

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 33:8-35:8

"VAYAVO YA'AQOB SHALEM" "AND CAME JACOB IN PEACE"

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HAKHAM SHAUL'S SCHOOL OF TOSEFTA
(Luke Lk 7:1-10)

HAKHAM TSEFET'S
SCHOOL OF PESHAT
(Yehudah 8-10)

After Yeshua finished these Oral Teachings in the presence of the Am HaAretz, "the people of Land" i.e. the uneducated Jews, he entered K'far Nachum (Capernaum – City of Nahum). **Now a Roman Centurion** stationed there had a servant that he highly valued that was ill and close to death. When the centurion heard about Yeshua, he inquired (sending a messenger) of the Jewish Hakhamim to see if they might ask him to come and heal his servant. When the Jewish Hakhamim came to Yeshua they appealed to him earnestly, saying "He (the Roman Centurion) is worthy of having you do this for him, because he loves the Jewish people, and he built our Esnoga (Synagogue) for us." And Yeshua went with them (to heal the servant) but when he was close to the Centurion's house the Centurion sent friends to say to him, "Master do not trouble yourself, for I am not worthy to have you come into my house; therefore, I did not presume to come to you. But if you will only speak the word, and let my servant be healed. **Because I am a man under authority,**¹ with soldiers under my command; and I say to one "Go" and he goes, and to another "come" and he comes and to my servant

Yet² in the same way these dreamers (pseudo-prophets and teachers)³ also destroy themselves⁴ (their flesh) rejecting the Rabbinic Authority⁵ of the Hakham with their slanderous disdain. But when Michael the principle Messenger of the Divine contended⁶ with the adversary for the body of Moshe Rabbenu, he did not attempt to bring condemnation against him, but said "The LORD rebuke you!" But these dreamers

¹ The Centurion certainly is speaking of being under the authority of his superior officers, i.e. Romans. But we can easily stretch this "Tosefta" reading to Remes and show that the Centurion, possibly Cornelius, was speaking of being under Jewish authority.

² μέντοι – *mentoi*, in spite of knowledge of these scoffers their actions continue, bringing judgment and destruction on themselves because they reject Rabbinical Authority and offer slander against the Oral Torah.

³ Contrary to comments made by the so-called scholars, some translate the Greek word ἐνπνιαζόμενοι as "filthy dreamers." This does not have to mean, carnal dreams of sexual impropriety. We define their "dreams" (visions) by twofold analogy. Firstly, they imagine that they will be allowed the right to enter the Olam HaBa and continue the life of indecency pictured as the Gentile lifestyle per se. Secondly, they are seen as pseudo-prophets and teachers. These pseudo prophets pretend their prophetic dreamlike state for the sake of disseminating "filthy dreams." The filthy dreams might best be understood as described in the previous pericope as changing the Chesed of G-d into licentiousness. As pseudo-prophets and teachers they attack the validity of Rabbinical Authority and Oral Torah.

⁴ We have referred to this process as the annihilation of the soul. See the commentary of Remes in [Elul 28, 5772](#). However, what is noteworthy is the point that the denial of the Oral Torah as taught by the Hakhamim brings the destruction of the soul. While the "flesh" is directly mentioned, the intent is the sum of the person i.e. the whole person body and soul. Therefore, those who deny the truth of the Oral Torah can never derive any of its benefit. This is very much in the same way as those who deny the Olam HaBa and Resurrection. Their denial deprives them the opportunity to enter. Denial of the authority deprives them of any true authority. Even the Roman Centurion understood this cosmic principle.

⁵ The Greek word for authority here is κυριότης - *kuriotes* from κύριος - *kurios* master or Lord. The notion is *one who possesses dominion*. Therefore, in understanding the Hakhamim as κυριότης - *kuriotes*, the "dominion" power of the Hakhamim is *cosmic*. This word is used also in Eph. 1:21 of the "dominions." This is a clear reference to the "Honorable" (Hakhamim) who are "ones filled with knowledge" (Hokhmah – Binah – and Da'at - ChaBaD). Because of their knowledge – Wisdom they are also referred to as "light" and the "Radiant ones" (see TDNT 2:B The NT Use of δόξα, I.) They are "thinkers" heavy with the "decisions" of the Hakhamim who handed down (Mesorah) their Hokhmah to their successors. As ChaBaD they are **weighed down or heavy**. This means that they through submission have come under the weight of the Oral Torah as its repositories. (see TWOT 943) Interestingly, ChaBaD means to "struggle with difficulties."

