

Beginner Torah Lesson #11

The Hebraic Understanding of Learning

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“The wise one hears and increases learning” Proverbs (*Mishle*) 1:5a

“Thus said Yahweh, ‘DO NOT LEARN (*tilemadu*) THE WAY (*derek*) OF THE GENTILES (*goyim*), and do not be awed by signs of the heavens, for the gentiles (*goyim*) are awed by them. For the prescribed customs of these peoples are worthless, for one cuts a tree from the forest, work for the hands of a craftsman with a cutting tool. They adorn it with silver and gold, they fasten it with nails and hammers so that it does not topple.” *Yirmeyahu (Jer.) 10:2-3*

“Yahshua sent these twelve out, having COMMANDED them, ‘DO NOT GO INTO THE WAY (*derek*) OF THE GENTILES (*goyim*), and do not enter the cities of the Shomeronites, but rather go to the lost sheep of the house of Yisrael.” *Mattithyahu (Matt.) 10:5-6*

This teaching is number eleven is a series of twelve Torah lessons for Beginners and students whose desire is to share the Torah and the Hebraic teaching methodology of our Master Yahshua to other *talmidim*¹. The lesson deals particularly with the contrasting of two systems - the Greek philosophical schools, that which the Western Civilization has embraced and used as the foundation of their educational systems, and the Scriptural/Hebraic methodology of education.

The Hebraic point of view understands that knowledge (*da'at*) and wisdom (*chokmah*) are interrelated concepts and they are both emanations flowing from Yahweh Elohim and are embodied in the person of the Moshiach, the Son of Yah² (also known as the central pillar of the Tree of Life) Wisdom and knowledge are the application of learning to the life experience here upon this earth. A person cannot do until he first learns and acquires knowledge. In contrast to the Hebrew mindset, the Greek/Roman/Western mind has restricted the concepts of knowledge and wisdom to conceptual thoughts and theoretical principles in the intellect of the student.

The Biblical Hebraic mind has the understanding to “know” something means to experience a precept in a relationship and individual manner within a personal intimate connection rather than to intellectualize it. The Hebrew word “*yada*”, to know, means to “have an intimate encounter, experience, or sharing with another person.” To “know” or *yada* means “an act of concern, inner engagement, and attachment to a person.” A man may know a woman and a woman may know a man in a most intimate method:

- “And Adam knew his wife and she conceived and bore Qayin.” Genesis (*Bereshith*) 4:1
- “And now, slay every male among the little ones. And every woman that has known man by lying with a man.” Numbers (*B'midbar*) 31:17

Knowledge embraces the whole person and not just the mind. It is not just the accumulation of data and information as the Western thought belief system declares. The goal of education is not to provide us with more input of data and facts.

- “..They are forever inquiring and getting information, but never able to arrive at a recognition and knowledge of the Truth.” 2 Tim.3:7

¹ A disciple of a teacher or rabbi

² Col.2:3

To know means that the information you have studied is applied to your behavior, thought, and morals. **Proverbs (Mishle) 12:10** states:

- “That a righteous man knows (*yode’a*) the life of his beast.”

This informs us that a man that possesses wisdom is concerned for the well-being of his animals and livestock.

- “Do you reign because you enclose yourself in cedar? Did not your father eat and drink, and do right-ruling and righteousness (*mishpat u-tzedakah*)? Then it was well with him. He defended the cause of the poor and needy-then it was well. Was this not to KNOW (*da’at*) Me? declares YHWH.” **Jeremiah (Yirmeyahu)22:15-16**

We can comprehend from the above verse in the *TaNaK* that social action, good works, and good moral character are the end result from “knowing” Yahweh by His revealing Himself to us. Hebraically, to “know” Yahweh is to walk in faithfulness (*emunah*) to His covenant (*brit*) and to live out the terms of that covenant. It means BOTH an internalizing of the concepts of truth (*emet*) and walking them out in our actions on a daily basis and is reflected in our reaction and interaction with other people. Hebrew is an action language of verbal root words, thus to “know” was to “do”!

Our Master, Yahshua established this concept in **Matthew (Mattithyahu) 7:21**

- “Not everyone who says to Me, Master, Master, shall enter the reign of the heavens, but he who is DOING [practicing] the desire [will] of My Father in the heavens.”

His *talmid* *Yochanan* (John) repeated the teachings of his Rabbi Yahshua:

- “And by this we know[discern daily by experience] that we are coming to know[to perceive, recognize, understand and become better acquainted with] Him, IF we guard[observe, practice] His commands. Whoever says, ‘I know[perceive, recognize, understand and acquainted with] Him,’ and does not [fails to keep and obey] guard (*shomer*) His commands[instructions], is a liar (*shakran*), and the truth (*HaEmet*) is not in him.” **1 John (Yochanan) 2:3-4**

Once Again Hebrew vs. Greek

We are able to gain an enhanced understanding of the Hebraic view of “to know” by a study of the Hebrew verb “*YADA*”. This word is more often than not translated “to know”, but in seven passages of the *TaNaK* the *NIV* uses “to teach, instruct, or to lead.”³ According to the *TaNaK*, “to know”, went further than the intellect; it was deed! It was the practical application of personal knowledge to the various realms of life here on the earth. The goals of education in the Hebrew mind may be broadly summed up:

- (1) To transmit knowledge and skills from one generation to another or from one person to another;
- (2) To broaden the range of man's knowledge and skills; and
- (3) To concretize cultural values into the form of accepted group and individual behavior.

In each of the three main orders of study in ancient Israel—religious education, the learning of occupational skills, and military training—these goals were pursued to varying degrees. Each type of instruction had its own specific goals, methods of study, and pedagogic institutions. Occupational and military training were subject to social and technological changes.

³ The NIV renders *yada* as “to teach” in Deut.4:9; Judg.8:16; Job 32:7; Ps.90:12; Prov.9:9; “to instruct” in Is.40:13; and “to lead” in 2 Chron.23:13

For example, with the appearance of professional soldiers, military training for the average man became less important and at times nonexistent. On the other hand, religious education was conservative, retaining its goals and some of its methods well after the biblical period.

