

Teachings of Yeshua to the “Grafted-In”



**Derech
HaMashiach**

Messianic Community

Introduction

The series on Yeshua's teachings to the "Grafted-In" is based on a document called the Didache, which is the Greek word for "teaching". It also goes by a longer title, "The Teaching of the Twelve Apostles", and the even longer title, "The Teaching of the Lord to the Gentiles through the Twelve Apostles".

As you can tell by the longer titles, the Didache is a document applicable to those of us who have come from a non-Jewish background, but have decided to worship the G-d of Israel, and part-take in the covenants of Israel because of our love for Yeshua of Nazareth, the Jewish Messiah, Who came and died "so that everyone who trusts in Him may have eternal life, ..." (Yochanan 3:16 - CJB¹). Having said that, this study is not limited to those from the Nations, but the Jew who has had very little exposure to Judaism, or even Yeshua, the Jewish Messiah, will benefit greatly from this study.

The Didache, most scholars generally agree, was compiled around the late first century or early second century CE (Common Era). It was originally an oral teaching, just like the contents of the Mishnah² (before it was redacted, and then evolved into the Talmud³), and some believe some parts were written down as early as 50 CE. This means the material was written by the generation just after Yeshua's death and resurrection, way before the Gospels (which also started as oral tradition), and later Epistles (letters) were written down.

In a book about the Didache titled *The Didache: A missing Piece of the Puzzle in Early Jewish Christianity*, Jefford writes "... There is nothing to identify the Didachist as anything else other than a Messianic Jew."⁴ There are several references to sections of the Didache in early works such as the Epistle of Barnabas (Barnabas 19.1 – 21.1), as well as several later early church texts, all the way to the seventh century CE, and as far reaching as China.

The Didache fell out of use, because its teachings appeared to be too archaic to be reconciled with the contemporary practices of the church. In other words, they did not question why their practices had deviated that far from the instructions in the Didache. Instead, they discarded it because it appeared antiquated compared to the belief and practices that the church had developed.

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² The Mishnah is the first major written collection of the Jewish oral traditions that are known as the Oral Torah (refer to Section on the Talmud for further explanation).

³ The Talmud is the central text of Rabbinic Judaism and the primary source of Jewish religious law (halakha) and Jewish theology (refer to Section on the Talmud for further explanation).

⁴ Jefford, "Authority and Perspective in the Didache," in *The Didache: A missing Piece of the Puzzle in Early Jewish Christianity* (eds. Draper and Jefford; Atlanta, GA: Society of Biblical Literature, 2015), p. 57.



The Didache, which has been described as “a Mishnah for the Disciples of Jesus”, by Charlotte Fonrobert⁵, was meant to introduce new Gentile believers in Yeshua, who knew little to nothing about Judaism, into the world of Jewish monotheism, Torah life, and Judaism. This was another reason it fell out of use, because the church had moved too far away from its Jewish roots to consider this book of instruction to be of any value.

The time has come to restore these teachings and align our beliefs and practices back to the Teachings of Yeshua, and Judaism, as much as is possible and relevant 2000 years later. Thankfully, we have Messianic Rabbis, who know and practice Messianic Judaism, and great scholars, who provide us with accurate research, to assist in this process.

This series of studies draws on the Vine of David's publication *The Way of Life: The Rediscovered Teachings of the Twelve Jewish Apostles to the Gentiles*⁶, authored by Toby Janicki, because it provides the best translation and commentary to date, linking the Didache back to its original framework, the Judaism of the First Century.

Our study will also be referencing: the Brit Chadashah (The Renewed Testament); the Written Torah (First Five Books of Moshe, also known as the "Torah Shebichtav"); the Oral Torah (also known as the "Torah Sheba'al Peh", which includes, but is not limited to the Talmud); The Apostolic Constitutions; The Epistle of Barnabas; and several other works.

