

NAZAREAN TALMUD
SIDRA OF B'RESHEET (GEN.) 32:4 – 33:17
"VAYISH'LACH" "AND SENT"
BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM

HAKHAM SHAUL' SCHOOL OF TOSEFTA
(Luke Lk 6:43-45, 46-49)

HAKHAM TSEFET'S SCHOOL OF
PESHAT (Yehudah 6-7)

Good trees do not bear bad fruit, nor does a bad tree bear good fruit: each tree is known by its own fruit. Figs are not gathered from thorns nor are grapes picked from a bush. The Royal Ish (good man) from the good things stored in his mind (heart) naturally produces beneficial results, and the *rasha* (empty¹ man) from the evil thoughts stored in his mind produces evil (empty futile results); for out of the abundance stored in the mind (heart) the mouth speaks.

Why do you call me my Master when you do not obey my Mesorah? I will show² you what the Royal Anashim are like, he who comes to me and hears my words (Mesorah) and acts on them resembles me. This man resembles a Royal Ish (man) building a house³ digging deep enough to lay the foundation on bedrock; when a flood arose, the river vehemently beat against that house but could not move it because it was well built. But one who hears and does not walk as I have taught in my Mesorah is like a *rasha* (empty-man) who built a house on the earth without a foundation. When the river beat against the house it immediately fell down and brought great ruination to that house.

Now the heavenly messengers⁴ 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.⁵

Furthermore, S'dom and Amora and those cities that surrounded them practicing the same manner of (spiritual) infidelity⁶ departing from natural (affection) for persons are an example, now suffering eternal punishment in fire.

HAKHAM SHAUL' SCHOOL OF REMES
(2 LUQAS (ACTS) 19:1 – 20)

¶ And now it happened that while Apollos was in Corinth, Hakham Shaul traveled through the highlands country and came to Ephesus. There he met some talmidim⁷ preparing for conversion. And he said to them, "Did you receive (Heb. kibal)⁸ the Oral Torah (Orally breathed Torah [Ruach

¹ Note the "empty" house abandoned by the heavenly messengers Yehudah 6

² Implies one who is ready for action i.e. one who is ready to observe the mitzvot - Mesorah

³ Here we have a connection to Yehudah's thoughts on those heavenly messengers who leave their proper sphere (*oikia* – house). The analogy here is that of a Royal Ish who builds a house for proper habitation.

⁴ Verbal connection to B'resheet (Genesis) 32:4, 6

⁵ 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.

⁶ Contrasted with the "unnatural" produce of those in S'dom and Amora.

⁷ Because these "talmidim" have no "Hakham," (no Hakham is mentioned) and from the unfolding of the events we can determine that they were preparing for conversion to Judaism. These "talmidim" may have believed that Yeshua was Messiah, but there is not any real evidence to speak of here. If they listened to Yochanan, they would most likely have believed that his appearing was eminent.

⁸ The expression and nomenclature is that of the reception of the Oral Torah. **And as it is said: "Mosheh received (kibal) the Torah from Sinai and gossiped (umesorah) it down to Yehoshua, and Yehoshua gossiped it down to**

HaKodesh]) when you **dedicated**⁹ yourselves to accept the Torah?" And they said to him, "We have not even heard¹⁰ of the Mesorah yet!" And he said, "Were you immersed?"¹¹ And they said, "we have been immersed with Yochanan's immersion of repentance (in preparation for the coming of the kingdom/governance [sovereignty] of God through the Hakhamim and Bate Din."¹² And Hakham Shaul said, "Yochanan immersed with an immersion of repentance, telling the people that they should become faithfully obedient to the one who was to come after him—that is, Yeshua." And when they heard this, they were immersed on the authority of the Master Yeshua. And when Hakham Shaul laid hands on them,¹³ the Nefesh Yehudi came upon them and they began to speak in different languages and to prophesy. Now the total number of men was about twelve. ¶ And he entered into the Synagogue¹⁴ of the Tz'dukim and was speaking with great authority for **three months**,¹⁵ discussing with them the advancement¹⁶ of the kingdom/governance sovereignty of God through the Hakhamim and Bate Din.¹⁷ But when they became stubborn and rebellious, speaking negatively of the Way (Derekh HaShem through the Mesorah) before the congregation, he departed from them and took away the talmidim, and began guiding them through daily lectures in the school¹⁸ of Tyrannus (meaning:

the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah" (P. Abot 1:1).