- R. Tarfon and the Elders were once reclining in the upper storey of Nithza's house, in Lydda, 18 when this question was raised before them: Is study greater, or practice? R. Tarfon answered, saying: Practice is greater. R. Akiba answered, saying: Study is greater, for it leads to practice. Then they all answered and said: 19 Study is greater, for it leads to action.²⁰ **Kiddushin 40b Talmud**
- “Therefore, we also, from the day that we heard, do not cease *davening* (praying) for you and offering *tefillos* that you be filled with the *da'at* (knowledge) of the *ratzon* (will) Yahweh in all *chochmah* (wisdom) and *binah* (understanding) in the Ruach HaKodesh. AND THIS IS THE PURPOSE: THAT YOU WALK *HITNAHAGUT* (walk in the customs and traditions of Torah) WORTHY OF ADONEINU IN EVERY *MITZVAH*, BEARING *P'RI* IN THE *DA'AT* OF YAHWEH.” **Col.1:9-10**

The Greek thought patterns and those of the Hebrew people are not the same by any means. Because of this difference in thought, their world-views are poles apart. The object of the Hebrew *yada* is *da'at Elohim*. The goal of the Greek/Roman system is *gnothi seauton* (Know thyself).

There is no conciliation on these world views of diametrically opposed systems of accepted wisdom and learning. The Hebrew method starts with Elohim. They acknowledge that the only true wisdom comes from Yahweh and His Torah⁴.

- “The fear of Yahweh is the beginning of knowledge; Fools despise wisdom and discipline.” **Prov.(Mishle) 1:7**

Ya'akov (James/Joshua) the half-brother of our Rebbe Yahshua *HaMoshiach* reaffirms this:

- “But the wisdom from above is first clean[pure,undefiled], then peaceable,gentle,ready to OBEY, filled with compassion and good fruits, without partiality and without hypocrisy[free from doubts,wavering]. And the fruit of righteousness[conformity to Elohim's will in thought and deed] is sown in peace by those who MAKE peace[in themselves and others].” **James (Ya'akov) 3:17-18**

According to the Yisraelite mindset a man can never know who he is, his relationship to others and the world until he first learns of Yahweh and submits himself to His will and Kingship.

On the contrary, the Greek system starts with man and seeks to rise up to know the ways and Elohim's nature through a secret knowledge of “man's higher nature”. It does not require a birthing from above by the *Ruach Hakodesh*, which is contrary to Scripture:

- ‘Yahshua answered and said to him, ‘Truly, Truly, I say to you, unless one is born from above, he is unable to see [perceive, discern] the reign of Elohim.’” **Yochanan 3:3**

The Greek System

In this tradition, it is the Sophists⁵ who first challenged the certainty of human knowledge. Fundamental to the Sophistic way of thinking was the idea that "man is the measure of all things," as Protagoras put it.

⁴ Torah primarily refers to the Pentateuch, but also has a wider meaning, which includes the whole Bible and even the entire range of Jewish teaching, both study and practice. **Mas.Chagigah 2b Talmud (notes)**

⁵ Sophists (GR. *Sohpistes*, expert, master craftsman, man of wisdom): A name applied to teachers who provided instruction in the higher branches of learning for a fee. They believed that truth and morality were matters of opinion

This meant that human knowledge, rather than conforming to some objective reality, in fact imposed itself and its own interpretations on the outside world. The Sophists were, however, less concerned with natural sciences than they were with ethics and politics; they would argue that there was no such thing as absolute or objective morality.

The Sophists were professional teachers who, for a fee, would undertake to teach their students how to get ahead in the world. Socrates was often allied with them by his contemporaries, but his purposes were, in some respects, different.

The best-known Sophists were Protagoras, Gorgias, and Hippias, who were significant original thinkers. To get a position of importance, especially in a democracy, one had to have oratorical skill, strength in debate, and a knowledge of law and politics; one would need to know how to manage property and maybe run the State, and know something of music, astronomy, math, physics, and so on. The Sophist equipped one to be a leading citizen, and supplied answers to help people live in a world whose reality had been somewhat undermined by the Pre-Socratics. Philosophers of antiquity have nothing but bad things to say about the Sophists (even though it is extremely likely that Thucydides adhered to Sophistic principles).

However, despite all we say about the origins of the modern university in Plato and Aristotle, the modern university owes more to Sophistic principles than any other philosophical school. Perhaps the most important Sophistic idea is a brand of skepticism: human affairs, ethics and politics, do not admit of certain knowledge so that good arguments can be made on either side of an argument. This view will dominate later antiquity and modernity and the exercise of arguing on both sides of the question (called in Latin, *in utrumqem partem*) is one of the principal aspects of Western education from the Roman Republic to the twentieth century.

A big question that concerned the Sophists and their critics was: how is virtue acquired? Can it be taught? These aren't ivory tower questions, such as the nature of *Nous*, but were vital in a society where power was shifting from the "well-bred" aristocrats to the less educated masses. Answers involved two different principles which are essential for understanding Greek thought: *physis*, "the unchanging," "fundamental existence," or "nature" (we get the word "physics" from this term: physics in the Greek world is primarily the study of "the unchanging" and secondarily the study of "nature") and *nomos*, "custom," "the changing," "convention," or "law," and includes morality, tradition, and state laws, all of which are subject to change or revision. This is exact Greek word used for the Torah in *the Brit Chadasha*. The Greeks looked upon *nomos* as the ever changing morality or customs that could be revised or changed, therefore the Torah, the unchangeable instruction from Yahweh, appeared as "legalism".

This dichotomy is a little like that between "nature" and "nurture." However, what the Greeks meant by *physis* is a bit different from our idea of "nature" or "natural." *Physis* designated what remained constant (like the gravitational constant) and so could not be changed; however, sometimes the Classical Greeks use this term to mean something like "nature." From the third century onwards, *physis* will mean something closer to our idea of "natural law."

For the Greeks the scope of the dichotomy between *nomos* and *physis* applied to practically everything, and it entered into questions such as: do "gods" really exist (*physis*), or are they only a conventional human belief (*nomos*)? Are class divisions or gender divisions natural (*physis*) or artificial (*nomos*)? Is justice an inborn characteristic of humanity (*physis*), or a convention invented by the weaker as a defense against the stronger (*nomos*)? Is it natural for the stronger to rule the weaker? Is it "natural," or merely self-evident, for all men to be created equal . . . ?

Both *nomos* and *physis* may be considered good or bad. *Nomos* brings progress in society; but if laws are only valid by *nomos* they may be changed with circumstances, and may conflict with *physis*.

rather than from Deity. They specialized in the art of rhetoric to achieve success in life by persuasion. They were the first to systematize education.