While the teaching of Yeshua to the Grafted-In starts off with “There are two ways: The way of life and the way of death”, this is not a theological teaching. This teaching is focussed on the ethics of our faith, what one must do, rather than only what one must believe. For this reason, this study is not a stand-alone study, but is complementary to our weekly Torah Connect studies on “Learning Talmud with Rabbi Yeshua” and “Shmirat Halashon” (Guarding the Tongue), and in particular, regular Shabbat attendance, as instructed by the Jerusalem Council of Yeshua's Talmidim, in the Books of Acts:

“For from the earliest times, Moshe has had in every city those who proclaim him, with his words being read in the synagogues every Shabbat.” (Acts 15:21 – CJB⁷)

⁵ Charlotte Fonrobert, “The Didascalia Apostolorum: A Mishnah for the Disciples of Jesus,” *Journey of Early Christian Studies*

⁶ *The Way of Life: The Rediscovered Teachings of the Twelve Jewish Apostles to the Gentiles*, Toby Janicki, First Fruits of Zion, 1-800-775-4807, ffoz.org

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The most compelling point that links the Didache back to the teaching of the Emissaries (the Apostles) is its inherent Jewish nature, something lacking in most other "early church" documents. The Didache preserves a text of when the community of believers in Yeshua were still within the fold of Torah and Judaism.

The Didache contains 16 chapters of between 3 and 14 verses per chapter and is divided into four main segments or tractates:

- i. The Two Ways (Chapters 1 to 6)
- ii. Liturgy (Chapters 7 to 10)
- iii. Congregational Order and Halachah (Chapters 11 to 15)
- iv. A short Apocalyptic (Last Days) Teaching (Chapter 16)

There are similarities between the structure of the Didache and the outline of basic foundations discussed in Hebrews chapter 6, as mentioned by Matthew Larsen and Michael Svigol in *The Didache: A missing Piece of the Puzzle in Early Jewish Christianity*⁸:

"Therefore, leaving behind the initial lessons about the Messiah, let us go on to maturity, not laying again the foundation of turning from works that lead to death, trusting G-d, and instruction about washings, s'mikhah, the resurrection of the dead and eternal punishment." (Hebrews 6:1 – 2 - CJB⁹)

As well as covering ethics of living the way of life, the Didache contains instructions on ceremonial commandments on how to do this, such as immersion (Tevilah), prayer (Tefillah), dietary laws (Kashrut), and priestly duties (Avodah). It has been described by Joseph Mueller as treating "the same content areas as the Mishnah and comes up with its prescriptions by using the same sources or methods as does Jewish halachah."¹⁰

⁸ Matthew Larsen and Michael Svigol, "The First Century Two Ways Catechesis and Hebrews 6:1-6", in *The Didache: A missing Piece of the Puzzle in Early Jewish Christianity* [eds. Draper and Jefford; Atlanta, GA: Society of Biblical Literature, 2015], p. 477 – 496

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¹⁰ Alon, "The Halacha in the Teaching of the Twelve Apostles," 165, Frédéric Manns, *Le Judéochristianisme, mémoire ou prophetic* (Paris, France: Beauchesne, 2000), p. 337.



Halachah for The Grafted-In:

As suggested by the longer title, the Didache's audience are those who have been grafted into the natural olive tree, the Commonwealth of Israel, brought near by the blood of Yeshua, and able to partake in the promises of the covenants of G-d, to which we were once foreigners.

Van de Sandt and Flusser describe the Didache as follows:

"It apparently was intended as a prescriptive code principally for gentiles rather than for Jews, who, as a result of their education, grasped what G-d required of them. When it came to gentiles, however, who had grown up in households in which pagan gods and pagan standards of morality abounded, the line of former beliefs and conduct had to be changed."¹¹

Milavec puts it this way:

"The focus of the Didache was upon training the Gentiles to live the Way of Life revealed by the Father through his servant Jesus with the expectation that they would be included in the final gathering of Israel into G-d's kingdom on earth."¹²

For contemplation:

Read Mattityahu (Matthew) 15:24 and 28:19 – 20.

If Yeshua only came for the lost house of Israel, and the Gospel accounts record His teachings to a purely Jewish audience, who would have understood everything from a Jewish context (as we are discovering through the studies on "Learning Talmud with Rabbi Yeshua"), then what were the Talmidim that Yeshua sent out in Mattityahu 15:24 supposed to teach those from the Nations (non-Jews)?

