. Jerusalem; New York: Feldheim Publishers, 1998. p. 31

²¹ Bahya ben Joseph ibn Paquda, Yehudah ibn Tibon, Daniel Haberman, Bahya ben Joseph ibn Paquda, and Bahya ben Joseph ibn Paquda. *Sefer Torat Hovot Ha-Levavot*. Torah Classics Library. Yerushalayim; Nyu York: Feldhaim, 1996. p. 77

²² Ibid pp. 71-77

place” The halakhic ruling is that she is betrothed. (see *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol. 1, Page 414)

Sh'liach: The term is legal rather than religious, and if the שליח has religious significance this is not because he is a שליח but because as such he is entrusted with a religious task. In other words, we simply have a consistent application of the sense of שליח (ἀποστέλλειν) irrespective of certain theological contexts in which it is given a particular flavor by the situation. The Rabbis traced back the institution to the Torah (**b. Ned., 72b; But we find in the whole Torah that a man's agent is as himself!**) The agent is often “divine” or human. The terms מלאך and שליח are frequently conjoined in numerous instances. As such, many שליח are considered מלאכים being human rather than “divine.”

Hakham Shaul's Bat Kol and Calling: In Hakham Shaul's case, we can see that he is “called” through a Bat Kol (Daughter of the Voice) by Yeshua Himself. However, the “calling” of Hakham Shaul would be pointless if the Three Pillars of the Nazarean Bet Did had not accepted him. Therefore, the “calling” and “commissioning” are a result of being ‘set apart’ by the Nazarean Bet Din. He did not meet the “Apostolic” qualifications of 2 Luqas 1:15-26. Nevertheless, he is appointed, sent and therefor a שליח

Careful attention to the three accounts of the Damascus experience reveals that Hakham Shaul did not get his commission directly from the Bat Kol i.e. the Master. 2 Luqas (Acts) 9:1-27 (6); 22:5-11 (10); 26:12-20. The altered reading of chapter 26 can be attributed to anachronistically telling what his commission was after the Hakhamim had instructed him. Furthermore, we see from this that Hakham Shaul accepted the authority of the Nazarean Hakhamim and Bate Din. An interesting side note from the TDNT tells us that the name Silas is in fact actually a “title” borne by Jews who are ἀπόστολοι – *apostoloi*. Silas is a Latinized form of שליח. Slias from שליח as Messiah from משיח, Krauss, JQR, 17 (1905), 370, n. 4. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (1:414).