Physis justifies universal laws ("honor thy father and thy mother") and the equality of rich and poor, men, women, and slaves; but can also justify considering the laws of the State an unnatural limitation on individuals, to be observed only when transgression is likely to be found out. For instance, I could justify breaking the law by appealing to some universal right or some universal law; when governments defend "freedom fighters" rebelling against other governments, they are appealing to some universal, unchanging law that is greater than the laws of an individual state. This tradition was carried on by Socrates, although neither he nor his pupils thought of him as a Sophist. However, Socrates carried the Sophistic concern with knowledge to a radical extreme. He claimed that he knew one and only one thing: that he knew nothing. So he set about questioning people who claimed to have knowledge, ostensibly for the purpose of learning from them. His method of questioning, called *elenchus*, imitated a cross-examination in a court of law. He would keep questioning his listener until he had forced him into a contradiction.

As in a court of law, this contradiction proved that the speaker was lying in some way, in this case, did not really know what they claimed to know. Socrates, then, was the first in a line of skeptics that questioned whether or not human beings can know anything at all. While Socrates never claimed that knowledge is impossible, still, at his death, he never claimed to have discovered any piece of knowledge whatsoever. Socrates, then, radically shifted the concerns of Greek philosophy.

After the death of Socrates, the two major philosophers of Greek history, Plato and Aristotle, had to address the question of human knowledge, for neither were willing to be as radical as Socrates and claim no knowledge whatsoever. For Plato, knowledge corresponded to the nature of the object: objects which really exist produce certain knowledge, while objects that only partly exist, or don't exist at all, produce uncertain knowledge. Therefore, since your knowledge of the phenomenal world is defective, that is, since you can't know the phenomenal world with certainty, that means that the phenomenal world only partly exists. Aristotle took a similar view but refused to tie the certainty of human knowledge to the existence (or lack of existence) of the objects of human knowledge.

Instead, Aristotle proposed that some objects of human knowledge, such as mathematics, allow for certain knowledge, while other objects of human knowledge, such as ethics and politics, because there are so many variables involved, only allow for *probably* knowledge. Certain knowledge is knowledge that was *always* true; probable knowledge is knowledge that is true *most of the time*.

Much of the classical tradition following Aristotle focuses on the nature of probable knowledge. Hellenistic and Roman philosophy almost overwhelmingly rejected the notion that human beings can know anything for certain; the most radical of these thinkers were called Skeptics and Cynics. Their concern was largely with the nature of probable knowledge: how do you arrive at that knowledge? How do you apply it? And most importantly, how do you convince others? The latter question dominated the science of rhetoric, which took as its starting point the idea that all ethical and political questions yielded probable, and hence uncertain, knowledge.

Much of the history of early "Christian" philosophy is an attempt to paste Greek and Roman philosophical methods and questions onto the new world religion; the first thing that had to go was the insistence on probable knowledge to the exclusion of certain knowledge. Early "Christian" thinkers such as Augustine and Boethius took on the epistemological traditions of Greece and Rome to demonstrate that one could arrive at certain knowledge in matters of "Christian" religion.

The Scriptural Purpose of Education

NOWHERE in the Scriptures do we find the Greek approach to knowledge. Both the *TaNak* and the Renewed Covenant (*Brit Chadasha*) is deeply-rooted on the foundation of Hebraic thought and attitude. The aspiration of true education and learning in the Hebrew culture was to become holy, set-apart (*kodesh l'Yahweh*) to Yahweh as a distinctive people.

The Yisraelite was to be a non-conformist to the civilization, culture, traditions and society around him, no matter in what four corners of the world he found himself living. He was not to be assimilated into its culture, religion, and dress. This was the true purpose of his existence and faith. He was to be separate from the nations (*goyim*) around him.

The goal of religious education was to produce "a kingdom of priests, a holy people" (**Ex. 19:6**). Wisdom literature stated the corollary, *reshit hokhmah yirat Adonai* ("The essence of knowledge is fear of the Yahweh"; **Ps. 111:10; Prov. 1:7**).

- "And you shall be to Me a kingdom of priests and a holy nation [set-apart to the worship of Yahweh]" **Ex. (*Sh'mot*) 19:6**
- Guard yourself that you are not ensnared (*naqash*-to become snared, trapped) to follow them (the nations), after they are destroyed from before you, and that you do not inquire about their mighty ones saying, 'How did these nations serve their mighty ones? And let me do so too.' **Deut. (*D'varim*) 12:30**

The means of achieving this goal were twofold: First, the recognition of the divine will in the laws of the Covenant; and second, the study of Yisrael's history, which reflected Yahweh's concern for His Chosen people. Learning Yahweh's law and Israel's history became the basic means of receiving a peculiarly Yisraelite religious education.

In the books of Ezra and Nehemiah the Scribal Schools began to study, copy, and interpreting the Torah. They were recognized as "teachers of the Law". The word "school" appears first in Sirach (*Ecclesiasticus*) around 180 BCE. Sirach had students come and learn at his *Bet Midrash* (House of Study). Many other sages then established "houses or schools" of study. The local synagogue eventually became the center of the community as a house of Study for that village or city.

The Talmud credits the Pharisees for establishing the first school district for children. It was called a *bet sefer* (House of the book). The BOOK meant the Torah. The early phase of learning the Torah was the Sh'ma, the Hallel, the law of fringes, the Creation account, and the essence of the Levitical laws. The first book of the Torah to be memorized was *Vayyiqra* (Lev.). Josephus (1st Century CE) said, "We pride ourselves on the education of our children."⁶

After an elementary education the youth (around the age of ten) graduated to a *bet Talmud* (House of Learning). Then at the age of thirteen they would attend a *bet midrash* (House of Study). The studies conducted in these "houses" were later written down and used for the formulation of the Oral Law in the Talmud.

The Torah was regarded as the conditions of the *berit*, or covenant, between Yahweh and Yisrael (**Ex. 24:7**). Near Eastern vassal and parity treaties help to clarify many aspects of the *berit* as it is found in the Scriptures. Since the covenant at Mt. Sinai was accepted by all those present when they said "We will do and obey" (**Ex. 24:7**), it followed that the whole nation would have to be taught the laws incumbent upon them. It is for this reason that Moshe, Yisrael's first teacher, is repeatedly commanded to "Speak unto the Children of Israel saying . . ."