By following the instructions and teachings in the Didache, the Grafted-In believer could be considered as if taking on a Jewish identity, while remaining ethnically non-Jewish. The goal for the Grafted-In is not to become Jewish, but take on a Jewish identity, a Jewish soul so to speak, by living the Covenants that G-d has made with Israel, in a way that He allowed Israel to develop, as a community.

The precedence for this approach had already been set in Rabbinic and apocryphal¹³ sources, which issue instructions to non-Jews in the Judaism of

¹¹ Van de Sandt and Flusser, *The Didache*, 31 – 32

¹² Milavec, "Gentile Identity in the Didache Communities as Early Signs of the Parting of the Ways" (paper presented at the annual meeting of the Society of Biblical Literature, San Antonio, TX, 23 November 2004), 2

¹³ Apocryphal – books not included in the Biblical canon, which was closed around 100 CE.



that period. Early Midrashic¹⁴ texts, such as Kohelet (Ecclesiastes) Rabbah 5:7 and Ruth Rabbah 2:12, 22, mention “halachah of proselytes.”¹⁵

One minor tractate in the Talmud Bavli (Babylonian Talmud), titled *Gerim*, bears similar content to that of the Didache, instructing both the convert (also known as a Ger Tzedek – righteous Gentile) and the resident alien (the Ger Toshav)¹⁶. We also find that in the Talmud Bavli, in Yevamot 47a potential converts were “given instructions in some of the minor and some of the major commandments.”¹⁷

Apostolic Mishnah for the Grafted-In:

The Didache could be considered a type of Apostolic Mishnah for new non-Jewish believers in Yeshua. Both the Mishnah and Didache started as oral teachings and were eventually redacted, the Mishnah around 200 CE and the Didache around 50 CE.

The Mishnah (“repetition” in Hebrew) functions as the heart of the Oral Torah (Torah Sheba'al Peh). Explain more about Mishnah.

The Mishnah had some oral variants which also circulated, and these teachings made up what is known as the Tosefta, written down around 300 CE. Yet other variants, known as the Baraitot, which did not make it into the Talmud, were written down later, after the Talmud was completed, around 400 CE.

The Talmud:

The Talmud consists of the Mishnah with commentary known as the Gemara, that attempts to find scriptural support and proof of the rulings. A typical page of the Talmud is laid out in the following pages¹⁸.

According to Toby Janicki, in *The Way of Life*, the Didache could be considered like the Mishnah, in which case the Apostolic Constitutions could be compared to the Gemara, and the Epistle of Barnabas could be compared to the Tosefta, just not all in the same document. Both these documents will be referred to in our studies.

¹⁴ Midrashic – expansive Jewish Biblical exegesis using a rabbinic mode of interpretation prominent in the Talmud. The word itself means "textual interpretation", "study" or "exegesis".

¹⁵ Proselytes – Converts to Judaism.

¹⁶ Refer Appendix 2 for more information on the Ger Tzedek

¹⁷ Talmud Bavli, Yevamot 47a

¹⁸ http://www.joshua-parker.net/portfolio/resourceguides/talmud_layout.pdf



A Guide to the Layout of a Talmud Page

- [1] Mishnah
[2] Gemara
[3] Rashi's Commentary
[4] Tosetot
[5] Mesoret haShas
[6] Ein Mishpat, Ner Mitzvah
[7] Torah Or
[8] Glosses
[9] Other Commentaries

Main Talmud page content including Mishnah text, Gemara text, and various commentaries with numbered callouts (1-9) corresponding to the legend on the left.



A Guide to the Layout of a Talmud Page

^[6] EIN MISHPAT, NER MITZVAH:

(Heb., 'Well of Justice, Lamp of Commandment') Two indices compiled by R' Yehoshua Boaz in the sixteenth century. These provide references to major Jewish law codes that report authoritative rulings on topics covered in the Mishnah and Gemara. External works referenced in this way include Rambam's (12th c., Spain and Egypt) *Mishneh Torah* (Heb., 'Repetition of the Law'), the *Shulkhan Arukh* (Heb., 'Set Table') of R' Yosef b. Ephraim Caro (16th c., Israel), the *Arba'ah Turim* (Heb., 'Four Rows') of R' Ya'akov b. Asher (14th c. Spain), and the *Sefer Mitzvot Gadol* (Heb., 'Great Book of Commandments') of R' Moshe b. Ya'akov of Coucy (13th c. France).

