

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 31:3 – 32:3
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SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUKE LK 6:27-42)

SCHOOL OF HAKHAM TSEFET
PESHAT
YEHUDAH 4-5

"But to you who are listening I say: Love your enemies, do good to those who hate you, bless those who mistreat you. If any man strikes you on the cheek, offer the other also, and if someone takes your coat, do not hold back from giving him your shirt as well. Give to everyone who begs you, and if anyone takes away your things, do not ask for them back. And do for others just as you would have them do for you."

And if you love those who love you, what kind of loving-kindness is that for you? For even sinners love those who love them! And if you do good to those who do good to you, what kind of loving-kindness is that to you? Even the sinners do the same! And if you lend to those from whom you expect to receive *back*, what kind of loving-kindness is that to you? Even sinners lend to sinners, so that they may get back an equal amount! But love your enemies, and do good, and lend expecting no interest, and your reward will be great, and you will be sons of the Highest, because He is kind to the ungrateful and wicked. Be compassionate, just as your Father is compassionate!

And do not judge, and you will not be judged negatively. And do not condemn, and you will not be condemned. Pardon, and you will be pardoned. Give, and it will be given to you, a good measure pressed down, shaken, overflowing will they pour out into your bosom. For midda kneged midda (measure for measure), it will be measured out to you in return."

And he gave them an analogy: "Amen v'amen a blind person cannot lead the blind, can he? Will they not both fall into a pit? A Talmid (disciple) is not superior to his Hakham, but everyone, when he is fully trained, will be like his Hakham. And why do you look for the sliver of wood that is in your brother's eye, but do not notice the beam of wood that is in your own eye? How are you able to say to your brother, "Brother, allow me to remove the sliver of wood that is in your eye," while you yourself do not see the beam of wood in your own eye? You Painted ones (hypocrites)! First remove the beam of wood from your

For certain men¹ have subtly entered² in among you secretly³ who were from antiquity inscribed⁴ for this judgment as evil ungodly persons, changing the loving-kindness of our G-d into licentiousness⁵ and the only LORD G-d and denying our only Master Yeshua HaMashiach. But I will adjure you, to return to full knowledge (Da'at through the Mesorah – Oral Torah) ONCE, given to the Jewish Tsadiqim (saints), that the LORD delivered a people out of the land of Mitzrayim (Egypt), and afterwards destroyed those who were unfaithful.

¹ "Certain Men" are juxtaposed against the 7 Men who strengthen and build the Congregation to perfection. The 7 men build and these "certain men" tear down and seek to destroy.

² **παρεισδύω** – *pareisduo*, infiltrated, used only here. Yehudah does not bring charges against those "outside" the Esnoga – Synagogue. His charges are against those who have infiltrated or "crept in."

³ Verbal and thematic connection to B' resheet 31:17-21

⁴ Appointed to judgment.

⁵ **σέβομαι** containing the idea of turning back into immorality.

own eye, and then you will see clearly to remove the sliver that is in your brother's eye!"

HAKHAM SHAUL'S SCHOOL OF REMES II LUQAS – (ACTS) 18.12- 28

But, when Gallio⁶ was proconsul of Achaia,⁷ some of the Shammaite Jews made a united attack and revolted against Hakham Shaul and brought him to the place of judgment,⁸ saying, "This fellow persuades humanity to worship⁹ God contrary to the (our interpretation of the) law." And just as Hakham Shaul was about to open his mouth, Gallio said to the Shammaite Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you. But if it is a question of words and names and your own interpretation of the law, look¹⁰ to it yourselves; for I do not want to be a judge of such matters." And he dismissed them from the place of judgment. Then all the Hellenists¹¹ took Sosthenes, the ruler of the Synagogue, and beat him in front of the place of judgment. But, Gallio would not pay attention to these things.

II LUQAS (ACTS) 18:18-23

So Hakham Shaul, after remaining in Achaia for a considerable time (three and one-half years), said goodbye to the brethren and sailed away to Syria, and he took Priscilla and Aquila with him. He dedicated himself to gathering the souls of the exiles¹² at Cenchrea (Corinth), because he had taken a vow. So they arrived at Ephesus, and those he left behind there, but he himself entered into the Synagogue and discussed the Mesorah of the Master with the Jewish brethren. And when they asked him to stay for a longer time, he declined, saying farewell and telling them, "I will return to you again if it is God's will," and he set sail from Ephesus. And when he arrived at Caesarea, he went up and greeted the congregation (at Yerushalayim), and went down to Antioch. And after spending some time (three and one-half years) there, he departed, traveling through one place after another in the Galatian region and Phrygia, making all his talmidim to stand.