How was the Torah to be taught? Some Near Eastern treaties contained a "document clause," i.e., a clause providing either for the public display of the treaty document or for its deposit in a temple, where it was read at regular intervals before the vassal king and citizens. Parallels are found in the Torah. The text of the covenant was read at the time of the agreement (**Ex. 24:7**) and an authentic copy was kept in the holy ark guarded by the priesthood (**Deut. 31:9, 26**). The covenant was to be reread publicly once every seven years during the Feast of Sukkot (**Deut. 31:10–11**); this was the earliest prescription for mass education in ancient Yisrael: "Gather the people—men, women, children and the strangers in your communities—that they may hear and so learn to revere the Yahweh your Elohim and to observe faithfully every word of His Teaching.

⁶ Josephus, Against Apion 1:12

Their children, too, who have not had the experience, shall hear and learn to revere the Yahweh your Elohim as long as they live in the land which you are about to cross the Jordan to occupy" (**Deut. 31:12–13; II Kings 23:1–3; Neh. 8:1–8; Sot. 7:8**).

The second means of acquiring a religious education was through the study of Yisraelite history. The belief in an Elohim acting in events, coupled with a high regard for oral tradition, made the telling of history a most effective *pedagogical*⁷ method. These communal memories took the literary forms of songs, poems, and story that made up so large a part of Biblical literature.

The basis of education is, according to Talmudic sources, the study of the Torah, an all-embracing concept which includes means and ends alike. Two basic educational principles followed from the sages' regarding Torah as the very substance of their lives:

- (1) Education is not to be treated as distinct from the inner content of life but as one with it;**
- (2) Accordingly, Torah study is not to be limited to a certain age but to continue throughout one's life under the guidance of a teacher/rabbi.**

The prompting of Rabban Gamaliel, "Provide yourself a teacher" (*Avot 1:16 cf. also 1:6*), was intended for everyone, without regard to age or social standing. The unique character of Jewish education finds expression in the phrase "Torah for its own sake," a concept which sets before the student of Torah two goals: the disinterested fulfillment of the commandment itself—as it is written (**Josh. 1:8**): "Thou shalt meditate therein day and night" (*Maim. Yad, Talmud Torah, 1:8*)—and the orientation of his studies to observance of the *mitzvot*. Torah study was actually regarded as greater than observance in that the first, aside from its intrinsic worth, led to the second by its very nature (*Kid. 40b*). The sages, in what was apparently designed to serve as a model for educators in all generations, defined the ideal man as one who studies the Scriptures and the Mishnah, attends upon scholars, is honest in business, and speaks gently to people (*Yoma 86a*).

Even as the supreme goal of study was Torah for its own sake, so was the general aim of education, "Let all your actions be for the sake of Heaven" (*Avot 2:12*), an epitomization which brings all actions, even those seemingly removed from Torah and *mitzvot*, into the sphere of man's central purpose—the service of Yahweh.

To the end that a man support himself by his own labors and not become a burden on society, the sages declared: "All study of the Torah that is unaccompanied by work is ultimately futile" (*ibid., 2:2*). Accordingly, the permission granted parents to make arrangements on the Shabbat for the education of their children was extended to include arrangements "for teaching him a trade," both activities being regarded as "the affairs of Heaven," i.e., religious duties (*Shab. 150a*). One sage even declared that whoever fails to teach his son a trade encourages him to become a brigand (*Kid. 29a*). A child was also to be taught swimming, undoubtedly for the preservation of life. As for other subjects, astronomy and geometry were regarded as aids to the study of the Torah, philosophy ("the wisdom of the Greeks") was not approved, and foreign languages, though discouraged for fear of contaminating cultural influences, were apparently, in view of the number of non-Hebrew words that found their way into Talmudic literature, not entirely prohibited. Moreover, Abbahu allowed girls to be taught Greek as "a social accomplishment" (*TJ, Pe'ah 1:1,15c*), while Rabban Gamaliel established a school in which 500 pupils were taught philosophy so that they might be able to maintain contacts with the ruling authorities.

The Greek world never made the connection of education and scholarship to the goal of set-apartness of life-style. Instruction by the teacher was a simple transference of knowledge in the intellectual realm, such as music, art, reading, and sports. The teacher educated his disciple the rules which hopefully would develop any attitude the pupil might possess. To develop his reasoning powers certain intellectual exercises were given to him; if his body needed development, then sports and athletics were provided. The secular Greek teacher (*didaskalos*) designed to develop the talents of his student.

⁷ *ped•a•gog•i•cal*: of, relating to, or befitting a teacher or education

The Greek teacher did not focus upon the development of the whole personality and character. Here is the English definition (notice the Greek influence) of the word “study”:

- **study / noun**
 - 1 : a state of contemplation: REVERIE
 - 2 **a:** application of the mental faculties to the acquisition of knowledge
 - B:** such application in a particular field or to a specific subject
 - C:** careful or extended consideration
 - D (1):** a careful examination or analysis of a phenomenon, development, or question
 - (2):** the published report of such a study
 - 3 a building or room devoted to study or literary pursuits
 - 4 PURPOSE, INTENT
 - 5 a branch or department of learning: SUBJECT

Look at the definition for the English word “learn”:

- **Learn:—v.**
 1. To acquire knowledge of or skill in by study, instruction, or experience:
 2. To become informed of or acquainted with; ascertain:
 3. To memorize:
 4. To gain (a habit, mannerism, etc.) by experience, exposure to example, or the like; acquire:
 5. (Of a device or machine, esp. a computer) to perform an analogue of human learning with artificial intelligence.
 6. *Nonstandard.* To instruct in; teach.
 - v.i.*
 - a.** To acquire knowledge or skill:
 - b.** to become informed (usually fol. by *of*):

Both words in our usage of the English reflect the Greek influence upon our limiting the Western designation of learning and study to the realm of the intelligent. Also, our word “knowledge” according to the dictionary seems to be isolated from actions and deals only with the gathering of information by the mind:

- **Knowledge:**
 1. Acquaintance with facts, truths, or principles, as from study or investigation; general erudition:
 2. familiarity or conversance, as with a particular subject or branch of learning:
 3. acquaintance or familiarity gained by sight, experience, or report:
 4. the fact or state of knowing; the perception of fact or truth; clear and certain mental apprehension.
 5. Awareness, as of a fact or circumstance:
 6. something that is or may be known; information:
 7. the body of truths or facts accumulated in the course of time.
 8. The sum of what is known:

Greek Learning Only For the Rich and Elite

In the Greek society, very much like America today (since our culture’s foundation is built upon the Greek philosophical system), only the wealthy and elite could afford this enlightenment offered in the higher institutions of learning.