^[9] OTHER COMMENTARIES:

Various other commentaries appear in the margins of a printed page of Talmud. None of these minor works cover the entire Talmud,

so different tractates include different commentaries in this area. Among these are the comments of Rabbenu Chananel (11th c., Tunisia), the *Sefer haMafteah* (Heb., 'Book of the Key') of R' Nissin (11th c., Tunisia), *Tosefot Yeshanim* (Heb.: 'Additions of the Ancients') 13th c. France and Germany), the *Mainz Commentary* compiled by the students of Rabbenu Gershom b. Yehudah (11th c., Germany), the *Tosefot Rid* (Heb.: 'Additions of the Rid) of R' Yesheyahu diTrani (13th c., Italy), and the *Shittah Mequbbetzet* (Heb.: 'Gathered Interpretation') of R' Bezalel Ashkenazi (16th c., Egypt and Jerusalem).

PAGE	TRACTATE NAME	CHAPTER NUMBER	CHAPTER NAME
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^[4] **TOSAFOT:** *The Tosafot* (Heb., 'additions') are medieval commentaries on the text of the Talmud composed mainly in the twelfth and thirteenth centuries. The Tosafot are not the product of a single author or school of commentators, but are rather the work of a variety of talmudic scholars living mainly in France, Germany, and Spain. While Rashi's comments focus on the plain meaning of the text, the tosafists tend to concentrate on analysis of difficult passages, exploring issues, contradictions, and problems raised by the text of the Gemara. Often the Tosafot approach a subject using the logic and style of inquiry of the Gemara. Occasionally Tosefot address an interpretation or explanation offered by Rashi to examine it more thoroughly or to present an alternative approach to the subject. On a printed Talmud page, the comments of the Tosefot are set in a semi-cursive typeface known as 'Rashi script,' and they always appear immediately adjacent to the Mishnah and Gemara in the large block of text positioned opposite Rashi's commentary.

^[1] **MISHNAH:** The Mishnah (Heb., 'repetition') is the primary record of the teaching, decisions, and disputes of a group of Jewish religious and judicial scholars, known as *Tannaim*, who were active from about 30 BCE to 200 CE, mostly in the areas now known as Israel and Palestine. Originally transmitted orally, the Mishnah was redacted into its current form and committed to writing around the year 200 CE by R' Yehudah haNasi. The language of the Mishnah is Hebrew. The Mishnah is divided into sixty-three 'tractates,' which are organized into six 'orders' according to their subject matter.

^[2] **GEMARA:** The Gemara (Aramaic, 'study,') is an analysis of and expansion upon the material presented in the Mishnah. Taken together, the Mishnah and Gemara make up the Talmud. The Gemara records the oral discussions of a group of scholars, known as *Amoraim*, who were active from about 200 to 500 CE, in the areas of present day Iraq, Israel, and Palestine. These discussions often center around statements of the *Tannaim* and are structured by the anonymous voice of a redactor (or group of redactors) known as the *stam* (Heb., 'plain' or 'unattributed'). There are two versions of the Gemara. The *Yerushalmi* (also known as the 'Jerusalem' or 'Palestinian' Talmud) was compiled in what is now northern Israel around 400 CE. The *Bavli* or Babylonian Talmud was redacted about a hundred years later in the Jewish communities of Mesopotamia. Traditionally the redaction of the *Bavli* is attributed to R' Ashi and his student Ravina. The *Talmud Bavli* is the more commonly studied of the two and is considered to be more authoritative when the two offer different legal rulings. The primary language of the Gemara in both versions is Aramaic, although quoted material in Hebrew is common (mostly from biblical texts or earlier *tannaic* material), and words in Greek, Latin, or other languages occasionally occur. In literary form, the Gemara is a complex combination of legal debate, case law, legend, textual analysis, and philosophical inquiry. Its subject matter covers nearly every imaginable facet of ancient Jewish life, ranging from religious, civil, and criminal law to biblical interpretation to speculation about and investigation of the natural world.