⁶ Verbal and thematic connection to B' resheet 33:25

“do this” and he does it.” When Yeshua heard this he was awestruck at the **Centurion’s** understanding of authority, and **turning towards the congregation that followed him** said **“I have not found even in Yisrael one with faithful obedience like this. And when his (the Centurion’s) messengers returned to the house they found that the servant’s health had been restored.** **slander what they do not understand and are destroyed by those things that irrational animals know by instinct.**

HAKHAM SHAUL’S SCHOOL OF REMES (2 Luqas -Acts 19:23-41)

But when these things were resolved, Hakham Shaul intended⁷ to go to Yerushalayim, passing through Macedonia⁸ 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 time⁹ in Asia. But there happened at that time no little disturbance concerning the Way (Derekh HaShem through the Mesorah). For a man named Demetrius, a silversmith who made silver replicas of the temple of Artemis,¹⁰ was bringing a good deal of business to the craftsmen. These he gathered together, and the workers occupied with such things, and said, “Men, you know that from this business we get our prosperity, and you see and hear that not only in Ephesus but in almost all of Asia **this man Hakham Shaul has persuaded and turned away large groups by saying that the gods made by hands are not gods.** So not only is there a danger to this line of business of ours since it will come into disrepute, but also the temple of the great goddess Artemis¹¹ will be regarded as nothing—and she is about to be brought down even from her grandeur, **she whom the whole of Asia and the entire world worship!”** And when they heard this and became full of rage, they began to shout, saying, “Great is Artemis of the Ephesians!” And the city was filled with the tumult, and with one accord they rushed into the theater, seizing Gaius¹² and Aristarchus,¹³ Macedonians who were traveling companions of Hakham Shaul. But when Hakham Shaul wanted to enter into the popular assembly, the talmidim would not let him. And even some of the Asiarchs who were his friends sent word to him and were urging him not to risk himself by going into the theater. So some were shouting one thing and some another, for the assembly was in confusion, and the majority did not know why they had assembled. And some of the crowd promoted

⁷ 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

⁸ Meaning extended land

⁹ **χρόνος** – *chronos* meaning that he stayed long enough to complete a triennial cycle.

¹⁰ Goddess of the moon, the hunt or hunting and weapons pertaining to the hunt. Here we see the “Pagans” in close proximity to the Gentiles who believed in Yeshua as the Messiah.

Ἄρτεμις *Ártemis*; gen. *Artémidos* or *Artémios*, fem. proper noun. Artemis, the Greek name of Diana, the goddess of hunting. She was the twin sister of Apollo. Her temple at Ephesus was one of the seven wonders of the world. She was worshiped as the “virgin goddess” and was considered as a mother goddess of Asia Minor. Her temple was supported on one hundred massive columns. Tradition claims that her image fell there from the sky (Acts 19:35) and is thought to refer to a meteorite. Her statues today present her with many breasts. Her silversmiths who made small pottery shrines caused a riot when Paul was at Ephesus (Acts 19:23 to 20:1). Their cry, “Great is Diana of the Ephesians” (Acts 19:28, 34), and inscriptions found at Ephesus indicate that she was indeed called “Artemis the Great.”

¹¹ Meaning: also “complete light: flow restrained.” “Mainsail.” A top-sail or foresail of a ship.

¹² Meaning: “lord/master.”

¹³ Meaning: “the best ruler”.

Alexander, whom the Jews put forward. But Alexander, motioning with his hand, was wanting to defend himself to the popular assembly. But when they **recognized that he was a Jew**, they were shouting in unison for about two hours, "Great is Artemis of the Ephesians!" And when the city scribe had quieted the assembly, he said, "Ephesian men, for who is there among men who does not know the Ephesian city is honorary temple keeper of the great Artemis and of **sacred stone that fell from the heavens**? Therefore because these things are undeniable, it is necessary that you be quiet and do nothing rash! For you have brought these men here who are neither temple robbers nor blasphemers of our goddess. If then Demetrius and the craftsmen who are with him have a complaint against anyone, the court days are observed and there are proconsuls—let them bring charges against one another! But if you desire anything further, it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today, since there is no cause in relation to which we will be able to give an account concerning this disorderly gathering!" And when he had said these things, he dismissed the assembly.