The English words “scholar” and “school” come from the Greek word “*scholazo*”, which means “to have leisure, to have spare time, to have nothing to do”. The English word “school” means “to be employed in the leisure of learning.” It must be noted that this Greek word does not have a corresponding word in the Hebrew vocabulary. The Hebrews considered this a definition of learning “idleness”.

Plato (speaking through Socrates) divides human beings up based on their innate intelligence, strength, and courage. Those who are not overly bright, or strong, or brave, are suited to various productive professions: farming, smithing, building, etc. Those who are somewhat bright, strong, and especially courageous are suited to defensive and policing professions. Those who are extraordinarily intelligent, virtuous, and brave, are suited to run the state itself; that is, Plato's ideal state is an Aristocracy, a Greek word which means "rule by the best." The lower end of human society, which, as far as Plato is concerned, consists of an overwhelming majority of people in a state, he calls the "producers," since they are most suited for productive work. The middle section of society, a smaller but still large number of people, makes up the army and the police and is called "Auxiliaries."

The best and the brightest, a very small and rarefied group, are those who are in complete control of the state permanently; Plato calls these people "Guardians." In the ideal state, "courage" characterizes the Auxiliaries; "wisdom" displays itself in the lives and government of the Guardians. A state may be said to have "temperance" if the Auxiliaries obey the Guardians in all things and the Producers obey the Auxiliaries and Guardians in all things. A state may be said to be intemperate if any of the lower groups do not obey one of the higher groups. A state may be said to be just if the Auxiliaries do not simply obey the Guardians, but enjoy doing so, that is, they don't grumble about the authority being exercised over them.

- "And does not eat the bread of idleness." **Mishle 31:27b**
- "Because of laziness the framework tumbles, and through idleness of hands the house leaks." **Ecc. (Ooheleth) 10:18**
- "...She and her daughter had pride, sufficiency of bread, and unconcerned ease. She did not help the poor and needy" **Ezek.16:49**

The Hebrews never considered manual labor menial or degrading to the individual student of the Torah. To the Greeks; however, manual labor was only for slaves and the underprivileged. Aristotle regarded manual labor as unworthy for those that were aloof, and was only for those of an inferior intellect who were incapable of being educated (sound familiar? Rav Ed). The *Mishnah* states that no one should use the Torah for a spade for the digging of wealth (**Avot 4:5**), this is why various teachers are linked to various occupations or skills. Rabbi Hillel was a woodchopper, Rabbi Shammai was a surveyor, Rabbi Joshua was a blacksmith, Rabbi Ishmael was a tanner, Rabbi Huna was a water-carrier (**see Avot 2:2**), and even Rav Shaul from Tarsus was a leather worker (**Acts 20:34; 2 Cor.11:7-8;1 Thess.2:9;2 Thess.3:8**).

- "An excellent thing is the study of the Torah combined with some worldly occupation, for the labor demanded by them both makes sin to be forgotten. All study without work must in the end be futile and become the cause of sin." **Pirke Avot 2:2**

The Hebraic education system was for all the people and it was concerned about the total person. Every person had the responsibility to learn the Torah, whether he was young or elderly. From the beggar on the street to the working man, all were obliged to set time aside for the study of the Torah.

Teaching was communicating the Torah and its principles to the student and then having the student implement the principles into his behavior and life-style. The goal of the rabbi was to have the student submit to the authority of the Divine Will as revealed in the Torah, which the rabbi communicated orally to the student. It was a call to radical obedience to the Divine Reality outside oneself. The Greeks learned to comprehend, and the Hebrews learned in order to obey and reverence Yahweh.

- "See, I have taught you laws and right-rulings, as Yahweh my Elohim has commanded me, TO DO thus in the land which you go to possess. And you shall guard and DO them, for THIS IS YOUR WISDOM AND UNDERSTANDING BEFORE THE EYES OF THE PEOPLES who hear all these laws, and they shall say; 'Only a wise and understanding people is this great nation.'" **D'varim 4:5-6**

Authority of the Rabbi/Teacher/Shepherd

The role and responsibility of the teacher or rabbi in the Hebrew culture was to impart true wisdom and knowledge to the people under his charge. This same principle should hold true today, just as it did in the time of Yahshua. During the Second Temple Period Yisrael had many itinerant teachers and their disciples (such as Yochanan the Immerser). Rebbe Yahshua was one of these itinerant rabbis who traveled the land of Yisrael. The Four Gospels use the Greek word *didaskalos* (teacher) 41 times and the term “rabbi” 16 times. Rebbe Yahshua sits in the synagogue on Shabbat, sits down to teach the Torah, and expounds in depth on the Hebrew Scriptures.

- “And Rebbe Yahshua HaMoshiach went about all the cities (*shtetlach*) and villages, teaching in their congregations (exercising the role of a *moreh*), and proclaiming the Good News (*Besuras HaGeulah*) of the reign (*Malkut*), and healing every disease (*machla*) and every bodily weakness among the people. And having seen the crowds, He was moved with compassion (*rachmei Shomayim*-heavenly compassion) for them, because they were weary and scattered, as sheep having no shepherd (*Ka-Tzon Asher ein Lahem Roeh-Num.27:17*).” **Matt.9:35-36**

The Hebrew term “rabbi” was a title of honor meaning “my master or my great one”. In the Second Century CE the actual rite of ordination (*s'mikhah*-the laying on of hands) set apart one as a teacher or rabbi.