⁹ Here we use "**dedicated**" as an interpretation for πιστεύω – *pisteuo* following the hermeneutic of logic, knowing that the season of dedication .i.e. Hanukah is upon us. TDNT 6:173 In the section "Classical Usage" we see that the idea of πιστεύω is used in a legal (Torah) sense relating to the Oral Torah (our interpretation)

¹⁰ We have not "heard" ἀκουστός, ἀκούω – *akouo* received the Orally transmitted Torah as of yet

¹¹ Note the connection between the reception of the Mesorah and immersion. This demonstrates the necessity of receiving the Mesorah as a means of "salvation – redemption." The question may also be translated as "Have you been immersed yet?" We would then expect from contextual implication that they would have replied, "With Yochanan's immersion of repentance." For translation of "Were you immersed?" see, Fitzmyer, Joseph A. *The Acts of the Apostles: a New Translation with Introduction and Commentary*. New Haven, Conn.; London: Yale University Press, 2008. p.643

¹² Yochanan's immersion was the immersion of repentance, in the anticipation of the coming **Kingdom/governance** (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents.

¹³ While we have no set precedent for "laying hands on the new converts," there are those references in the Nazarean Codicil that would suggest that it might have been a Nazarean practice of the early community.

¹⁴ This was most likely a Synagogue of **Tz'dukim** – Sadducees. The Tz'dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36. The Ramban on the Torah Seder accompanying this pericope of Hakham Shaul declare the Karaites to be the modern descendants of the Tz'dukim.

¹⁵ Hakham Shaul must have been lecturing weekly on the Mesorah of the Master, pointing to the Messianic interpretations of the Torah/Mesorah. After three months the Tz'dukim could no longer tolerate the teachings permeated with Messiah and the eternal aspects of G-d's kingdom/governance through the bate Din.

¹⁶ Cf. Williams, C. S. C. *A Commentary on the the Acts of the Apostles*. [S.l.]: Black, 1975. p. 220 comments on Acts 19:8

¹⁷ Because the Tz'dukim stood for the strict adherence of the "Written Torah," they would not be amiable in relation to the Oral Torah as taught by the Hakhamim. The Tz'dukim had their "Soferim" that took the place of the Rabbis/Sages/Hakhamim. Therefore, they would not be willing to accept the Mesorah of the Master or any thoughts concerning the resurrection of the dead. The concept of the "kingdom/governance of G-d" through the Hakhamim and their Bate Din was most likely repulsive to them. Likewise, they would not accept the concepts of the Olam HaBa and the Kingdom being "Eternal."

¹⁸ σχολή – *schole* (School) There is some conjecture here as to the true nature of the "school." And, the exact time of day that Hakham Shaul may have lectured in that place. These lectures again, may have lasted for three and one half years period in order to fully establish the congregants in the Peshat, Mishnaic Import of Hakham Tsefet.

“Sovereign”).

¶ And now it happened that this continued for two years, so that all the residents of Asia heard the word (Mesorah) of the LORD, both Jews and Greeks. And God was performing many virtuous acts through the hands of Hakham Shaul, so that even kippot¹⁹ and talithoth²⁰ that he had made were carried away to those who were weak (in Torah observance), and their defects and shedim departed from them.²¹

¶ But some traveling Jewish exorcists also attempted to invoke the name of the Master Yeshua over those who had shedim, saying, “I adjure you by Yeshua whom Hakham Shaul preaches!” (Now Sheba B’ne Sheba (seven sons of a certain Sheba), a Jewish (Levitical) priest,²² were doing this.) But the shadé answered and said to them, “Yeshua I know, and Hakham Shaul I recognize, but who are you?” And the man who had the shadé leaped on them, overpowered all (seven) of them, and prevailed over them, so that they ran away from that house naked and wounded. And this became known to all who lived in Ephesus,²³ both Jews and Greeks, and fear fell upon them all, and the authority of the Master Yeshua was exalted.

