

Hakham Shaul's School of Remes
Igeret to Titus 3:1-15
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Commentary to Hakham Shaul's School of Remes
Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham

¹Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any good work,

Remind them: As the legal authority remind them of the structure of a congregation. Furthermore, we can see that the teachings, most likely from the forefathers had been handed down to the congregation. These teachings needed support and reinforcement from time to time.

Rulers: Those in the "first place" or the highest office. Although Hakham Shaul generally uses the two terms with reference to angelic powers, he uses the latter of rulers and magistrates in Rom 13:1-3 (cf. ἄρχων).

Romans 13:1-4 Let every Gentile soul be subject to the governing authorities of the Jewish Synagogue. For there is no legitimate authority except that of the Jewish Bet Din from God, and the authorities of the Bet Din that exist are appointed by God. Therefore, whoever resists the authority of the Bet Din resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. For the Rulers of the Synagogue are not a terror to good works (acts of righteousness/generosity), but to (those who do) evil. Do you want to (be) irreverent to the authority of the Bet Din? Do what is beneficial, and you will have praise from the same.

rulers and authorities: The combined vocabulary of "Rulers" asserts the need for subservience and the "authorities" establishes the norm and normal pattern to be followed in the Congregation, Synagogue.

to be submissive to rulers and authorities: The infrastructure of the congregation most likely was not prevalent in the minds of the Gentiles turning towards G-d. thus there needed to be a constant reminder of the chain of command in the Esnoga (Synagogue). This was vital in the Esnoga. This was not just so the Jewish people could be in command. Gentiles are mentioned in Aboth and the Zugot. Thus, the reminder is that there is a structure and chain of command. Any who wished to have a place in the Esnoga must work for it. And if a Convert labored faithfully they were entitled to the privileges of their office.

rulers and authorities: This vocabulary matched Ephesians chapter 6. This information shows that there might have been Gentiles from offices in the community joining the Synagogue (Esnoga). Their outside authority may have been honored in the Esnoga but they did not possess authority to dictate their version of Halakhah

Obedient: Legal terminology is used here. It would seem that the idea of subordination would suffice. But the legal speech shows a stronger requirement.

acts of righteous/generosity (good work) Good deeds or "good works." Not as a method of earning "salvation" but doing what is commanded in the Torah and the teachings of the forefathers. Furthermore, this does not speak of having a "good job" it speak is of the result of being an active Jewish member of the Congregation – Synagogue.

²Do not use Lashon HaRa against anyone, avoid contention, be unassertive, showing all kindness to all men.

Do not use Lashon HaRa against anyone: Hebrew Lashon HaRa βλασφημέω *blasphēméō*; It is forbidden to speak about anything negative about a fellow Jew specifically and against any man even if it's true. This

prohibition is called Lashon Hara. When communicating something false about another person, an even more severe sin is committed, that of Motzei Shem Ra (lit. producing a bad name for someone else).

Rambam Deot 7:2, Chafetz Chaim (Lashon Hara 1:1)

Rechilus / רכילות, comes from the Torah commandment "לא תלך רכיל בעמך" / "don't be a talebearer in your nation" (Vayikra – Lev. 19:16); the word "רכיל", literally "peddler", refers to one who "carries stories" and 'peddles' them from one person to another, and says: "such and such ___ said", "such and such I heard about ___"

Even if this is true, and there is no denigration, this speech violates a negative commandment, is a severe sin, and causes souls of Jews to be killed.

Rambam Hil' De'ot 7:1.

For further study See Halachipedia [LaShon HaRa](#)

Avoid contention: Avoid being the one who stirs up conflict.

³ For we ourselves were once wandering in ignorance, disobedient, led astray, slaves to pleasures, passing our days in anti-social behaviors, like malice and envy, hated by men and even hating one another;

Wandering in Ignorance: This most likely refers to the years just prior to the Patriarchs and the wandering through the wilderness. It was at Har Sinai that this ignorance was expelled.

This might be understood as the Jewish path to degradation or descending to the 49th negative gate. Here Hakham Shaul want Titus to teach against these behaviors because of their negativity. The fundamental desire for any congregation is to draw closer to G-d. These negative behaviors lead in the opposite direction.

⁴ But after that the kindness and love of God our Savior toward man revealed itself,

after that: After wandering in ignorance enslaved by all that opposed G-dly order and personal elevation into a man devoted to the purpose and plan of creation, a Royal Priesthood and a Holy nation. By holiness we mean entirely separated to the purposes of G-d's plan.

G-d our Savior: See [Titus 1:3](#)

G-ds love for man: G-d's love for humanity. And His overwhelming desire to bring man to his intended purpose. That being to experience the Love of G-d. This cannot be affected until man has turned his attention to G-d. The greater the devotion the greater the experience of the Love of G-d poured out on mankind. The hedonist seeks to please himself. In such activity man misses the true desire of his heart.