Now a certain Jewish Ish (Royal man) named Apollos, a native Alexandrian, came to Ephesus. He was an eloquent man who was well-versed¹³ in the written Torah. This Ish (man) had been instructed in the way of the LORD¹⁴ (God), and having a burning enthusiasm, he spoke and taught with accuracy the things concerning Yeshua, although he knew only the immersion of Yochanan. And he began to speak openly of his faithful obedience to Yeshua¹⁵ in the Synagogue, but when Priscilla and Aquila heard him, they took him aside and explained (Mesorah as handed down by the Master, the Oral Traditions) the way of God to him more accurately i.e. The most precise and rigorous interpretation of the Mosaic (Oral Torah) law, and observance of the more minute precepts of the law and tradition.¹⁶ And when he wanted to cross over to Achaia, the brethren

⁶ "One who lives on milk"

⁷ "Trouble"

⁸ βῆμα – bema

⁹ Hakham Shaul's choice of Greek words here shows that the view of WORSHIP – Service to G-d is a direct confrontation to Shammaite theology and the strict legalism of their teachings.

¹⁰ Here the vocabulary implies understanding, knowing or perceiving the intent is to handle these matters yourself or among yourselves.

¹¹ NU-Text reads [they all].

¹² Lit. cut his hair (head). It may be that Shaul may have taken a Nazarite vow in this pericope. This may or may not be the "vow" that he took when he was arrested in Yerushalayim. We have translated here that he dedicated himself to searching out the lost souls of the exiles among the Gentiles. This aligns itself with the understanding that he was sent to the "Gentiles" and Hakham Tsefet was sent to the Jewish brethren to teach the Master's Mesorah. Cf. Gal 2:7.

¹³ Full of virtuous authority in relation to the Written Torah

¹⁴ Code for the Mesorah (Oral Teachings) of the Master

¹⁵ Cf. TDNT 5:879 C. The New Testament

¹⁶ Strong, J. (1996). The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. Ontario: Woodside Bible Fellowship. G196

encouraged him and wrote to the talmidim to welcome him. When he arrived, he assisted greatly those who had faithfully obeyed through God's loving-kindness (chesed). For he was vigorously refuting the Shammaite Jews in public, demonstrating through the Written and Oral Torah that Yeshua is HaMashiach.

Nazarean Codicil to be read in conjunction with the following Torah Sedarim,

Gen 31:3 – 32:3 | Psalm 26 | Jer 30:10-18, 22 | Jude 4-5 | Lk 6:27-42 | Acts 18.12- 28

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

We have already stated that Yehudah is the amanuensis of Hakham Tsefet. Therefore, our reference to Hakham Tsefet or Yehudah should be understood as a joint effort between these two men in authoring this treatise. Yehudah is an integral part of this process. Therefore, we remind our readers that we may refer to Yehudah as the "author" of this document. However, we intend that Yehudah was the amanuensis of Hakham Tsefet. We also refer to Yehudah as Hakham Yehudah because he was a Hakham serving as a Paqid to the Bench as noted in our previous pericope.

CATECHISTIC QUESTIONS PRESENTED BY HAKHAM YEHUDAH/HAKHAM TSEFET

- How does changing the Chesed of G-d into licentiousness, relate to those who do not have a part in the Olam HaBa?
- Why does Hakham Yehudah find his heterodox audience not believing that Yeshua is the Messiah?
- How does the pericope of Hakham Yehudah relate to the Festival calendar?
- How does denial of the Mesorah/Oral Torah deem one as heterodox?
- How does the lie of "**changing the loving-kindness of our G-d into licentiousness**" makes a seedbed for modern religion, which focuses on misconstrued notions of sexuality?

ADJUDICATION

For certain men have subtly entered in among you secretly¹⁷ who were from antiquity inscribed for this judgment as evil ungodly persons!

Yehudah's adjudication is about those who have committed crimes heterodoxly.

The charges brought by Yehudah are...

1. Changing G-d's Chesed (loving-kindness) to licentiousness
2. Denial of the Master
3. Denial of the Mesorah/Oral Torah

Yehudah does not seem to suggest that there is a call of repentance for these lawbreakers. Therefore, we see no call to Teshuba, Yehuda only mentions "judgment." As a matter of fact, his analogy leans more towards condemnation without the possibility of repentance. This is described in the terms of his proclaimed adjudication.

Pronounced Judgment by analogy...

¹⁷ Verbal and thematic connection to B'reshet 31:17-21

The LORD delivered a people out of the land of Mitzrayim (Egypt), and afterwards destroyed those who were unfaithful

These heterodox were delivered to destruction. They came out of Mitzrayim only to be INSCRIBED for judgment.