¶ And many of those who had faithfully obeyed came, confessing and disclosing their practices, and many of those who practiced idolatry brought together their books and burned them up in the sight of everyone. And they counted up their value and found it was fifty thousand silver coins. In this way the word (Mesorah) of the LORD continued to increase and prevailed mightily.

But when these things were resolved, Hakham Shaul intended²⁴ to go to Yerushalayim, passing through Macedonia²⁵ and Achaia, saying, “After I have been there, I need to see Rome also.” So after sending two of his Paqidim, Timothy and Erastus, to Macedonia, he himself stayed a time

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

*Gen 32:4 – 33:17	Psa. 28:1-9	Yoel 4:13-21 + Amos 1:11-12	Jude 6-7	Lk 6:43-49	Acts 19.1-22
-------------------	-------------	-----------------------------	----------	------------	--------------

COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESHAT

¹⁹ Both Greek words **σουδάριον** – *soudarion*, and **σημικίνθιον, σμικίνθιον** – *simikinthion*, derived from Latin suggest a later alteration of the text, removing the true articles being constructed by Hakham Shaul.

²⁰ These *talithoth* were most likely *talithoth katanot*, worn close to the human body. The Greek word **χρῶς** – *chrōs*, implies that something has come in close contact with the skin.

²¹ The obvious reason for the departure of the shedim is the observance of Torah and mitzvot. Those wearing kippot and talithoth were freed from their oppressive agents through their faithfulness to Torah halakhoth.

²² Was Sheba (7) a Kohen Gadol? Most certainly not!

²³ Herein we can see the purpose for Hakham Shaul’s writing to the Ephesians.

²⁴ Cf. Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956.p. 253 The *Hayyah* move by the *Ruach*, the intended direction of G-d. Or we might read and translate they went in the direction He intended to manifest His Divine Presence. They went wherever the Divine Presence willed. The Rambam explanation is that they go in the direction that was predetermined long ago. p. 254

²⁵ Meaning extended land

A TWO-FOLD ANALOGY OF JUDGMENT

Hakham Yehudah makes a division of the cosmos into two spheres to demonstrate the far-reaching effects of judgment.

- the spiritual world v.6
- the world of the flesh v.7

In both cases, we have a select group, heavenly messengers and earthly men who abandon their natural status in exchange for what Yehudah labels as “licentiousness.”²⁶

The heavenly messengers leave their spheres as a rebellion against the actions of G-d, which they deemed unacceptable. These messengers, though heavenly in origin are still limited in their intellect.

1 Tsefet 1:10 Concerning the Y'mot HaMashiach, which the Prophets prophesying concerning the Chesed that was for you; making careful inquiry about the person and searching for what, or what manner of time, the Breath of Mashiach, i.e. Mesorah made clear within them, testifying beforehand of the sufferings of Mashiach, and the glories that should follow. It was revealed to them that they themselves were not serving themselves (prophesying for themselves), but to us, they prophesied the things that are now reported to you by those who have transmitted the Mesorah through prophecy sent from the Heavens; which things the heavenly messengers (angels) desire to look into.²⁷

While there were those heavenly messengers who rebelled because of their limited intellect, the mystery of Messiah and Adam (Yisrael) perplexes them. In the case of some of those messengers, they are perplexed to the point of defection.

The Apocryphal work of 1 Enoch seems to shed some light on the idea of these fallen messengers paralleling our pericope of Yehudah.

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."

However, for our Peshat commentary we need to understand that Yehudah is discussing the abandonment of office. The picture of “infidelity” is analogous. Hakham Yehudah is not interested in discussing the immoral activities of literal infidelity. He, like all the Hakhamim are interested in making us aware of the consequences of spiritual defection. The citation of 1 Enoch and the analogy from Yehudah 7 concerning S'dom and Amora demonstrates the judgment meted out against those who are unfaithful to their office.

