

YESHUA AND HAKHAM SHAUL, G-D'S ONENESS AND UNITY

Comparison to Mark 12:28ff

What is Hakham Shaul's Ministerial statement in Romans 1.5

Thus, we see that Hakham Shaul follows the format of Jewish Belief.

A Theological Order

1. The Existence of G-d
2. His Perfection
3. His Unity and Oneness
4. He is incomprehensible
5. Imperative existence of G-d
6. His Independence

WHY IS THIS SIGNIFICANT TO HAKHAM SHAUL'S LETTER TO THE ROMANS?

Rm. 3:27–31 Seeing that we Jews have every advantage, What, then, can you boast about? Your boasting is nullified. By what kind of principle (nomos/law)? Of your own achievements (works) (ἔργον – ergon)? No, but by faithful obedience to the Torah (nomos/law). For we maintain that a man is justified by faithful obedience apart from personal attempts to keep the Torah without the guidance of a Torah teacher (i.e. Hakham). Or is God of the Jews only? Is He not the God of the Gentiles also? Yes, of the Gentiles also, since **God is one**⁵¹ Who will justify the circumcised by their faithful obedience to the Torah and the uncircumcised through the same faithful obedience. Do we nullify the Torah by being faithfully obedient to the Hakhamim? It will never come to be! On the contrary, we make Torah stand by our faithful obedience (cleaving to the Sages and Torah Teachers)!

5 Here we have a reference to the Shema – Deut 6:4 and Yeshua's statement in Mordechai (Mark) 12:28-31. Some scholars believe that Hakham Shaul's letter to the Romans is a declaration of the "oneness" of G-d as stated in the Shema. Cf. Nanos, Mark D. *The Mystery of Romans: The Jewish Context of Paul's Letter*. Minneapolis: Fortress Press, 1996. See also Nanos, Mark D. "Paul and the Jewish Tradition: The Ideology of the Shema. Jubilee Year of Paul Lecture Series, Villanova University, October 23rd 2008.

HOW MANY GODS CAN A ROMAN HAVE?

1. Pagans
2. Pantheists

Every Jewish Person must believe in G-d!

Thus, what are we to say of the Gentile turning towards G-d?

The Gentiles who are turning to G-d must hear the Mesorah of G-d (Acts 15:19). Turning to G-d is becoming a "Righteous Gentile." per se. But there is no such thing as a "Righteous Gentile" This step was a step to Conversion to Judaism. Once a Gentile reached this step he converted and was no longer a "Gentile," Pagan, heathen or barbarous.

Ephesians 2:11–12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[1] and that at one time you were without Messiah, being aliens[2] from the legal administration of Jewish life,[3] and strangers[4] from the covenants of the promise,[5] having no hope, and without God and in union with the worldly system.

HIERARCHAL ORDER

1. Courtier
2. Yeshua - Messiah (Ambassador)
3. Sh'liach of G-d
4. The Mesorah Of G-d
5. The Prophetic Regime

6. The Holy Scriptures - The Torah

Bereans 11:17 When he was tried, Abraham in faithful obedience offered up Yitzchaq; and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Yitzchaq will thy seed be called: ¹⁹ ^x Trusting in G-d's prophecy knowing that God was able to raise him up, even from the dead; from whence also he received him in a ² spiritually speaking. ²⁰ By faith Yitzchaq blessed Ya'aqob and Esau concerning things to come. ²¹ By faith Ya'aqob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Thus, "faith" faithful obedience is trust in the promise of G-d. G-d promised that Abraham's seed would be called Yitzchaq. Therefore,

- G-d had to keep His promise
- G-d cannot lie

And consequently, Abraham had no hesitation in offering up Yitzchaq and a burnt offering (Olah). In the "Burnt Offering" the offerer gets nothing in return. However, the Olah - burnt offering is a Korban meaning that through the offering he receives nothing material but is drawn close to G-d.