Herein we find a halakhic principle...

The “evil” and “lawlessness” have been placed in the world by Divine decree not necessarily to harm the Tsadiqim, but to keep the Tsadiqim focused on the task before them and not become distracted by things or deeds that lead only to trouble. Evil, pain and Lawlessness are there to keep the Tsadiqim’s concentration on the goal before them and to waste no time in trivial pursuits that make no significant contribution towards this goal. These “**certain men**” therefore are sent by G-d to the congregations to test their vigilance and whether or not the collegiate ministry of the ten men of the Esnoga are functioning properly or not.

A DEFENCE FOR NAZAREAN JEWISH ORTHODOXY

Woe to those who do not desire to know or understand the words of the Torah! For in the Torah are written the words of Life. To the heterodox, the words of the Torah seem hollow and useless, since they lack intelligence.

The three indictments listed above find special place in the Tractate of Sanhedrin¹⁸ as mentioned.

1. Changing G-d’s Chesed (loving-kindness) to licentiousness

b. Suk 49b R. Eleazar further stated, He who executes charity and justice is regarded as though he had filled all the world with kindness, for it is said, He loves charity and justice, the earth is full of the loving-kindness of the LORD.¹⁹ But lest you say that whoever wishes to do good succeeds without difficulty, Scripture expressly says, How precious is Your Loving-Kindness, O God etc.²⁰ As one might say that this applies also to a man who fears God, Scripture expressly says, But the loving-kindness of the LORD is from everlasting to everlasting upon them that fear Him.²¹

The act of loving-kindness describes the Tsadiqim. These acts are difficult to master at the beginning. However, the more we train the soul to function after that manner, the greater our acts of loving-kindness will be. The heterodox have exploited these blessings in a number of ways. The mindset of sin now and repent later is not Jewish! The contemptible lie has been the foundation of some religions. However, it is not the Jewish norm nor has it ever been. Teshuba – repentance is based on the genuine desire to return to G-d with the intent not to commit sin again.²²

The great exchange is Chesed for apostasy. Lest we fail to understand, we note the heterodox are apostate. We cannot accept the notion that once we have experienced the Chesed (loving-kindness/grace) of G-d that we can shed ourselves of the Torah, written Oral or otherwise. This damnable lie permeates the heterodox world. Furthermore, **our common share of life in the Olam HaBa** means that the whole community is responsible for the actions of that congregation. As such, when we trade the Chesed of G-d for **licentiousness** we bring destruction to the community.

2. Denial of the Master

As we have stated...

¹⁸ We find in Yehudah the symmetry of ideas purported in **m. Sanhedrin 10:1** and following. We suggest that the infrastructure of Sanhedrin was taught catechistically among the early Nazareans as Orthodoxy.

¹⁹ Tehillim – Psa 33:5

²⁰ Tehillim – Psa 36:8

²¹ Mishle – Prov 31:26

²² For a more in depth look into Teshuba see (Rambam), M. M. (1998). *Mishneh Torah, Hilchot Teshuvah* (Vol. 1:4). (R. E. Touger, Trans.) Moznaim Publishing Corp.

Therefore, we would see how those aspects such as; **the denial of Yeshua's resurrection** could also be interpreted as a denial of resurrection and the final Judgment "in toto."

b. San 91a A sectarian [min] said to Gebiha b. Pesisa, Woe to you, you wicked, who maintain that the dead will revive; if even the living die, shall the dead live! He replied, Woe to you, you wicked, who maintain that the dead will not revive: if what was not, [now] lives, surely what has lived, will live again!

The denial of the Master is equated with the exchange of the lie of Chesed for **licentiousness**. We can deduct from the Rambam's statements of Orthodoxy in **אני מאמין** (Ani Ma'amin) from his Commentary on the Mishnah (tractate Sanhedrin 10:1), that the belief in Messiah and the Resurrection are integrally related.

6. I believe with complete faithful obedience that all the words of the Prophets are true.
7. I believe with complete faithful obedience that the prophecy of Moshe our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who preceded and of those who followed him.
8. I believe with complete faithful obedience that the whole Torah, which we now possess was given to Moshe, our teacher, peace unto him.
9. I believe with complete faithful obedience that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.
10. I believe with complete faithful obedience that the Creator, blessed be His name, knows all the deeds and thoughts of human beings, as it is said, "It is He who fashions the hearts of them all, He who perceives all their actions." (Psalms 33:15).
11. I believe with complete faithful obedience that the Creator, blessed be His name, rewards those who observe His commandments, and punishes those who transgress His commandments.
12. I believe with complete faithful obedience in the coming of Mashiach, and although he may tarry, nevertheless, I wait every day for him to come.
13. I believe with complete faithful obedience, that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.