Note the high level that **Paqid**²⁸ Stephen had reached. **Stephen fully belonged to the Oral Torah.** As such **he was able to gaze** (with spiritual vision) **into the highest heavens.** In other words, **it was impossible to distinguish Stephen from the Oral Torah they were the same.**

Stephen qualified as one of the Seven Paqidim because he was the personification of the Mesorah. In this

²⁶ Cf. Yehudah (Jude) 4

²⁷ Here we see that there is a level of ignorance among the heavenly messengers. They are only apprised of their mission, not the entire plan of G-d.

²⁸ We stress that point here that Stephen was a Paqid. As a Paqid, he had become the Mesorah. This was the model for all of the seven officers.

way, he resembled Yeshua.

2 Luqas (Acts) 6:46 Why do you call me my Master when you do not obey my Mesorah? I will show you what the Royal Anashim are like, he who comes to me and hears my words and acts on them resembles me.

Stephen has modelled the faithful Paqid. He follows the direction of his Hakham as a son would follow the words of his father. Likewise, every Hakham must treat his Paqidim as sons.²⁹

One does not need special glasses to see that there is an undertone of the High Holy days undergirding the text of Hakham Yehudah. Key words like “judgment, darkness, great day punishment and fire” show that we are in the wake of these Yamim Noraim. Nor should the reader need these glasses to note that immediate connection to the Torah Seder B’resheet 32:4 (Jewish published Bible) where Ya’aqob sends out messengers.

PERORATION

Hakham Yehudah establishes protocol and halakhah in the present pericope. Hakham Shaul’s Mesorah, “Luqas” captures Hakham Yehudah’s halakhic words and intentions.

Luqas (Luke) 9:62 And Yeshua said to him, No one, having put his hand to the plow and looking back, is fit for the **Kingdom** (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings].

REMES COMMENTARY OF HAKHAM SHAUL

We now begin the investigation of the most fascinating pericopes of 2 Luqas (Acts). The events at hand are filled with several nuances and allegorical hints (Remes). Therefore, we would remind the readers that Remes means that we will be embracing non-literal events to teach spiritual truths. The actors on the stage are not literal and the stories haggadic in nature. Hakham Tsefet’s ingenuity has passed to his talmid Hakham Shaul who carefully lays out the events before us.

THE CASE OF THE MISSING HAKHAM

Hakham Shaul “coincidentally” happens to meet 12 “talmidim.” Interestingly these “talmidim” have not mentioned Hakham. Obviously, Hakham Shaul did not intend for us to know those circumstances. We must unravel the allegory with the present materials. What seems also evident is that these “talmidim” are not full converts yet. They have “dedicated themselves to Torah observance.” The idea of dedication to the Torah is an underlying idea in the Greek word πιστεύω – *pisteuo*, which we usually translate as “faithfulness” or faithful obedience.” In the present case, we can determine that these “talmidim” are dedicated to becoming Jewish.

The question that we might place in Hakham Shaul’s mouth with regard to the “talmidim” as an

²⁹ **m. Ber 1:1** From what time may they recite the *Shema* in the evening?... Rabban Gamaliel says, “Until the rise of dawn.” *M'SH* Š: His [Gamaliel’s] sons returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the *Shema*. He said to them, “If the dawn has not yet risen, you are obligated to recite [the *Shema*].

m. Abot 4:12 R. Eleazar b. Shammua says, “The honor owing to your disciple should be as precious to you as yours. “And the honor owing to your fellow should be like the reverence owing to your master. “And the reverence owing to your master should be like the awe owing to Heaven.”