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

Gen 33:18 – 35:8	Psa. 29:1-11	Nahum 1:12-2:6, 14	Yehudah 8-10	Lk 7:1-10	Acts 19:23-41
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

FALSE DREAMERS

The translation of ἐνυπνιαζόμενοι from ἐνυπνιάζω – *enupniazo* should not be understood as “filthy dreamers” but false prophets and teachers. They mimic the prophetic condition by pretence of a hypnotic state whereby they contravene rabbinical authority. On the other hand, they claim that their “dreams” are a source of “Divine Revelation.” By claiming that their “dreams” are divine revelation they seek to establish themselves as an authority with greater position than the Hakhamim. In our present pericope, they reject the authority of the rabbinical hierarchy, as we will see. Yehudah teaches us that these “dreams”, circumvent the authority of G-d, His Messiah and the Oral Torah along with its principle agents.¹⁴ Therefore, we see that Hakham Yehudah points to the denial of authority in the order of the following list ...

1. The Only LORD G-d
2. The Only Messiah
3. The Oral Torah as passed down by the Sages
4. The Principle agents – Messengers of the Oral Torah are the Hakhamim

The present pericope draws a contrasting analogy between Michael the “principle heavenly messenger” and the Hakhamim who are the “principle messengers”¹⁵ to the Congregations of Messiah. These “dreamers” claim, according to Hakham Yehudah, that their dreams supersede these authorities.

¹⁴ [“Shabbat Shuba” “Sabbath of Returning”](#)

¹⁵ The phrase “Arch-Angel” can be applied to both those principle heavenly agents of G-d that bring divine “messages” to humanity from the spiritual dimension and the Hakhamim the present source of prophecy and the “principle agents” of the transmission of G-d’s message to humanity. It should be noticed that both the angelic (heavenly) messengers and the Hakhamim have the same occupation and power. Therefore, Hakham Yehudah labels them as the Hakhamim as the “Glorious ones” (δόξα – *doxa*) with the principle Hebrew parallel being כבוד / כבוד – *kâbôd / kâbôd*. Here, *kâbôd* demonstrates the weight of Divine revelation and service.

LOOK WHO IS COMING WRAPPED IN HIS DREAMS!

The phrase from the Midrash¹⁶ concerning Yosef by his brothers relates to our present train of thought. True dreams have their place in relationship to **prophecy**.

b. Berachot 57b (Mnemonic: Five, Six, Ten). Five things are a sixtieth part of something else: namely, fire, honey, Sabbath, sleep and a dream. Fire is one-sixtieth part of Gehinnom. Honey is one-sixtieth part of manna. Sabbath is one-sixtieth part of the world to come. Sleep is one-sixtieth part of death. A dream is one-sixtieth part of prophecy.¹⁷

Midrash Rabbah - Genesis XVII:5¹⁸ There are three incomplete phenomena: the incomplete experience of death is sleep; an incomplete form of prophecy is the dream; the incomplete form of the next world is the Sabbath. R. Abin added another two: the incomplete form of the heavenly light is the orb of the sun; the incomplete form of the heavenly wisdom is the Torah.

Therefore, dreams have their place of authenticity in the revelatory world. We cannot escape the notion that Yosef was labelled the “dreamer.” Furthermore, some of the Prophets received their revelations through dreams such as Daniel.¹⁹

Midrash *Beresheet Rabbah* says, “The blossoms (an incomplete form) of prophecy are dreams.”²⁰ This is indeed a wonderful simile, for just as a blossom eventually becomes a tangible piece of fruit itself, it is the fruit, which has not fully developed, and the power of the imagination at the time of sleep is the exact mental instrument that operates at the time of prophecy, in an incomplete and unperfected state. Unlike the other animals of the “earth” (adamah) man (Adam) emerged from the “earth” as a lifeless form. It was the Divine Breath (Oral Torah), which when breathed into him that animated his being making him a “speaking” soul full of life, **imagination** and intelligence, which he was able to articulate.²¹

We have stated before “A prophet must be morally sound, intellectually perfect, and have a strong **imagination**.”²²

SLANDER AGAINST THE GLORIOUS ONES (THE HAKHAMIM)

The problem, according to Hakham Yehudah is not the “dream.” The problem is the claim of the “dreamer” who asserts his pseudo “authority” because of his imaginative fantasy. In other words, he “insults the “Glorious Ones” by rejecting their Divine mandated authority. Hakham Shaul sets the precedent for judging the dreams of these fanatics