When one looks for this list in the Mishnah or Talmud, if he is remiss, he will be unable to find it. This is because the list does not exist in this exact structure in the Oral Torah. The Rambam states these words in the positive, whereas they exist in the negative in the Mishnah, specifically Sanhedrin 10:1 and following. The discussion of those verses relates to those who have no part in the world to come. The **אני מאמין** (Ani Ma'amin) speaks of those who have their "common share of life in the Olam HaBa."

These statements of orthodoxy should be studied and memorized by every Nazarean.

3. Denial of the Mesorah/Oral Torah

The final adjudication is against those who hold the Mesorah/Oral Torah in contempt.

Abot 6:2 Every day a Heavenly voice issues forth from Mount Horeb (Sinai) to proclaiming: "Woe to humankind for their contempt of the Torah" and whoever is not occupied with the Torah is rebuked, as it is said – "As a golden rings in a swine's snout, so is a beautiful woman who deviates from discretion" (Mishley 11:22) And it is said – And the Tablets are the work of God and the writing is God's writing engraved upon Tablets" (Shemot 32:16) Read not engraved [*charuth*] but freedom [*cheruth*], **for there is no one free save one who is occupied with Torah study**. And anyone who is occupied with Torah study will become exalted, as it said – "From God's gift [Mattana] to God's heritage [Nachaliel] and from God's heritage [Nachaiel] to the high places [Bamoth]" (B'midbar 21:19).

In Yehudah's mind and in his adjudication, denial of the Mesorah/Oral Torah is tantamount to heterodoxy. Why is the Mesorah/Oral Torah so vehemently opposed by so many supposed scholars? Midrash Rabbah answers this clearly.

D'varim – Deut. 32:46 and He said to them: "Set your hearts on all the words which I testify among you today, which you will command your children to be careful to observe, all the words of this Torah.

Midrash Rabbah B'reshet I:14 For it (the Torah/Oral Torah) is no empty word **מי-קם**(*mi-kem*), for you (Deut. 32:47), and if it is empty, it is **מי-קם**(*mi-kem*) from you,²³ because you are unable to interpret it correctly.

The voice of Hakham Yehudah speaks so loudly we may not understand what he is saying. As the brother of the Master and Ya'aqob, Yehudah feels no need to advertise or abuse his position. He humbles himself to Hakham Tsefet as his amanuensis and serves the bench. The wisest Talmid is the Talmid who is willing to sit at the feet of the Hakhamim and drink in their words. Because submission to authority is true order, *nomos* – Torah, those who refuse it are unable to interpret Torah correctly. Their babel fills empty heads with empty words.

Mattiyahu 8:8-10 The centurion answered and said, "master, I am not worthy for You to come under my roof. But only speak a word, and my servant will be healed. "For I also am a man under authority, having soldiers under me. And I say to this *one*, "Go," and he goes; and to another, "Come," and he comes; and to my servant, "Do this," and he does *it*." When Yeshua heard *this*, he marveled, and said to those who followed, "Amen ven amen, I say to you, I have not found such great faithful obedience, in all Yisrael!"

The truth simply stated is that those who will not submit to the Mesorah/Oral Torah as taught by the Hakhamim are that they are given over to the control of the Yester HaRa. They malign the structure of whole the universe and are unable to enter Eden. Their Torah observance is static at best contributing nothing to the reparation of the cosmos. These scoffers fail to understand that they can never diminish Torah's glory and honor.

PERORATION

Because **our common share of life in the Olam HaBa** is communal rather than individual, **certain men have subtly entered in** among you secretly. In this fashion, contempt is brought on the whole congregation. The actions of Rachel in the present Torah Seder are reminiscent of Achan as found in the Book of Yehoshua.

Yehoshua (Joshua) 7:1 But the B'ne Yisrael committed a trespass regarding the accursed things, **for Achan** the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Yehudah, **took of the accursed things**; so the anger of the LORD burned against the B'ne Yisrael.

Note that only Achan trespassed. Yet G-d sees the trespass of Achan as the trespass of the B'ne Yisrael.

REMES COMMENTARY OF HAKHAM SHAUL

I THOUGHT BY NOW YOU WOULD BE A RABBI

Heb. 5:12 For by this time you should be Rabbis, you still need to be taught fundamental principles of the oracles of God; and you have come to **need milk** and not solid food.