^x Λογίζομαι – "Trusting in G-d's prophecy." Contextually to trust in something G-d has stated. Cf. Heb 11:11 ἐπαγγέλλω – from the one who promised

² Παραβολή – I have translated the word as "spiritually speaking" for the reason that Yitzchaq is "received" alive into the spiritual dimension. This is knowing that whatever is received into the spiritual dimension is not dead.

Shema Israel, Adonai Eloheinu, Adonai Echad:

"Hear, O Israel, the Lord is our God, the Lord is One."

"Listen Israel"

The Shema Israel has arguably been the most important ideological claim of Judaism since early Israelite history. This call to listen to God is followed by the injunction to love God, that is, to be loyal and serve with all of the effort one can summon. This call includes both observance, and reflection, *kavannah*, the intention of the heart. It captures the very essence of Torah, the Teachings of God that Israel is, on behalf of all humankind, privileged, but also responsible, to listen to, and embody.

We see the Shema 3-4 Times in the life and teachings or actions of Yeshua

Mark 1:35-39

And early in the morning, long before daylight^[1] he (Yeshua) got up^[2] and went out to an isolated place and prayed there. And Shim'on (Hakham Tsefet) and those (talmidim) who were with him (Hakham Tsefet) followed^[3] him (Yeshua). And having discovered^[4] from him the true halakhic practice concerning the recital morning Shema and Amidah, they said to him, "everyone is searching^[5] for you." And he (Yeshua) responded, "let us go to the neighboring towns, so I can teach this halakhic practice^[6] to them as well, because this is what I came to do."^[7] And he went through the entire region of the Galil proclaiming this halakhic message (the Mesorah) in the Synagogues and driving out *shedim* – demons.

^[1]From three to six a.m. The temporal expression echoes Mark 1:32 where Yeshua must have recited the Habdalah. Now we see Yeshua “**early in the morning, long before daylight**” reciting the Morning Shema and The Amidah. see Mark 1:32, Luke 6:12, 11:1 and others where it seems that temporal markers suggest either halakhic practices or halakhah concerning prayer, i.e. Zemanim

^[2]Verbal connection to Psa 12:5

^[3]καταδιώκω (*katadioko*) v. From 2596 and 1377; GK 2870; AV translates as “**follow after**” once. 1 **to follow after, follow up.**

^[4]“The term may sometimes apply to ordinary earthly and possibly contingent facts, but its reference is predominantly to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships as seen from the standpoint of and with an ultimate view to the kingdom of God.” *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. (2:769). The Lukan text, Luke 11:1 could be an elucidation of this passage. **Luke 11:1** It happened that while Yeshua was praying in a certain place, after he had finished, one of his talmidim said to Him, “master, teach us to pray just as Yochanan (the immerser) also taught his talmidim.”

^[5]The Greek term clearly indicates that people are looking for Yeshua. We have two things to note. 1. They must be looking for him “early in the morning.” And, they must be looking for him to determine the true halakhic practice concerning recital of the morning Shema.

^[6]“The Gospel (Mesora) is not revealed in a vacuum, nor is ecstatic and voluntary movements, which there were not a few in first-century Palestine. Jesus directs his ministry to practicing communities of faith (faithful obedience) in Judaism fulfillment of an earlier history of revelation (1:2-3).” Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 68

^[7]This passage and its Lukan Tosefta teach us concerning the “Messianic Mission.” In other words the “Messianic Mission” is the proclamation of the Mesora – Oral Torah and the governance of G-d [through the Hakhamim and Bate Din as opposed to human kings].

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

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,

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)^[1] the dynamic governance of God. And no one was bold enough to question him anymore.^[2]

^[1] 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.