interpretative key is, “where are you in the process of conversion”? Have you received (Heb. kibal) the Mesorah (Orally breathed Torah – from a Hakham) yet? Their response might have been “we do not have, or know what a Hakham is, nor do we understand what the Mesorah (spirit/breath of holiness) is.” In reading and interpreting the scenario, in our pericope, we would not expect anything different. Why not? If the reader looks on **CAREFULLY** it will become self-evident what has happened to these poor lost talmidim. **“And he entered into the Synagogue³⁰ of the Tz’dukim (Sadducees) and was speaking with great authority.”** One would not expect these talmidim to know anything about the Mesorah/Oral Torah if they attended a Synagogue of the Tz’dukim. We can state with confidence that this was most likely a Synagogue of **Tz’dukim** – Sadducees. The Tz’dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class.³¹ The “sola scriptura” mentality originated with the Tz’dukim (Sadducees). These Tz’dukim do not have “Hakhamim” per se. They have soferim (scribes) but not Sages/Hakhamim. Furthermore, they would not have known anything about the Oral Torah.

A PRELUDE TO EPHESIANS A PRELUDE TO THE REVELATION

The present pericope sets the stage for the book of Ephesians. Not only does it set the stage for Hakham Shaul’s letter to the Ephesians it lays the foundation for the “Revelation” of Messiah.

Revelation 2:1 ¶ “To the Sh’l’ach Tzibbur (Hazzan) of the Synagogue in Ephesus write: The One who holds the seven stars in his right hand, the one who walks among the seven golden meneroth, says this: I know your works and your toil and perseverance, and that you cannot tolerate evil men. You put to those to the test who call themselves Sheliachim, and they are not, and you found them to be false. And you have perseverance and have endured for my authority’s sake, and have not grown weary. 'But I have this against you, that you have left **the first love,³² the B’ne Yisrael. 'Remember therefore from where you have fallen, and repent and do the principal works again; or else I am coming to you, and will remove your menorah (i.e. Seven Paqidim) out of its place -- unless you repent.**

The interpretative key to the above So’od is found in Revelation 1:20.

Revelation 1:20 "As for the So’od of the **seven stars which you saw in my right hand, and the **seven** golden meneroth: the **seven** stars are the Sheliachim Tzibbur (Hazzan) of the Synagogue of the seven congregations (Synagogues), and the seven meneroth are the **seven** Congregations (Synagogue).**

Where would Hakham Yochanan get the idea to pen these words?

2 Luqas 19:9 But when they (the Tzdukim – Sadducees) became stubborn and rebellious, speaking negatively of the Way (Derekh HaShem through the Mesorah) before the congregation, he **departed from them and took away the talmidim, and began **guiding them through daily lectures in the school³³ of the Sovereign (Tyrannus).****

³⁰ This was most likely Synagogue of **Tz’dukim** – Sadducees. The Tz’dukim accepted only the Written Torah. Likewise, they leaned towards the side of being epicurean. Consequently, they related to the more influential upper class. Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36

³¹ Neusner, Jacob. *First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah*. Augmented ed. New York: Ktav Pub. House, 1982. p. 36

³² This is a reference to G-d’s **FIRST LOVE**, the B’ne Yisrael. The Ephesians may have “fallen in love” with the Jewish people and then through testing and trial turned away. Nevertheless, the **FIRST LOVE** is Yisrael!

³³ **σχολή** – *shole* (School) There is some conjecture here as to the true nature of the “school.” And, the exact time of day that Hakham Shaul may have lectured in that place. The lecture again, may have lasted for three and one half years to found that congregants in the Peshat, Mishnaic Import of Hakham Tsefet.

Hakham Shaul followed the idea that is presented in the book of Revelation (which was held in oral form at this point in time) ...

The rest of the present pericope will reveal the Remes foundation for the Letter to the Ephesians.

Before we endeavor to elucidate the reason for the Letter to the Ephesians, we need to look at the great cover up. The usual translation of the present pericope says that Hakham Shaul's "headband" (where he perspired during his labor) and "apron" were distributed to heal those who touched them. **BALONEY!** Is our translation a denial of the supernatural power of G-d? Heaven forbid! Interestingly the Greek text borrows two Latin words to describe these "handkerchiefs and aprons." Something smells like a Monk that has been monkeying with the text! The Latin words are a subtle hint that someone altered the text.