¹⁶ Midrash Rabbah - Genesis LXXXIV:1

¹⁷ Maimonides states in *Guide for the Perplexed* 2:36: "As you are aware, our Rabbis state that *a dream is one sixtieth of prophecy*; and you know, that it is inappropriate to make comparisons between two unrelated concepts or things...and they repeated this idea in Midrash *Beresheet Rabba* and said, '*the buds of prophecy are dreams.*' **This is indeed a wonderful metaphor, for just as a bud is the actual fruit itself that has not yet developed fully, similarly, the power of the imagination at the time of sleep is exactly that which operates at the time of prophecy, in an incomplete and unperfected state.**"

¹⁸ Some sources cite M.R. B'resheet XVII:7

¹⁹ Cf. Dan 2:1

²⁰ Cf. Midrash Rabbah Genesis XVII:7

²¹ Targum Onkelos to Genesis 2:7 states that when G-d breathed life (i.e. the Oral Torah) into Adam *man became a speaking spirit*.

²² Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001.

in his letter to the Congregation at Rome.

Rom 2:16 On that day when, according to my Mesorah, God will judge the secrets of men through Yeshua HaMashiach.

The disparagement of the “Glorious Ones” produces a definitive result.

But these dreamers slander what they do not understand and are destroyed by those things that irrational animals know by instinct.

Hakham Yehudah notes that they “slander” what they do not understand. Consequently, they are destroyed like irrational animals. This reiterates the notion forwarded by the Rambam in the 13 Principles. If one does not believe in the Olam HaBa he will not take part in its joys. In similar manner, those who do not believe in the Oral Torah and its established chain of transmission will not have their part in the authority of G-d’s people or the Olam HaBa. They will be destroyed like irrational animals. This is because man is a rational being, created by the Divine Breath (Oral Torah), which when breathed into him animated his being making him a “speaking” soul full of life, **imagination** and intelligence. These dreamers are nothing more than Amalek who desire to overthrow the throne of G-d.

THE MISHNEH TORAH

The Mishneh Torah is referred to as the “Mighty Hand” insinuating the “Mighty Hand of G-d” i.e. G-d’s authority. The various incarnations of Amalek are personified in all who try to take away the Oral Torah and the authority of the Hakhamim. The historical implications are amazing. The Tz’dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians received this title?

In Talmudic literature a number of terms are used to refer to heretics: min, apikoros, kofer, and mumar, each of which also has other meanings.

The term **apikoros** seems to be derived from the Epicureans, whose sceptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root *p-k-r-*, **to be free of restraint**” (Sanh. 38b). **The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah.** In the Talmud the term apikoros refers to the Sadducees (Kid. 66a); to those **who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name**; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and *ibid.*, 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus).²⁰

*Sanh. 10:1, 28b; cf. also Maimonides’ introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives.*²¹

²⁰ Encyclopedia Judaica, Second Edition, Keter Publishing House Ltd Volume 9 p. 20

²¹ *Ibid* Volume 2 p. 256

The title "epicurean" is therefore, associated with "lack of restraint" or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot, Oral Torah and the Hakhamim as sources of divine revelation, wisdom and authority. It is worth noting that the person who throws off restraint is associated with the *apikoros* (Amalek).

Thus, Amalek, symbolically speaking, has thrown off all restraint and those who follow suit accept the same title. They refuse to submit to the "mighty hand." Or, we could say that they oppose the "mighty hand." It is also interesting to note that the Tz'dukim (Sadducees) disappeared into history just after the first century and destruction of the Temple. Where does an out of work Sadducean Priest go to work?

PERORATION

The present materials suggest that those who have refused Rabbinical Authority have...

1. Destroyed themselves (corrupted the flesh)
2. Have no more understanding than irrational animals

The Holy Zohar²³ in dealing with this section of the Torah has a great deal to say about the Hamor (Donkey) an irrational animal noted for its stubbornness, which cannot be discussed here. While there is a positive aspect of the Hamor throughout Biblical history, there is also a negative one. Shechem the son Hamor, the seed or fruit of the "donkey" is the demonstration of such a case. The positive analogies of the Hamor relate to those who rode on the Hamor representing mastery over their Yester HaRa.