^[3] **RASHI:** *Rashi* (an acronym for R' Shlomo Yitzchaki) was an eleventh century scholar active in France. Rashi compiled the first complete commentary on the Talmud. His commentary focuses on helping students understand the plain meaning of the text. Both the Mishnah and Gemara are written in a brief, terse style, without the use of punctuation or vowel markings. Rashi's comments are therefore directed toward helping readers work their way through the text and understand its basic form and content. Rashi also offers explanations of unusual or rare vocabulary and concepts and occasionally indicates preferred readings in cases where manuscripts differ. Rashi's commentary is always set in a semi-cursive typeface called 'Rashi script,' is positioned on the gutter side of a printed page of Talmud.

^[7] **TORAH OR:** (Heb., 'Torah is Light') Compiled by R' Yehoshua Boaz (16th c., Italy), this index provides citations for biblical references.

^[5] **MESORET HASHAS:** (Heb., 'Transmission of the Six Orders') An index compiled by R' Yehoshua Boaz (16th c. Italy), later expanded by R' Yesheyahu Berlin (18th c., Germany), *Mesoret haShas* provides cross references to similar passages elsewhere in the Talmud.

^[8] **GLOSSES:** Most modern printed Talmud editions include short definitions, comments, emendations, and cross references from a variety of scholars active during the 17th through 19th centuries. Among the most important of these commentaries are those of R' Eliyahu b. Shlomo (the 'Gra,' or 'Gaon of Vilna,' 18th c., Lithuania), the *Hagahot haBah* (Heb.: 'Commentaries of the Bah') of R' Yoel Sirkes (17th c., Poland), the comments of R' Yeshayahu Berlin (18th c., Germany), and the *Gilyon haShas* (Heb.: 'Marginalia on the Six Orders') of R' Akiva Eger (19th c., Germany).



The Apostolic Constitutions:

The Apostolic Constitutions, also known as the Constitutions of the Holy Apostles is a late 4th Century collection, in eight books of independent, though closely related, formal and systematic works on Early Christian moral conduct and discipline, liturgy and worship, doctrine and church organisation, intended to serve as a manual of guidance for the clergy, and to some extent for the laity as well. The work can be dated from 375 to 380 CE and is generally considered to be the work of the Twelve Apostles, whose instructions, whether given as individuals or as a body, are supposed to be gathered and handed down by the compiler, Clement of Rome. The first 6 books are based on the Didascalia Apostolorum, a lost treatise of the 3rd Century. The 7th book is based on the Didache, and the 8th book is a mixed compilation. The focus of our studies will be the 7th book, although we may not limit our reading to the 7th book only.

While some of the wording changed as the Didache was included in the Apostolic Constitutions, it is interesting to note that scriptural citations were added, from both the Tanak¹⁹ and Brit Chadashah, to validate the Didache's teachings. This parallels the work of those that added the Gemara to the Mishnah.

The Epistle of Barnabas:

The Epistle of Barnabas is a Greek epistle (letter) written between 70 and 132 CE. The complete text is preserved in the 4th century Codex Sinaticus, where it appears immediately after the Brit Chadashah and before the Shepherd of Hermas. While the title suggests the Epistle was penned by Rav Shaul's ministry companion, introduced in Acts Chapter 4, Joses the Levite, who was surnamed Barnabas, by the Apostles, it is generally attributed to an otherwise unknown early Christian teacher.

The Epistle of Barnabas contains a section that is very similar to The Two Ways section in the Didache, Chapters 1 to 6. Because there are slight differences between the two, it has been likened to the Tosefta of the Talmud, which has some differences to the Mishnah.

One point interest to note, the Epistle of Barnabas version of the Two Ways puts a kind of spiritual mystical spin on the Didache material, using similar critical explanation/interpretation to the modern Chassidic movement in their way of allegorising the Torah and halachic texts.