Therefore, what is the true meaning of "handkerchiefs and aprons?" Hakham Shaul was not in the business of a stonemason. His occupation was that of manufacturing ritual items like Kippot and Tallitot (katanot in the present case). It is amazing that the blatant truth is right before our eyes and we miss what is being said. Ok, so they altered the text and you need to read Greek.

The usual translation reads, "And God was performing extraordinary miracles by the hands of Paul." The Greek word for these "extraordinary" virtuous acts is **τυγχάνω** – *tugchano* that has a literal meaning of "hitting the mark." This is actually a synonym for obedience to the Torah, which among other things means to hit the mark. The Hebrew word for sin (*chattath*) means to miss the mark i.e. disobedience to the Torah. Hakham Shaul is in the business of helping talmidim stand, i.e. be able to hit the mark. The sicknesses are REMES – referring to something other than Peshat! These diseases are the plagues of the soul, which are healed through Torah observance!

A CASE FOR EPHESIANS

We have seen above how the present pericope is related to the Ephesians. What we do not see are minor Remes details. The subtle hint will elude the reader who hurries through his lesson. Hakham Shaul is a well-trained Sage. He has covered every aspect of the four levels of hermeneutic in these few *pasukim* (verses). He begins a narrative about Sheba B'ne Shaba. Firstly, let us reiterate that the Remes text here shows us the failure of seven sons of a Priest named Sheba. The text reads "High Priest." The difficulty here is that he is not a "High Priest." However, most scholars agree that he is of the true Levitical line. Therefore, this subtle reference demonstrates that the Priest and his sons are failures without any spiritual power or authority of their own. In fact, they know this and try to use the authority of the Master. Again, we reiterate what we have stated above, the Levitical Priesthood was transferred to the Priest of the Firstborn when Yochanan stated "I must decrease and you must increase." The words Yochanan spoke, "I need to be immersed by you" shows Levitical concession to the Priesthood of the firstborn.

SHEBA B'NE SHEBA

Most of our readers will know that we have inaugurated a new translation of Ephesians concurring it to the counting of the Omer. Furthermore, the sections are concurring to match the custom of associating each day with one of the seven lower sefirot which can be found in almost any Siddur. These seven *sefirot* represent one of the seven Paqidim governing the congregation.

1	Masoret	Loving-kindness
2	Sheliah (Hazzan)	Strength (Din – Judgment)
3	Darshan (Prophet)	Compassion (Beauty)
4	Parnas #1– Pastor	Virtue – Confidence, Victory

5	Parnas #2 – Pastor (f.)	Sincerity (Glory)
6	Parnas #3 - Pastor	Foundation Emet – Truth
7	Moreh – Teacher	the Kingdom

Hakham Shaul subtly shows the Remes text of his letter to the Ephesians that it is based on the principle of counting of the Omer.

For those who are not familiar with the Hebrew titles Sheba B'ne Sheba we will translate. Sheba is the number seven, and therefore we have a play on the number seven. The non-literal Remes would allow us to say that we have seven times seven, for the 49 days of counting the Omer. The seven sons refer to the seven lower sefirot. Consequently, Hakham Shaul gives us a hint (Remes) that he would write a semi-acrostic styled letter to the Ephesians based on this criterion.

Why does Hakham Shaul say that he spent 24 months (2 years) speaking with authority in that place. The subtlety is amazing “the first mention of 24 is with regard to the “DEDICATION” of the Mishkan.”³⁴ However, the Remes continues when we realize that there are 24 books to the Tanakh. Hakham Shaul stayed long enough to marry the Oral Torah to the written Torah and to witness the demise of the Tz'dukim (Sadducees). Furthermore, the connection to the Kohanim is about the 24 courses of Mishmarot. Again, this shows that the Levitical line is defunct, and that the Firstborn are reinstated to their original vocation/call of being the Priests.

אמן ואמן סלה

³⁴ For more relationships to the number, twenty-four see His Eminence Rabbi Dr Hillel ben David's exposition on the number twenty-four. <http://www.betemunah.org/twentyfour.html> .