

KNOWING G-D'S PLAN

THE MESORAH OF G-D

ROMANS 1:1

Hakham Shaul, a courtier¹ of Yeshua HaMashiach, called² to be a Sh'liach,³ set apart⁴ by the

¹ **Courtier:** δοῦλος referring to the King's agent or courtier. Thus, we see that δοῦλος 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

² **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)

³ **Sh'liach: Sh'liach – (apostle - emissary) “plenipotentiary agent”** The legal institution of the שליח 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 שליח 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 שליח 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 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 מלאכי 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 Din 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 שליחא. Shias from שליחא as Messias from משיחא, 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).

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**”

Mesorah⁵ of God,⁶ which he promised previously through his Nebi'im⁷ in the Holy Scriptures, concerning His son who was/is a physical 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

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

⁶ **θεοῦ**, – the point of origin of 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

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 – חָכְמָה). From the use of these synonyms, we can see that that ἅγιος – *hagios* (usually translated as "holy") is a synonym for חָכְמָה/Hokhmah. And, that רוּחַ and πνεῦμα are also synonyms for חָכְמָה/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

1. G-d
 1. Revelation of His Existence
 2. [Gen. 1:1](#)
 3. [Gen .2:7](#)
 4. [Ex. 20:1ff](#)
 5. There is a need first to meditate on this subject with great Kavanah and devotion
 1. Most men do not have the capacity to truly apprehend this unity and singularity
 6. Declaration of G-d's (HaShem) Unity with the mouth
 7. Declaration of G-d's Unity with the Inner man (Ruach)
2. Oneness
 1. Shema the greatest statement of Mitzvoth and Contemplation
 1. [Mk 12:30](#)
 2. Concealment
 3. Attributes and Appellations
 4. Spirituality
 1. The Essence of G-d
3. Torah
 1. The gift of the Torah
 2. The Oral Law
 3. Written Law
 4. Joy of the Torah
 5. Personification of the Torah
 6. Mystery of the Torah (Kabbalah)
4. Communion
 1. Prayer
 2. Mitzvoth
 3. Kavanah - Intention
 4. Being Righteousness (Tsadiq)
 5. Justice
 6. Charity
 7. Family
 8. Hitbodedut
5. The Heavens
 1. The Celestial routine
 2. The Spiritual and Natural worlds
6. Man
 1. Adam
 1. Adam's sin and its effects on humanity
 2. Adam's contemplative creation and the fall of the Light Bearers

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

3. Man's Responsibility in the Olam HaZeh
4. Soul and Spirit relationship
 1. Yetser HaTob
 2. Yetser HaRa
5. Man's Nature
6. Evil in relation to G-d's plan
7. Evil in relation to man
7. Providence
 1. The Way G-d Directs the World
 2. The System of G-d's Guidance
 3. Individual
 1. G-d's Chesed (Loving Kindness)
 2. G-d's Mercy
8. Community
 1. The Jewish People
 1. The Kingdom of G-d
 2. The Non-Jewish Nations
 3. The Righteous Gentile
 4. The Proselyte
9. Time, Seasons, Festivals and Prophecy
10. Tikun - Repair and Restoration
11. Messiah
 1. Messianic Figures
 2. Adam Kadmon
 3. Mashiach Ben Yosef
 4. Mashiach Ben David
12. Y'mot HaMashiach
13. Olam HaBa

Notes:

The restoration (Tikun) of All things

[Acts 3:20-21](#)

²⁰and that He may send Yeshua HaMashiach who was preached to you before, ²¹whom heavens must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

See Derech HaShem ([Sefaria](#))

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