^[2]Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

Mar 14:32 - 42

And they came into the place called Gat Shamni (grove of olive trees);^[1] and he (Yeshua) said to his talmidim,^[2] “you sit here praying the evening Shema until I finish praying^[3] the evening Shema.” And he took Tsefet, Yaakov and Yochanan with him and he was filled with dread and troubled while praying. And he said to them (Tsefet, Yaakov and Yochanan), “My soul is deeply distressed,^[4] even to the point of death; stay here

and remain vigilant in constant prayer.”^[5]**And going a little farther, he fell on the ground** (prostrated himself) **and praying that if it were possible, the hour might pass from him.**

And he said, “Abinu, our Father, all things are possible for You; please may it be Your will to **remove this cup** (hour of Divine appointment) **from me** if possible; **yet not my will, but Your will** (be done).”^[6]

And he (Yeshua) **came** after reciting VeAhabta – (Deut 6:4—9 **and found them** (the three) **sleeping, and he said to Tsefet, “Shimon are you asleep? Could you not remain vigilant in prayer for one hour? Keep vigilant and pray that you do not enter into testing; your spirit is truly filled with zeal, but your soul (flesh) is weak** (causes you to stumble).”

And he went away and continued praying, reciting the VeHayah – Deut 11:13—21 **the next words** of the evening Shema. **And he came again and found them** (the three) **sleeping for their eyes were tired; and they did not know what to say to him. And** after concluding the final blessing of the Shema **he came the third time and said to them, “are you still asleep and resting? Enough!** (I have finished) the evening Shema. **The hour has arrived; the Son of Man** (the prophet) **is betrayed into the hands of sinners. Get up and let us go. The one who has handed me over is here.”**

[1] Bratcher, R. G., & Nida, E. A. (1961). A Handbook on the Gospel of Mark. New York: United Bible Societies. p. 445

[2] Yehudah Ish Keriyoth was not with the remaining eleven.

[3] Bratcher, R. G., & Nida, E. A. (1961). A Handbook on the Gospel of Mark. New York: United Bible Societies. p. 445

[4] Surrounded by grief

[5] De. 11:13—21 v16 16 Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; (Deu 11:16 JPS)

[6] acceptance of the kingdom, קְרוּדָה שֶׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד

YESHUA'S DYING WORDS?

We should also note here that it may be possible that Yeshua waited until late in the afternoon to die and aside from the normally cited words on the Cross, he cited the Shema before he died.

Yeshua and the Shema

From the cited (Peshat) teachings of Hakham Tsefet (the Sage Peter) we see the deep importance in Yeshua's belief in the Shema's importance. We also determine that he must have taught on the subject in great depth. In reading the above materials we must also realize that the pericopes do not tell us the whole story or all of the events that surrounded the written narrative. How did the *Sofer* of Mark 12 know that Yeshua taught his disciple (*talmidim*) with great wisdom? He must have heard Yeshua teaching something that is not written in the text. Thus, we may determine that a great amount of the material we are now discussing was also founded in the teachings of the Jewish Sages in the first century, and possibly even Yeshua.

RAMCHAL –

- Every Jew MUST believe that G-d exists.
- He is without beginning
- He is without ending
- There is no blemish or deficiency in G-d

THE MESORAH OF G-D

These elements about G-d have been passed down through the ages of the ...

- From father to Son
- Patriarch,
- Prophets and
- Sages.

THESE TRUTHS ARE FOUNDED IN THE "MESORAH OF G-D" I.E. THE

- Mesorah about G-d and the ...
- Mesorah from G-d

G-D'S EXISTENCE IS IMPERATIVE

If G-d ceased to exist all the known and unknown would cease to exist as well

- It is imperative to know that G-d's existence does not depend on anything outside of Him
- There are no "parts" or fragments of G-d
- While mankind is a fractured being, i.e. arms, legs hands, head etc. G-d is a singularity
- It is impossible that another being of G-d's perfection exists
- Only G-d in His infinite perfection exists with intrinsic perfection
- Thus G-d is One!

CREATION

Simply stated the creation of the whole cosmos is a means of G-d expressing His goodness to His creatures.