¹⁹ TaNaK is an acronym for Torah, Nevi'im and Ketuvim, which comprise what is also known as the Old Testament, the Torah, or Book of Instructions, also known as the first Five Books of Moshe (Moses), the Prophets and the Writings.



A more important point to note is that our study will be limited to the Two Ways section of the Epistle of Barnabas only, because the rest of the Epistle has a strong replacement and antisemitic position, which we do not ascribe to. The Two Ways excerpt can be found in Appendix 1.

Pirkei Avot:

Another document that will be referred to throughout this study is Pirkei Avot. Pirkei Avot is part of, or an extract of the Mishnah. Pirkei Avot literally means "Chapters of the Fathers," but is generally translated as "Ethics of Our Fathers". It is one of the best-known and most cited of Jewish texts.

"Within the Mishnah, Pirkei Avot appears in Seder Nezikin (order on damages), forms the basis for Jewish civil and criminal law. This includes laws of property damage, employer-employee relationships, negligence, and business partnerships, as well as laws relating to courts and punishments. Within the Mishnah, Seder Nezikin stands out as the seder most concerned with universal interpersonal and societal issues, rather than with issues of Jewish ritual law."²⁰

Some believe that Pirkei Avot originally appeared at the very end of the Mishnah as a sort of recapitulation of the essential principles of the entire text, sort of like laying out the founding principles of the Mishnah.

"Like the rest of the Mishnah, Pirkei Avot consists primarily of short statements most often attributed to rabbis who lived around the beginning of the Common Era. But there, the resemblance ends. Whereas the bulk of the Mishnah concerns itself with case law, Pirkei Avot presents us with a series of ethical principles articulated by the rabbis whose legal opinions appear elsewhere in the Mishnah. Pirkei Avot thus serves as an introduction to the overall worldviews of these rabbis, whom we would otherwise know only through their legal rulings."²¹

While we study Pirkei Avot annually between Pesach (Passover) and Shavuot (Pentecost), it will also provide a strong link between the Didache and the Mishnah.

Study Methodology:

Scholars who have studied the grammar of the Didache believe the Didache was used as a one-on-one discipleship program, where one who was mature in the faith would take a novice through the basic teachings. This is a familiar process in Judaism, as we see in the Pirkei Avot, chapters 1 and 4.

²⁰ *Seder Nezikin (Damages)*, By Rabbi Jill Jacobs My Jewish Learning 2002-2023.

²¹ *Pirkei Avot: Ethics of Our Fathers*, By Rabbi Jill Jacobs My Jewish Learning 2002-2023.



"Y'hoshua ben P'rachyah and Matai of Arbel received [their Torah] from them. Y'hoshua ben P'rachyah says: Make a teacher for yourself; acquire a friend for yourself; and judge everyone favourably." (Pirkei Avot 1:6²²)

"Rabbi N'horai said: Exile yourself to a place of Torah—and do not say, "It will come after me"—for it is your colleagues who cause it to remain with you; "and do not rely on your own understanding" (Proverbs 3:5)." (Pirkei Avot 4:18²³)

The footnote to Pirkei Avot 4:18, in the *Ethics of the Sages: Pirke Avot*, says:

"It is too easy to mistake your will for G-d's Will, your beliefs for Reality's Truth. Test what you know against the knowing of others, and test both against the unyielding simplicity of life."²⁴

Both the Didache and Rabbinic teaching recommend learning from a teacher, in a community that is Torah based. Hebrews Chapter 5 emphasises:

"For although by this time you ought to be teachers, you need someone to teach you the very first principles of G-d's Word all over again! You need milk, not solid food! Anyone who has to drink milk is still a baby, without experience in applying the Word about righteousness. But solid food is for the mature, for those whose faculties have been trained by continuous exercise to distinguish good from evil." (Hebrews 5:12 – 14 - CJB²⁵)

While the teaching of the Didache was typically used for one-on-one discipleship, the goal of this series of studies is for all participants to become mature in the principles of their Messianic faith, in order to become a teacher to those who will join our community in the future. This study will help to ensure we have the same goal at heart and apply a proven process to work through in brining those who are Grafted In into their new found expression of faith, walking in the way, or footsteps, of our Beloved Rebbe and Messiah.