The "irrational animals" are those animals that do not have the ability to speak. The Greek word *ἄλογος* – *alogos* means "without speech," "speechless" and "dumb." Greek *ἄ-λογος* *a-logos* literally means, "Not with words" or "without words." It can also mean, "Opposing words" as in our present pericope. Again, those who divorce themselves from the Oral Torah, detach themselves from the Olam HaBa. To divorce oneself from the Oral Torah is to disconnect himself from his true nature.

HALAKHIC IMPLICATIONS

By submitting to the authority of the Hakhamim, we submit to the authority of the Only G-d and His Messiah. In submitting to rabbinic authority, we strengthen and repair the *Nomos* – Torah of the structured universe.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

THEOLOGY?

In traditional scholarship theology means the study of G-d. In antiquity and the first century and especially in our case "Ephesus" Theology was not the study of "G-d" but rather the study of the gods. In ancient Greece this was a philosophical school and not an association with or in the Roman/Greek Temples. From the interaction of the

²³ Matt, D. C. (2006). *The Zohar, Translation and Commentary* (Pritzker Edition ed., Vol.3). Stanford, CA: Stanford University Press. pp 43-4

intellectuals and academies the results of *theologia* filtered into the public. Thus, Artemis the goddess of hunting and meaning “complete light: flow restrained.” “Mainsail,” A topsail or foresail of a ship was a vital part of the Roman world. This is easily seen in the present Remes portion of the present Torah Seder. However, it can more readily be seen in the Epistle to the Ephesians. Hakham Shaul where the Letter is coded with the correct order of the diffusion of spiritual light.

In the present Remes portion of text Hakham Shaul is NOT fighting against a silversmith over his “doctrine.” Hakham Shaul is waring with a goddess of war. This also puts him in opposition to the goddess of wild animals’ maidenhood the eagle, scepter, and the throne. Thus, Artemis is especially important in the daily lives of the Roman and Asian (Greek) people of the diaspora. Artemis is a Greek goddess not specifically Roman. Her Romans counterpart is Diana the second or third goddess of the Roman pantheon. Thus, Hakham Shaul wrestles with negative spirits of the unseen world or we might say that we wrestle with the gods of the Gentile world. The dissension revolves around the Grecian belief that “Great is Artemis of the Ephesians!” Here we can see the foundation of the Epistle to the Ephesians.

Ephesians 2.1-3 And you (Gentiles) were dead in trespasses and sins, in which you once walked²⁴ according to the course of this worldly system, according to the ruler²⁵ of the power²⁶ of the air,²⁷ the spirit that now works in the sons²⁸ of disobedience; and we all behaved according to the passions of our Yetser HaRa,

²⁴ περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not “sin” that renders on “dead to G-d.” The absence of positive, constructive Halakhot renders us “dead to G-d.”

B’resheet Rabbah VIII:4 R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the LORD do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the LORD regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the LORD knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created

²⁵ ἄρχοντα from ἄρχων – *archon* is the chief “ruler” of the “heavenlies.” The positive view of this personality is *archōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebelled because God created man with the capacity for good and evil.

²⁶ ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong’s 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc.

²⁷ **air** – the space immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted.

²⁸ Translations tend to translate υἱός – *huios* as “children” without intending gender. We have left the translation masculine in

following the desires of the body and of the thoughts,²⁹ and were by nature the children of wrath, like everyone else. v12 For we do not wrestle³⁰ against flesh and blood,³¹ but against principalities,³² against

gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men.

²⁹ **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding.

³⁰ The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match.

³¹ Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga.

³² Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche*, principalities, **ἐξουσία** – *exousia*, authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche*, is frequently mentioned with **ἐξουσία** – *exousia*, authorities. **Ἀρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Ἐξουσίας** from **ἐξουσία** – *exousia*, authorities. **Ἐξουσία** – *exousia*, is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Ἐξουσία** – *exousia*, also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche*, is related to the “Will of Messiah,” **ἐξουσία** – *exousia*, represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia*, as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia*, shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have a *symbol of authority* on her head.). **Ἐξουσία** – *exousia*, possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Κοσμοκράτωρ** – *kosmokrator*, the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos**, ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres.

authorities,³³ against the rulers of the cosmos,³⁴ ruling the present age of darkness,³⁵ against spiritual wickedness among the heavenly spheres.³⁶

These gods have a stronghold in areas where the Jewish people lack a strong presence. Therefore, when Hakham Shaul is addressing Gentiles in a region where the Roman overlords have a stronghold, he must break those forces to rescue the souls and fragments of light resident there.