⁵ He gave us the right to the Olam HaBa, not because of works of righteousness, which we have accomplished but by virtue of His own chesed, through the Mikveh of regeneration and renewal in the Ruach HaKodesh,

right to the Olam HaBa: Salvation, being saved is the right to enter the Olam HaBa. We do not merit this except through faithfulness and His (G-d's) loving kindness and mercy (Chesed).

works of righteousness: See "[good works](#)" above

through the Mikveh of regeneration and renewal: This is indicative of the repetition of maintaining ritual purity. This is an allegorical action demonstrating the repetitive desire to be close to G-d and remain in His service and a state of being available for sacred use.

regeneration and renewal: by the Ruach HaKodesh is also related to the Oral teachings of the forefathers.

Ruach HaKodesh: Here used of His (G-d's) Divine Presence. Thus, through works of generosity, Mikveh and remaining close to G-d we enter the Olam HaBa. In essence this is our duty but it is only by His lovingkindness, generosity and chesed that we merit the Olam HaBa.

⁶whom He (God) abundantly poured out on us through His agent Yeshua HaMashiach our Savior,

poured out: This is ceremonial language continued from verse 5. Poured out can be indicative of ritual hand washing. Being "poured out" also bespeaks an anointing. The allegory furthers the notion of sharing with Mashiach.

2 Timothy 1:8 me take your share of suffering for Mesorah according to God's virtuous power.

Bereans – Hebrews 3:1 who share the Celestial calling, consider the Sh'liach and Kohen Gadol of our profession, Yeshua HaMashiach.

Celestial – Heavenly: Refers to the realm of G-d and G-dly things. These "heavens" are divided in ways where the various realms compartmentalize various functions and activities of those realms. Therefore, we do not see these activities with the natural eye. They are or may be sensed with the special abilities of man's spiritual nature. Thus, man can sense G-d per se. But he can also sense the *malakim* (angels) and the *Sitra Achra* (the other side, i.e. the negative side). The *Sitra Achra* (the evil side) or the קְלִיפוֹת - *kliptot* (shells husks etc.) are kept in a realm where they exist and have some influence over mankind. However, they do not embody the same realm of "Holy" things.

His agent Yeshua HaMashiach our Savior: Note here that it is G-d to whom "salvation" belongs verse 4 above. Messiah is the agent of G-d announcing salvation to those who have been ordained by G-d to receive it. Secondly "Salvation" in Jewish terms is the right to enter into the Olam HaBa.

⁷That being justified by his Chesed (grace), we should be made heirs according to the hope of the Olam HaBa.

being justified by his grace: Being justified by G-d's chesed is a very powerful statement but most often misunderstood. It is by that same Chesed that we have been given the Torah. Therefore, we look to the fact that it was the Chesed of G-d that gives instruction...

- Instruction
- Directive
- Mitzvah
- Choq (supra-rational laws)
- Mishpat (judgments, specifically from a Bet Din)
- Halakhah
- Divine teachings, revelation of the Divine will
- Prophetic moral exhortations
- Rule
- Sin defined
- Guide

These terms are all related to the gift of the Torah and the direction it gives.

we should be made heirs: Hakham Shaul sets the standard for the "heirs" of Abraham inheriting the Olam HaBa

Romans 4:14 For the promise is nullified and void if its heirs are not faithfully obedient. For the Torah brings G-d's wrath^[5](justice) where there is nothing but transgression of the Torah.

Rom. 1:18 For the revelation of God's wrath coming from the heavens is against all the wicked and unjust men who intentionally suppress the truth.

the hope of the Olam HaBa: Eternal life is as noted elsewhere the right to enter the Olam HaBa. See ch 2:10

⁸These are trustworthy words, and these things I will that thou affirm constantly, that they which have believed in and have been faithful to God might be careful to maintain acts of righteous/generosity. These things are good and worthy of pursuit for all Royal Anashim.

trustworthy words, i.e. faithful saying: "you can trust in these words," this is a saying worthy of acceptance concerning the redemptive Mesorah of Messiah.

acts of righteous/generosity "Good works" see v1 above.

Royal Anashim: See 1 Timothy 6:11

These things are the things of immaturity and negativity. Being a "Royal Man" is modeled in the Master Yeshua, the Sages and Torah Scholars. Thus, being a "Man of G-d" is being a man of dignity, integrity who is involved in the will of G-d for himself and always trying to help others with their difficulties. Knowing the things of negativity means steering clear of those troubles. In other words not making provision or room for them. This partially accomplished by being involved with Torah Scholars and other men of integrity.