- “Joseph Shulam, a Messianic Jewish leader in Jerusalem, points out that modern scholars believe the Scribes were neither rabbis nor Pharisees but “sages of the *am ha' aretz*”, Torah Teachers without *s'mikhah*. For this reason they could not bring *chiddushim* (introduce new interpretations) or *posek halakah* (make legal judgments). According to Shulam, this is why the people were in shock that Yeshua taught like a rabbi and not a scribes.” **JNT Commentary; David Stern pg.10**
- “And they were astounded at the Moshiach’s Torah teaching, for He was teaching them as one having authority (*samchut*), and not as the *Sofrim* (Scribes/Rabbonim)” **Mark 1:22**
- “But this *am ha' aretz* crowd has no *da'at* of Torah and is cursed.” **Yochanan 7:49**
- **RABBI, RABBINATE.** The title rabbi is derived from the noun *rav*, which in biblical Hebrew means “great” and does not occur in the Bible; in its later sense in mishnaic Hebrew, however, the word *rav* means a master as opposed to a slave (e.g., “does a slave rebel against his *rav*”—**Ber. 10a**: “It is like a slave who filled a cup for his *rav* and he poured the water over his face”—**Suk. 2:9**). It was only during the tannaitic period, in the generation after Hillel, that it was employed as a title for the sages. The passage in the New Testament (**Matt. 23:7**) in which the Scribes and Pharisees are criticized because they “love... to be called of men, Rabbi, Rabbi” probably reflects the fact of its recent introduction. The word “rabbi” therefore means literally “my master,” although the Sephardim point it and pronounce it *ribbi*, the suffix therefore not being a pronominal one. In any case it lost its significance, and rabbi became simply the title accorded to a sage. Since the title was accorded only to those who had been properly ordained, and such ordination was not granted in talmudic times outside Erez Israel (see *Semikhah*), it was not borne by the Babylonian sages (the *amoraim*) who adopted, or were granted, the alternative title of *rav*. In the Talmud, therefore, the title rabbi refers either to a *tanna* or to a Palestinian *amora*, while *rav* refers to a Babylonian *amora*. The rabbi of the Talmud was therefore completely different from the present-day holder of the title. The talmudic rabbi was an interpreter and expounder of the Bible and the Oral Law, and almost invariably had an occupation whence he derived his livelihood. It was only in the Middle Ages that the rabbi became—in addition to, or instead of, the interpreter and decisor of the law—the teacher, preacher, and spiritual head of the Jewish congregation or community, and it is with this meaning of the word that this article deals. For the talmudic rabbi see Sages. In modern usage the word “rabbi” in Hebrew has sometimes become the equivalent of “mister.” Thus every Jew called up to the reading of the Torah is invited to do so as “Rabbi So-and-So the son of Rabbi So-and-So,” and for the rabbi as spiritual head the title *ha-rav* is employed. Encyclopedia Judaica Cd ROM

The Torah relates that Moshe ordained Yehoshua by placing his hands on him, thereby transferring a portion of his spirit to Yehoshua (Num. 27:22, 23; Deut. 34:9). Moshe also ordained the 70 elders who assisted him in governing the people (Num. 11:16–17, 24–25). The elders ordained by Moshe ordained their successors, who in turn ordained others, so that there existed an unbroken chain of ordination from Moshe down to the time of the Second Temple (Maim. Yad, Sanh. 4:2).

For many centuries the tradition of ordaining by the laying of the hands was continued, but the rabbis later decided to ordain by merely conferring the title either orally or in writing.

Ordination was required both for membership in the Great Sanhedrin, and the smaller Sanhedrins and regular colleges of judges empowered to decide Torah legal cases.

During the time of Judah ha-Nasi it was decreed that any religio-legal decision, including decisions relating to purely ceremonial law, could only be given by those properly authorized (Sanh. 5b). While any qualified Jewish person could serve as a judge in civil cases, only Jews of pure descent were eligible to adjudicate in criminal matters involving capital punishment (Sanh. 4:2). Ordination was also required to judge in cases involving corporal punishment and fines, to intercalate months and years, to release the firstborn animals for profane use by reason of disqualifying blemishes, to annul vows, and to pass the ban of excommunication (*herem*).

Only a transfer of the *Ruach Hakodesh* which originally rested on Moshe empowered the ordained person to make decisions in these crucial areas. Ordination could be limited to only one or some of these various functions.

The lowest degree of ordination entitled the rabbi to decide only religious questions, while the highest degree entitled him to inspect firstlings, in addition to deciding religious questions and judging criminal cases (Sanh. 5a; Maim. loc. cit. 4:8). The complete formula of ordination was "*Yoreh Yoreh Yaddin Yaddin. Yattir Yattir*" ("May he decide? He may decide. May he judge? He may judge. May he permit? He may permit").

The ordination itself, which required the presence of three elders, one of whom was himself ordained, was originally performed by every ordained teacher upon his pupils (Sanh. 1:3; TJ, Sanh. 1:3, 19a).

Nevertheless, as the influence of the Babylonian exilarch increased, it became necessary for the ordinants to obtain his authorization before serving as judges in Babylonia (Sanh. 5a). In Erez Israel it also became necessary for individual scholars to obtain the consent of the patriarch before ordaining their pupils. On account of the high regard entertained for the patriarchs of the House of Rabbi Hillel, who were the recognized heads of the Jewish community of the Holy Land during the centuries subsequent to the demise of Rabban Johanan b. Zakkai, no ordination was considered valid without the patriarch's consent. The patriarch himself was at first permitted to confer it without consulting the Sanhedrin. Later the patriarch could only grant the degree in cooperation with the court (TJ, Sanh. 1:3, 19a). The term used in the Holy Land in the days of the *Jerusalem Talmud* for ordination was *minnui* (literally "appointment" to the office of judge). In Babylonia the designation of *semikhah* (*semikhuta* in Aramaic) was retained. On the day of ordination, the candidate wore a special garment (Lev. R. 2:4). After the ceremony, it seems that the ordinand delivered a public discourse on a specific topic. *Semikhah* could only be granted by scholars residing in Erez Israel to scholars present in the Holy Land at the time of their ordination. The ordinand did not have to be present at the ordination; it sufficed if the ordaining teachers sent a message to him, as long as they all were in Erez Israel (Maim. Yad, Sanh. 4:6). It is related that Johanan was grieved because he could not ordain Hanina and Oshaya since they did not reside in Palestine (Sanh. 14a). Nevertheless, to expedite justice, the Babylonian scholars were empowered to adjudicate all monetary cases as the "agents of the judges in Israel" (BK 84b). Once ordained in Palestine, a scholar could exercise his full authority even outside its borders.

- “And after Rebbe Yahshua Hamoshiach had gone into the *Beit HaMikdash*, while He was bringing forth His Torah, the *Rashei HaKohanim* and the *Zekenim* of the people approached Him, saying; ‘ By what *samchut* (authority) do you grant these things? And who granted you this *samchut*?’” Matt.21:23

After the *Bar Kokhba Revolt* (132–35 C.E.), the Roman Emperor Hadrian attempted to end the spiritual authority still wielded by the Sanhedrin, which had been shorn of all government support, by forbidding the granting of *s'mikhah* to new scholars. It was declared that "whoever performed an ordination should be put to death, and whoever received ordination should be put to death, the city in which the ordination took place demolished, and the boundaries wherein it had been performed uprooted" (*Sanh. 14a*). R. Judah b. Bava was executed for ordaining several of his pupils in a no-man's-land between Usha and Shefaram. It is not clear when the original *s'mikhah* with the powers described above was discontinued. Majority opinion favors the latter part of the Fourth Century CE during the time of Hillel II. According to Nahmanides this happened before the fixing of the permanent calendar by Hillel in 361 C.E. Some date it with the extinction of the patriarchate at the death of the last patriarch, Gamaliel VI, in 425 C.E. Others set the time as late as 1062 CE with the death of Daniel b. Azariah, the *Gaon* of Palestine. Still others cite proof that this traditional ordination continued until the time of Maimonides.