The amazing Hakham Shaul has chosen his words wisely. While we most certainly believe, these words originated in Hebrew, Hakham Shaul had a positive command of Greek. Here, he chooses the word **Gallio** as a means of getting his point across. Hakham Shaul is amid a number of Shammaite (legalistic Jews) and they have yet to realize that the

²³ The **מי-קם** may be causative: if you find it empty, it is through your own fault (Mah.)

legalistic approach to the Torah is of no value. **Gallio's** name means "One who lives on milk." The words of Hakham Shaul to the Bereans fit well here. It is interesting to note that **Gallio** wants no part of judging Jewish legal matters. Herein his counsel is wise. However, he is half-right and all wrong! This means that he makes his judgment and then turns his head to the injustices that are committed right before his eyes.

The city "**Achaia**" is a place of "trouble." Hakham Shaul wants us to know that we should pay close attention to "names and words." These words have meanings that he wants us to understand. **Gallio** has no authority (name) among the Jewish people. In other words, the Remes hint is that the courts of the Gentiles are NOT a place for Jewish brethren. Gentile courts of law are subservient to Jewish Hakhamim. Here, the order is reversed and Hakham Shaul is being judged rather than serving at the Bench of Judgment. Furthermore, the Shammaite Jews do not accept his authority or the authority of the House of Hillel. They blatantly flaunt their injustices by beating **Sosthenes** publicly. How does Hakham Shaul build a Remes from Hakham Tsefet's Peshat? It is all in the name **Sosthenes**, which means "the savior of his nation." The Shammaite Jews bring **Sosthenes** into the presence of a Gentile court and beat him publicly. Here, the Shammaite Jews should be conducting themselves as Royal Anashim. Yet, they behave themselves like a mob of despotic thugs. Hakham Shaul takes the Peshat of Hakham Tsefet and presents a practical halakhah that we must implement as Nazarean Jews. Namely, the Gentile courts are NOT a place for Jewish Brethren to solve their differences.

Our citing of Hakham Shaul's letter to the Bereans is also thought provoking. The Shammaite Jews cannot see what is happening prophetically. The previous pericope shows that the Jewish brethren are being forced further and further into diaspora. This is by Divine design. The Shammaite School is being consumed as the Jewish Brethren are forced deeper into the nations to gather souls. Why should the Shammaite Jews present so much trouble for the House of Hillel and Hakham Shaul? It is "**Because it was hidden from them so that they did not perceive it.**" What is hidden from their view? The Jewish people are **Sosthenes**, the savior's of their nations. Perhaps we should say that they are the saviors of the foreign nations in which they sojourn.

Isaiah 53:10-12.

Targum Jonathan to the Prophets

It is the will of the Lord to purify and to acquit, as innocent, the remnant of His people. It is his aim to cleanse their souls from sin, so that they see the Kingdom of their Messiah, have many sons and daughters, enjoy long and healthy lives and observe the Torah of the Lord. The vital element that Messiah chooses for his people is to prosper according to His will. He shall save them from the servitude of the nations; they shall see the punishment of their enemies and be sated with the spoil of kings. By his wisdom, he shall vindicate the meritorious, in order to bring them to subservience. By doing so, he will cause many to be subservient to the Torah, and they shall seek forgiveness for their sins. Then, he will apportion unto them the spoil of great nations, and he shall divide, as spoils, the wealth of mighty cities. He will do this because he was ready to suffer martyrdom so that the rebellious he might turn to the Torah. And he shall seek pardon for the sins of many and for his sake the rebellious shall be forgiven.²⁴

Isaiah 54:3.

Pəsiqtā də-Rab Kahānā, Piska 20, 7

A story, R. Eleazar ben Azariah and R. Eleazar the Modiite sat engaged with the meaning of the verse *At that time they shall call Jerusalem the throne of the Lord* (Jer. 3:17). R. Eleazar ben Azariah asked R. Eleazar the Modiite: Can Jerusalem hold as many people [as will crowd into it when it becomes His throne]? R. Eleazar replied: The Holy One will say to Jerusalem: Extend thyself, enlarge thyself, receive thy hosts—*Enlarge the place of thy tent*, etc. (Isa. 54:2). R. Johanan said: Jerusalem is destined to grow to the gates of Damascus. And what is the proof? The verse, "*The burden of the word of the Lord. In the land of Hadrak and in Damascus shall be His resting place*" (Zech. 9:1). As to the meaning of *Hadrak*, R. Judah and R. Nehemiah differ. According to R. Judah, the term *Hadrak* refers to the King Messiah, who will be rough (*had*) with the nations and gentle (*rak*) with Israel. According to R. Nehemiah, *Hadrak* is actually the name of a place. For R. Jose, son of a woman from

²⁴ Huckel, T. (1998). *The Rabbinic Messiah* (Is 53:10). Philadelphia: Hananeel House.