Hakham Shaul's view in mid first century was that Gentiles were pagans.

Paula Fredriksen Aurelio Professor of Scripture emerita at Boston University suggests that the typical Jewish view of the Gentile in the first century was less than desirable. As noted from our comments above Professor Fredriksen sees that Jewish opinion of the Gentiles as follows:

What, on the average, did the average Jew think of the average Gentile? I think that we can rely here on Paul who, even when addressing Gentiles and in some sense acting as their advocate, refers to them, quite unselfconsciously, as 'sinners' (Gal.2:15). Their characteristic social and sexual sins—slander, insolence, deceit, malicious gossip, envy, heartlessness, disrespect of parents, homosexual and heterosexual fornication—are the varied expression of a more fundamental spiritual error: they worship idols. Could there be such a thing, then, as a morally good Gentile?³⁷

As can be seen from Professor Fredriksen's summation, the Jewish view of Gentiles was not positive. The interesting point is that Professor Fredriksen cites Hakham Shaul as her source. Therefore, we might think that Hakham Tsefet and the Nazarean Hakhamim held similar opinions.

As we have stated in the past Professor Fredriksen also notes that there were those Gentiles who liked the best of both worlds³⁸. In other words, they possibly attended the Esnoga (Synagogue) and the Pagan Festivals where they indulged in all associated pagan rites.³⁹

³³ **ἔξουσία** – *exousia* from **ἐξουσιάζω** – *exesti* the freedom to act. The negative connotations of **ἔξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives.

³⁴ Hakham Shaul's inclusion and phrase "we" shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These "spheres" are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are "legalistic." The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below

³⁵ The "present age" of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the "age to come," Olam HaBa (the eternal, infinite coming age).

³⁶ These "Spheres" are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven (wild) waves of the sea, foaming without water to their own shame; wandering spheres (stars) for who the deepest darkness is reserved for (their) eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B'ne Yisrael as the recipients of the Torah Oral/Written.

³⁷ Professor Paula Fredriksen, Journal of Theological Studies, N.S. 42 (1991) p534

³⁸ Ibid

³⁹ Ibid p. 542

Who are the Godfearers? They are Gentiles, **but not proselytes**; if they were proselytes, they would then be Jews. To think of them as “semi-proselytes” is unhelpful: the word suggests some sort of arrested development or objective impediment.⁴⁰

George Foot Moore makes this point clear.

Nothing but misunderstanding can come from calling the *ger toshab* a “proselyte” or semi-proselyte;” he was not a convert to Judaism at all.⁴¹

These scholars realize the depth of dealing with Gentiles in Diaspora. The production of the “Fiddler on the Roof,” deals with the delicate balance that is to be maintained when dealing with those of different religious and political persuasions. However, Hakham Tsefet realizes that the “mission” of the Nazarean Jew is cosmic, i.e. tikun. Yosef the son of Ya’aqob is the prototypical Messiah. Deeper still is the idea that he is the prototypical Nazarean. Yosef’s brothers sold him into slavery and was carried into Egypt against his own will. Yet, the day dawned when Yosef became the single prototypical agent who possessed the redemptive key to global tikun. In his bringing deliverance to the Gentiles he procured healing and redemption for the Jewish people. The lesson learned from Yosef (Joseph the son of Jacob) is that there must be interaction with the Gentiles for the plan of G-d to be fulfilled.

... it will be settled in the lawful assembly. For indeed we are in danger of being accused of rioting concerning today, since there is no cause in relation to which we will be able to give an account concerning this disorderly gathering!” And when he had said these things, he dismissed the assembly.

The “hint” (Remes) of the above statement is that of “Law.” The illegal assembly is threatened with Law. With regard to the Torah on foreign soil it may not have had a great amount of weight. However, we can see here that the use of the “law” is a Remes (hint) at the Oral Torah which precedes and supersedes all law. Thus, when the Gentiles who have assembled illegally are threatened with the “Law” of the Oral Torah per se, they readily disperse. Therefore, when we wrestle with the gods of the world, we are a greater threat to them than they are to us.

אמן ואמן סלה

⁴⁰ Ibid p. 541

⁴¹ Moore, G. F. (1960). *Judaism In the First Centuries of the Christian Era: Age of the Tannaim* (Vol. I). Peabody, MA: Hendrickson Publishers Inc. Vol 1 p. 339