The Shepherd's Role

The Teacher's role is to "tend the flock" or "feed the sheep". The Hebrew word is *ra'ah*. A shepherd is called a "*ro'eh*" of the people. Yirmeyahu uses this term for the leaders of the nation of Yisrael who supposed to call the nation back to Yahweh:

- "Then I will give you shepherds (*ro'im*) after My own heart, who will lead you with knowledge and understanding." **Jer.3:15**
- "The lips of a good man teach (*ra'ah*) many." **Prov.10:21**

This term "teach" suggest to the Yisraelite mind the edification, protection, and personal guidance that the teacher/shepherd must have for his flock. They also must provide good food and nourishment for the sheep to grow healthy and strong. Teaching and nourishment go hand and hand.

- "But Yahshua answered him saying, 'It has been written, Man shall not live and be sustained by bread alone, but by every word and expression of Elohim.'" **Luke 4:4 quoting Deut.8:3**
- "My food [nourishment] is to DO the desire of Him who sent Me, and to accomplish and completely finish His work." **Yochanan 4:34**
- He (Yahshua) said to him (Kepha), 'FEED MY LAMBS...He said to him, SHEPHERD MY SHEEP...He said to him, FEED MY SHEEP'. **Yochanan 21:15-17**

In the *Brit Chadasha* a "pastor" is a shepherd (*poimen*) and actually combines the roles of pastor/teacher. He is not to be a standup-comedian who tickles the ears of his listener with jokes, anecdotes, and golf stories.

- "For there shall be a time when they shall not bear, tolerate, or endure sound and wholesome teaching, but according to their own desires, they shall heap up for themselves one teacher after another to a considerable number tickling the ear [chosen to satisfy their own liking and to foster the errors they hold], and they shall indeed turn their ears away from the truth, and be turned aside [wander off] into myths and man-made fictions." **2 Tim. 4:3-4**

High-quality teaching should provide nourishment, solid meat, and substance to the listeners. Like the manna that fed the Yisraelites in the wilderness, so the teachings of the rabbi should provide all the essential daily vitamins and minerals that the student needs. Teacher/shepherds must spend time feeding and sustaining the student.

- "And He Himself gave some as emissaries (*shlukim*), and some as prophets (*nevi'im*), and some as evangelists, and some as shepherds (*roim*) and teachers (*morim*) for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah." **Eph.4:11-12**

Hebrew Words for Learning

Another Hebrew word is “*bin*”, and comes from a Semitic root meaning “to discern, distinguish, to separate.

”The Hebrew preposition “*ben*” meaning “between” is related to this word. The word “*bin*” is usually translated “to understand, distinguish, and discern”. It also is rendered as “to teach or instruct” in several passages.

- “And they cast lots for their duty, the small as the great, the teacher (*mebim*)with the student” **1 Chron.(I Dibre haYamim) 25:8**

The word in Hebrew has the connotations of pulling an argument or idea apart. It carries the image of the ability to think critically by explaining something in great detail. In **Dani’el 8:16** the word “*bin*” means explain:

- ‘And I heard a man’s voice between the banks of Ulai, who called, and said,”Gabri’el make this man understand (explain) the vision.”

A teacher has the ability to explain the issues and to solve the problem. In Yisrael, one of the duties of the teacher was to bring understanding, as well as knowledge to his students. He taught them to evaluate arguments and to sort out the actual question. The student’s ability was expressed by answering the question with wisdom rather than to understand problems. The truth is that the valid test of the student is to ask the right questions. Perhaps tests should be given supplying the answers and letting the student supply the question (like the TV game-show Jeopardy). This is the Hebraic method of answering a question with a question.

- And Yahshua answering, said to them, “I shall ask you one question, and answer Me, and I shall say to you by what authority I do these:” **Mark 11:29**

There is a very graphic word in Hebrew called “*shanan*” which means “to sharpen”.

The Hebrew word for tooth “*shen*” comes from this root word. *Shanan* is used for swords and arrows in **Deut.32:41** and **Isa.5:28**. In **Tehillim (Psalm) 73:21** it means “..And I was pierced in my kidneys.”

True Torah teaching will pierce the heart and assist to engrave the words of Yahweh upon the tablets of the heart. We also recite this everyday in the *Sh’ma*:

- “And you shall impress (*shanan*) them upon your children..” **Deut. 6:7** We are to impress, pierce, teach diligently the Torah to our children.

The Word of Yahweh is to be an instrument by which the teacher can pierce or impress its principles upon his pupils as he drives home his points. These points are to be engraved upon the mind and heart of the student. Only Hebraic teaching methods can make that kind of impression upon the student’s mind.

- “For the Word of Elohim is living [*chai*], and working-full of power, active, energizing and effective [*chazak*], and sharper than any two-edged sword [*cherev*], cutting through even to the dividing of being [*nefesh*] and spirit [*ruach*], and of joints and marrow [deepest part of our nature], and able to judge, expose, sift, and analyze the thoughts and intentions of the heart [*kavanat halev*].” **Hebrews (Ivrim) 4:12**

The last Hebrew word we will look at is *lamad* .In 50 passages in the *TaNak* it is translated “to teach”. But the verb can also be rendered “to learn.” It means to “get accustomed to, exercise in, or train”.

The Hebrew *lamed-mem-dalet* ל מ ד is an acronym for “a heart that understands wisdom –*lev meviyn da’at*. *Lamad* seems to have the meaning of “to practice or discipline”. Thus the student of the rabbi knows that in order to learn the lessons the teacher is trying to convey to him, he must become disciplined in his studies of the Torah and teachings.

The Hebrew letter *lamed* ל looks like an ox goad that is used for urging and prodding the ox to move along. The Hebrew word *malmad* “ox goad” literally means “the thing that teaches”. Yisrael is called a “trained” people in **Hos.10:11**:

- “And Ephrayim is a trained (*melummadah*) heifer, loving to thresh grain..”