Timothy is given a great opportunity and challenge to build himself into the "Man of G-d" taught by Hakham Shaul. But, not only is Timothy to build himself into the "Man of G-d" he is to transform a congregation of Gentiles into Royal Anashim (men of Royalty or Dignity).

⁹But avoid foolish questions, and pointless genealogies, and contentions, and striving over the meanings of the Torah; for they serve not beneficial purpose.

But avoid foolish questions, Some questions are designed and crafted for the sake of negativity and causing others doubt etc.

and pointless genealogies: There are those who would insist that they are "Jewish" either by genealogy, i.e. family history or by DNA. These assumptions must be confirmed by a body of authority, i.e. Beit Din.

and contentions: if someone could argue he was Jewish without true authority of a Beit Din he might argue that this or that "Law" was correct. The legalities of the Torah have been passed down from the forefathers and must be reasoned by those standards.

striving over the meanings of the Torah: The Torah is not given to foolish thoughts. All thoughts on the Torah must be "discerned" meaning they are judged. This "judgment" can only happen in a collective body of Judges and Sages.

It may be very possible that a "Roman" convert or other attendant of the Congregation argues from the basis of sectarian law. This is often referred to as cultural law or even holiness. However, secular rules, laws etc. do not negate the rules and laws of the Torah.

¹⁰ **A man that is an heretic after the first and second admonition reject;**

a heretic after the first and second admonition reject: A heretic after the second judgment by a Beit Din is an outcast and to be cut off – *karet*.

Adin Steinsaltz gives a definition for being cut off, *karet* from Mishnah/Gemara Katerot.

The first Mishna in *Massekhet Karetot* lists the 36 Biblical sins that confer the penalty of *karet*. Almost half of them involve incestuous and adulterous sins, with the rest being connected with issues of desecration of God's Name, violation of the major Jewish holidays and festivals, sins related to the Temple and the Temple service, and certain prohibitions regarding forbidden foods. In truth, there are other transgressions that also will bring about the penalty of *karet*, for example, the Gemara in *Massekhet Shevuot* (daf 13) mentions someone who throws off the yoke of *mitzvot*, someone who rejects the traditional interpretation of the Torah and someone who violates the rite of circumcision. These are not mentioned in our Mishna, since the individual who transgresses those commandments unwittingly will not bring a sin offering (since they are passive and do not involve an activity, and are not mentioned specifically in the Torah) and the focus of our Mishna – and indeed the entire tractate – is the atonement offered by means of the sacrifice to those who perform one of these sins unintentionally.

The Rambam argues that in the case of *mitah be-yedei Shamayim* the punishment ends with the person's death, while the soul of someone who receives *karet* will suffer in the next world after death, as well.

Rashi points out that the punishment of *karet* applies only if the sin was not done purposely without witnesses and proper warning. If there were witnesses who warned the individual that the action was forbidden, then the Jewish courts would try and punish the perpetrator according to the punishments that are appropriate for the act. Under some circumstances the sinner would receive lashes and would no longer be liable to receive the punishment of *karet*.

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz, and edited and adapted by Rabbi Shalom Berger

From <<https://steinsaltz.org/daf/karetot2/>>

¹¹ **Knowing that he that is such is subverted, and a habitual sinner, being condemned of himself.**

a habitual sinner: a "habitual sinner" is a serious charge. It implies that the "sinner" has been warned concerning sinful practices and ignored first his brethren and secondly the Beit Din. Yet, he continues in his path. His strife is opposed to the beneficial aspects of the Congregation and the Jewish community by and large. Thus, being "avoided" (v9) is tantamount to *being Karet* as noted above.

condemned of himself: this always the case with those who habitually sin. This is not a simple mistake. The "sinner" is condemned through the legal system and confirmed by legitimate witnesses. Thus, he is condemned, twice by his rebellious actions.

¹² **When I will send Artemas unto you, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined to stay the winter.**

Artemas: The allegory of Artemas would indicate someone who was an idolater and turned to Judaism believing in Mashiach.

Tychicus: most likely "blessed one"

Nicopolis: possibly a "blessed City"

¹³ **Bring Zenas the lawyer and Apollos on their journey diligently, see to it that they lack nothing.**

Zenas: One who was taken from Zeus

The lawyer: in this case one who is versed in Roman law. Hakham Shaul is looking for one who is versed in Roman Law and the standards of the Torah.

¹⁴ **And let those we teach, our talmidim also learn to maintain acts of righteous/generosity for necessary needs, that they be not go unrewarded.**

¹⁵ **All that are with me salute you. Greet them that love us in the faithful. Chesed are those with you. Amen.**

Aman V Amen