Damascus said: I am from Damascus and I swear that a certain place there is called *Hadrak*. R. Judah then asked R. Nehemiah: If you take *Hadrak* to be merely the name of a place, how do you construe the verse's conclusion, namely, *and in Damascus shall be His resting place (ibid)*? R. Nehemiah replied: As a fig tree is narrow at the base but spreads out at the top, so is Jerusalem destined to keep spreading out, and the banished will come and find rest therein to fulfill the pledge in the words *and in Damascus shall be His resting place (ibid.)*. Here *resting place* refers to Jerusalem, as in the verse in which God said of Zion: *This is My resting place for ever; here will I dwell; for I have desired it* (Ps. 132:14). Then R. Judah asked: If Jerusalem is to extend to Damascus, how do you construe *The city shall be built on her own mound* (Jer. 30:18)? R. Nehemiah replied: Jerusalem will not be moved from its original place: from each of its sides it will keep spreading out, however, and the banished will come and find rest therein, thus fulfilling the words *For thou shalt spread abroad on the right hand and on the left* (Isa. 54:3), phrases which refer to Jerusalem's length, [south and north].²⁵

The theme of making talmidim stand continues in our Remes portion of the Nazarean Talmud. We have two specific temporal statements where the idea behind the Greek text shows that he stayed "long enough" to strengthen the congregation. Therefore, we understand that the temporal nuances refer to the length of a triennial Torah cycle.

THE PATH TO BECOMING A TORAH SCHOLAR

We spend a great deal of time driving the talmidim towards the goal of becoming a Torah Scholar. The passage to the Bereans cited in last week's commentary needs revision. Last week our translation read as follows:

Bereans (Heb.) 5:12 For by this time you should be Rabbis, you still need to be taught fundamental principles of the oracles of God; and you have come to need milk and not solid food.

Last week after spending some time laboring over the text we realized that the translation needed to be revised to read:

Bereans (Heb.) 5:12 You are obligated²⁶ to become Rabbis/Torah Scholars, after all this time you still need to be taught fundamental principles of the oracles of God; and you have come to need milk and not solid food.

This translation better fits the thought of Hakham Shaul when he penned these words to the Bereans. We will not belabor the point already discussed.

Hakham Shaul notices the idea of being the greatest and again speaks of a "considerable time." The Greek word **ἱκανός** – *hikanos* means enough time, harmonizing with the Berean passage above. The first temporal clause "considerable time" is filled with Hebraic nuances. The root of the ideas here is sitting or being settled or having become a man of trade i.e. a Hakham.²⁷ Hakham Shaul notices the first being the last and the last being first as we will see.

The Mishnah tells us clearly the traits that one must develop to become a Hakham.

- m. Aboth 5:7** There are seven traits to an unformed golem/boor,²⁸ and seven to a Hakham (man of wisdom)
1. A Hakham (man of wisdom) never speaks before someone greater in wisdom.
 2. And he never interrupts his fellow (*chaber*).
 3. And he is not hasty to answer.

²⁵Huckel, T. (1998). *The Rabbinic Messiah* (Is 54:5). Philadelphia: Hananeel House.

²⁶ ὀφείλοντες - ὀφείλω "to be under obligation,"

²⁷ One must carefully follow the wording and subtle nuances of the Greek text in these matters.

²⁸ Heb. golem, boor undeveloped uncultured and in some places an embryo. Here the concept is a man who has not cultivated or developed his mind.

4. He asks a relevant question according to the subject matter and answers properly.
5. And he addresses each matter in its proper sequence, first, then second (first thing first and the last thing last).
6. And concerning something he has not heard, he says, "I have not heard the answer."
7. And he concedes the truth.

And the opposite of these traits apply to a golem/boor.

THE HAKHAM - A TORAH SCHOLAR DOES NOT SPEAK BEFORE SOMEONE GREATER THAN HE IN WISDOM.

The Rambam lays out the character of the Hakham in the Mishneh Torah, Sefer Mada "De'ot" (Laws of personality development).