During the Second Temple period the Hebrew word “*talmid*” was used for scholar in the sense that the scholar was always a student, pupil, or disciple. A teacher of the Torah was known as a “*talmid*” and his students were called “*talmidim*.” They sat at the feet of their rabbi and learned the Torah from him. He was to disciple them in the Torah and its instructions. This is why the Oral law in Judaism is called the “*Talmud*”- meaning literally “learning or study.”

Everyone is to be a student of the Scriptures. The *Mishnah* asks, “Who is wise? He who learns from all men.” **(Avot 4:1)**.

- “Let your house be a meeting-place for the sages, and sit in the very dust of their feet, and thirstily drink in their words.” **(Avot 1:4)**
- “If you have learned much, do not think highly of yourself for it, since for this you were created.” **(Avot 2:8)**

Among the *Hasidim* in America the boys begin their Hebrew learning at the age of three. At the age of four they begin to study the Torah. For six days a week the child awakes at 3 A.M. to go to the *mikveh*, and are in school from 6 A.M. until sundown.

After supper they return to the synagogue for their nightly studies. On the *Shabbat*, they are in the *shul* all day! This shows a great commitment to learning that Ephrayim is lacking. We as Messianic Yisrael need to rethink our attitudes towards learning and study.

Becoming a True Talmid of the Master

The Great Commission of our Master Yahshua HaMoshiach makes it a command of every *talmidim* to be a teacher of the Torah and His teachings as the Master:

- ‘Therefore go and make taught ones (*talmidim*) of all the nations, immersing (*tevilah* in a *mikveh*) them into the reality of the Name of the Father (*HaAv*) and of the Son (*HaBen*) and of the Set-Apart Spirit (*HaRuach HaKodesh*), TEACHING them to guard all that I have commanded you..” Matt.28:19-20a⁸

This commission gives each of us a responsibility and method for making other disciples of our Master Yahshua. The term “to make disciples or taught ones” in the Greek (*matheteusate*) is grammatically an imperative stressing an obligation to perform a certain task. The noun “*mathetes*” or taught one is used nearly 250 times in the *Brit Chadasha*.

- **dis•ci•ple noun**

1 : one who accepts and assists in spreading the doctrines of another: as

A: one of the twelve in the inner circle of Messiah’s followers according to the Gospel accounts

B: a convinced adherent of a school or individual

⁸ This is not a “baptismal formula” as taught by many. The Greek reads immersing into the Name NOT “IN” the Name. The Greek word “*onoma*” does not describe a literal act. The Hebrew is “*La’Shem*” meaning “for, for the sake of, with reference to”.

Unfortunately, the English loses the richness of the Hebraic term “*talmid*”. The Hebrew word represents the interpersonal relationship between a rabbi and his students. The disciple gave himself totally over to his teacher (not in a mind control way as the cults but as in a student–teacher relationship). At the core of this relationship was the trust in every area of life, and the goal of the relationship was to shape the *talmid* into the image of his Rebbe in knowledge, wisdom, and moral behavior. They received their authority from their teacher to spread his doctrines and teachings to others. That is what is meant by the “Hebraism” of “In My Name”. It is not a catchy little sign off in prayer, but means that what is said or done is done with all the authority of the teacher himself, as if he was there in person himself. (See my audio teaching “In My Name” and “Yahshua’s Halakah”)

- “Until now you have asked nothing in My Name. Ask, and you shall receive, in order that your joy might be complete.” **Yochanan 16:24**
- “And having brought them, they set them before the council (*Sanhedrin*) and the High Priest (*Kohen HaGadol*) questioned them saying, ‘Did we not strictly command you not to teach in this Name (say *shiurim b’shem hazeh*)? And look, you have filled Yerushalayim with your teaching (*torah*), and intend to bring the blood of this Man upon us!’” **Acts 5:27-28**

The making of taught ones should result in making other teachers.

- “And what you have heard from me among many witnesses, entrust these to trustworthy men who shall be competent to teach others as well.” **2 Timothy 2:2**

Timothy had been instructed in the Torah as a young man (**2 Tim 3:15**) from other family members such as his grandmother and mother (**2 Tim.1:5**).

Our Challenge

We as Messianic Yisrael have been too passive in our manner and methods of teaching the Torah to Yisrael. Each of us must renew our commitment by our actions not just our words to personally know Yahweh, the Elohim of all Yisrael. It is one thing to proclaim that you are Yisrael; it is a completely different thing to LIVE as Yisrael. Until we are willing to embrace the study and practice of the Torah with all our hearts, as Yisrael, we will never see the learning of the Scripture as an obligation given to us from the Master Teacher. We are commanded to study the Scriptures not just read them. Reading is not studying!

- “**Study** [#4704-*spoudazo*, to use speed, to make effort, to be prompt and earnest, to be diligent, to labor] and be eager and do your utmost to present yourself to Elohim approved [tested by trial], workman who has no cause to be ashamed, correctly analyzing and accurately dividing-rightly handling and skillfully teaching-the Word of Truth.” **2 Tim.2:15**

Exploring the Scriptures is to be a challenge and requires us to contemplate, meditate, and practice its truths. Each end becomes a new beginning and each answer a new question. As long as Ephrayim is satisfied with the intellectual facts of their “Hebrew Roots”, they will never begin to actually DO the Torah and guard its commands. They will continue to sit and “learn” for years but never taste of the richness of the Torah. Torah study per se is insufficient unless it is transformed into action and obedience. Study is not the goal, rather the deeds. If one’s deeds exceed his knowledge then his knowledge will endure. But if one’s knowledge exceeds his deeds, then his knowledge will not endure.

As we lay tefillin every morning we recite:

- “And I shall TAKE you as a bride unto Me forever, and TAKE you as a bride unto Me in RIGHTEOUSNESS, and in right- ruling, and kindness and compassion. And I will take you as a bride unto Me in trustworthiness [faithfulness], and you shall KNOW Yahweh.” **Hoshea 2:19-20**
- “Little children, let no one lead you astray. The one DOING [practicing] righteousness (*tzedek*) is righteous (*tzodek*), even as He is righteous (*Tzaddik*).” **1 Yochanan 3:7**

The time is NOW for Ephrayim to take hold of the Hebraic concept of education and once again become a set-apart people to Yahweh.

May Yahweh blessed be He, bless your studies of the Scriptures and the words of our Master Yahshua HaMoshiach.