Just as the wise man is recognized through his wisdom and his temperaments and in these, he stands apart from the rest of the people, so, too, he should be recognized through his actions - in his eating, drinking, intimate relations, in relieving himself, in his speech, manner of walking and dress, in the management of his finances, and in his business dealings. All of these actions should be exceptionally becoming and befitting.²⁹

A Torah Sage's clothing should be attractive and clean. It is forbidden that [a] blood or fat [stain] or the like be found on his garment. A Torah Sage is to take great pains to have clean clothes.³⁰

These character traits are the prerequisites for becoming a Hakham. The initial point stresses the conversation of a Hakham. The conversation of a Hakham is befitting men of nobility, Royal Anashim. Hakham Shaul took with him **Priscilla and Aquila**? Why does Hakham Shaul take two tallit makers with him on his journeys? We can offer a conjecture that **Priscilla and Aquila** were more than "tallit makers." They may well have been in charge of his wardrobe. We cannot imagine Hakham Shaul traipsing all over the globe in tattered rags. He represented Judaism and the Master's royal Davidic line. Should we be any different as the talmidim of the Master and keepers of his royal palace? The royal robes of the Kohen HaGadol mentioned in our Torah Seder have captured the mind of a noble Hakham causing him to demonstrate his nobility as a Jewish Hakham and Sh'l'ach (apostle - emissary) "plenipotentiary agent" of the Master.

WHAT IS HOKHMAH?

Hokhmah is not a development. Hokhmah is what is received (Heb. kibal) from ones Master. A man's conversation mirrors his inner refinement. Is there any question about where Covey got his materials *The Seven Habits of Highly Effective People* from?

The Hebrew word Hokhmah is equated with "life." This is because they both have the same numeric value. Therefore, Hokhmah (wisdom) is life. We can clearly see that these seven characteristics are the traits of the above-mentioned Paqidim who beginning with Malchut (kingdom) must develop themselves to the place of becoming a Hakham.

Showing respect to a Hakham is the mark of a talmid that is on his way to wisdom.

INTERRUPTING A CHABER

He waits until his fellow has finished before commenting. He never interrupts his chaber. G-d forbid, that he would interrupt his Hakham. He contemplates his answer before engaging the faculty of speech. When we apply the hermeneutic **Kal wa-homer**, how much the more we can understand that if we cannot interrupt the speech of a chaber how much the more a Hakham.

²⁹ Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot Hilchot Talmud Torah*. Moznaim Publishing, n.d. p.82

³⁰ Ibid 102

- Therefore, they said: Whoever disputes the authority of his Hakham is considered as if he revolts against the Divine Presence, as implied [by Numbers 26:9]: "...who led a revolt against God."
- Whoever engages in controversy with his teacher is considered as if he engaged in controversy with the Divine Presence, as implied [by Numbers 20:13]: "...where the Jews contested with God and where He was sanctified."
- Whoever complains against his teacher is considered as if he complains against the Divine Presence, as implied [by Exodus 16:8]: "Your complaints are not against us, but against God."
- Whoever thinks disparagingly of his teacher is considered as if he thought disparagingly of the Divine Presence, as implied [by Numbers 21:5]: "And the people spoke out against God and Moses."³¹

AND HE IS NOT HASTY TO ANSWER

He, deliberates before giving an answer or raising an objection.

HE ASKS A RELEVANT QUESTION ACCORDING TO THE SUBJECT MATTER AND ANSWERS PROPERLY

He asks lucid well thought out questions.

AND HE ADDRESSES EACH MATTER IN ITS PROPER SEQUENCE, FIRST, THEN SECOND

His mind is logical and well ordered.

AND CONCERNING SOMETHING HE HAS NOT HEARD, HE SAYS, "I HAVE NOT HEARD THE ANSWER."

He NEVER says that he heard something from his Master trying to impress others with an idea that he himself fabricated. Furthermore, this quality plays on the silence of a talmid before his Hakham. He receives (*kibal*) the secret (So'od) of his Hakham by listening to his words. The Hakham carefully forms his words to bring light into the darkened vessel. The light is not only enlightenment but Hokhmah as well.

Time and space does not allow us to comment on all the facets of this Mishnah. However, we note that we have brought this mishnah into the Remes for the sake of seeing that Hakham Shaul has understood what it means to be the least (last) and the first i.e. a Hakham who is a noble slave (Paqid) of the Master.

The works of the Ramban Hilchot De'ot and Talmud Torah are advisable reading for all the talmidim of a Hakham.

A TALMUDIC SNAPSHOT

We have said for some time now that the Nazarean Codicil is written in a Talmudic style. Many components are built upon the layers of Peshat, Remes and or comment on festivals etc. The present pericopes of Mordechai (Mark) and II Luqas (Acts) are a perfect case in point. The "Talmud" is comprised of two texts. The first text is the Mishnah, meaning repetition because it is to be committed to memory and repeated orally. The second is the Gemarah, which is an Aramaic word for "study." Therefore, we have the Oral Torah, Mishnah that is to be memorized and orally repeated, i.e. "handed down" and the study of those materials and their explanation in the Gemara.

The Peshat text of the Nazarean Codicil is what we have titled, "The Mishnaic Import of Hakham Tsefet." These works are Mordechai, (Mark) 1-2 Tsefet (Peter) and Yehudah (Jude). These texts were designed to be memorized and chanted in a melodic fashion. Hakham Tsefet redacted his Mishnaic Import with several different *soferim*. The two principal Soferim were Hillel/Luqas/Luke and Mordechai/Mark. We have stated in the past that Hakham Tsefet trained Hillel as a Paqid filling him with all the Peshat/Mishnaic teachings handed down from the Master. When Hillel went to work with Hakham Shaul, he received a "*tanna*" a human tape recorder. Hillel had memorized all the teachings of the Master, Hakham Tsefet and the Hakhamim. We might say that he was a priceless gift to Hakham Shaul. We might imagine him as a human library. However, we surmise that Hillel had a propensity for Remes. Had

³¹ Ibid 228 – 230

Hillel's predisposition been Peshat, Hakham Tsefet would never have permitted his departure.

The Remes expansion on this Mishnah is an unknown Alexandrian named "Apollos" teaching about the Master. This zealous teacher is thought to have associated with Philo and Therapeutae.³² Not much is known about him outside of the II Luqan account. Hakham Shaul through his amanuensis Hillel presents a perfect Talmudic snapshot. Our Mishnah makes a statement and Hakham Shaul adds his Gemarah, study explicating the details of Peshat through Remes hermeneutic.

We point out that Apollos is not a Hakham. The activities of Pricilla and Aquila in relation to Apollos make this clear. He undoubtedly has Messianic propensities. However, it is evident that he lacks a full understanding of the Oral Torah and more minute details regarding halakhic practice. Hakham Shaul juxtaposes a Hakham in the Peshat materials with a Paqid in his Remes Gemara. A Paqid cannot prohibit a Hakham, but a Paqid can be taught by other Paqidim especially those who are greater in education and knowledge. Apollos is a talmid of merit. "The Torah can only be taught to talmidim of merit."³³ We can see that Apollos is a teachable and trainable talmid. he is willing to hear Pricilla and Aquila and their instructions. An unfortunate problem rises as we read our pericopes week after week. We tend to think that all of these things took place in a week. How much time would it take Pricilla and Aquila to teach a talmid to become a Hakham? His education is evident at the end of the pericope.

He was vigorously refuting the Shammaite Jews in public, demonstrating through the Written and Oral Torah that the Yeshua is HaMashiach.

Apollos is the mirror image of Stephen. However, we have pointed out in the past that Stephen's zeal was uncontrolled. He was a Paqid with the office of a Chazan who did not know chesed. This cost him his life. Interestingly, not even G-d could intervene when the talmid is overzealous and uncontrollable. If Hakham Shaul had a lesson that he wanted a talmid to learn, it was just that. A talmid must be balanced and know his place. We remember that it was a young Paqid named Shaul, who held the coats of those who unlawfully stoned Stephen. He witnessed his unauthorized death firsthand. Interestingly, the Remes text tells us that Apollos had a balanced education. How can we know this? His mentors were Pricilla, the feminine (Din) and Aquila the masculine (Chesed) aspects of Oral Torah. Apollos represents a Remes picture of a balanced Stephen.

The beauty of Yeshua's talmidim is that they are willing to be examples of good and bad. In this case, the talmid that Yeshua loved" is rebuked. This shows the real love of a Hakham for his talmid. One should have the attitude that he wants to be chastised when he has done wrong. This will enable him to correct his path and be a vessel of honor before G-d.

Yochanan, like the other talmidim spent the same amount of time with the Master. He most likely became a Hakham with the rest of his fellow talmidim. However, Yochanan was a young man and still needed mentorship. Which of the other talmidim would be qualified to mentor this young Kabbalist? As always, we resort to hermeneutics. The most kabbalistic talmid Yeshua trained was NOT Yochanan. Yochanan was indeed a good kabbalist. However, the greater kabbalist did not pen his kabbalistic recollections of Messiah in the Nazarean Codicil. He passed those kabbalistic musings on to Yochanan who is credited for these abstract pictures of Messiah. When one reads about Yochanan and looks at his accompaniment, Hakham Tsefet is always close by.³⁴

Lesson to be learned, behind every good Torah Scholar is a good mentor and a tiger wife.

אמן ואמן סלה

³² Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:301

³³ Touger, Rabbi Eliyahu. *Rambam Mishneh Torah: Hilchot Deot, Hilchot Talmud Torah*. Moznaim Publishing, n.d. p. 209-5

³⁴ Cf. Acts 3:4, 11, 4:13, 19, 8:14