²² Yanklowitz, Rabbi Dr. Shmuly. *Pirkei Avot: A Social Justice Commentary* (p. 57). CCAR Press. Kindle Edition.

²³ Yanklowitz, Rabbi Dr. Shmuly. *Pirkei Avot: A Social Justice Commentary* (p. 343). CCAR Press. Kindle Edition.

²⁴ Shapiro, Rabbi Rami. *Ethics of the Sages: Pirke Avot—Annotated & Explained* (SkyLight Illuminations) . Jewish Lights Publishing. Kindle Edition.

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Appendix 1: Excerpt from Epistle of Barnabas – Chapters 18:1 – 21:1

Chapter 18. Second part of the epistle. The two ways

But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of G-d, but over the other the angels 2 Corinthians 12:7 of Satan. And He indeed (i.e., G-d) is Lord for ever and ever, but he (i.e., Satan) is prince of the time of iniquity.

Chapter 19. The way of light

The way of light, then, is as follows. If anyone desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. You shall love Him that created you: you shall glorify Him that redeemed you from death. You shall be simple in heart, and rich in spirit. You shall not join yourself to those who walk in the way of death. You shall hate doing what is displeasing to G-d: you shall hate all hypocrisy. You shall not forsake the commandments of the Lord. You shall not exalt yourself, but shall be of a lowly mind. You shall not take glory to yourself. You shall not take evil counsel against your neighbour. You shall not allow over-boldness to enter into your soul. You shall not commit fornication: you shall not commit adultery: you shall not be a corrupter of youth. You shall not let the word of G-d issue from your lips with any kind of impurity. You shall not accept persons when you reprove any one for transgression. You shall be meek: you shall be peaceable. You shall tremble at the words which you hear. You shall not be mindful of evil against your brother. You shall not be of doubtful mind James 1:8 as to whether a thing shall be or not. You shall not take the name of the Lord in vain. You shall love your neighbour more than your own soul. You shall not slay the child by procuring abortion; nor, again, shall you destroy it after it is born. You shall not withdraw your hand from your son, or from your daughter, but from their infancy you shall teach them the fear of the Lord. You shall not covet what is your neighbour's, nor shall you be avaricious. You shall not be joined in soul with the haughty, but you shall be reckoned with the righteous and lowly. Receive as good things the trials which come upon you. You shall not be of double mind or of double tongue, for a double tongue is a snare of death. You shall be subject to the Lord, and to [other] masters as the image of G-d, with modesty and fear. You shall not issue orders with bitterness to your maidservant or your man-servant, who trust in the same [G-d], lest you should not reverence that G-d who is above both; for He came to call men not according to their outward appearance, Ephesians 6:9 but according as the Spirit had prepared them. Romans 8:29-30 You shall communicate in all things with your neighbour; you shall not call things your own; for if you are partakers in common of things which are incorruptible, how much more [should you be] of those things which are corruptible! You shall not be hasty with your tongue, for the mouth is a snare of death. As far as possible, you shall be pure in your soul. Do not be ready to



stretch forth your hands to take, while you contract them to give. You shall love, as the apple of your eye, every one that speaks to you the word of the Lord. You shall remember the day of judgment, night and day. You shall seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by your hands you shall labour for the redemption of your sins. You shall not hesitate to give, nor murmur when you give. Give to every one that asks you, and you shall know who is the good Recompenser of the reward. You shall preserve what you have received [in charge], neither adding to it nor taking from it. To the last you shall hate the wicked [one]. You shall judge righteously. You shall not make a schism, but you shall pacify those that contend by bringing them together. You shall confess your sins. You shall not go to prayer with an evil conscience. This is the way of light.

Chapter 20. The way of darkness

But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz., idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of G-d. [In this way, too,] are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgment to the widow and orphan, those who watch not to the fear of G-d, [but incline] to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of G-d; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

Chapter 21. Conclusion

It is well, therefore, that he who has learned the judgments of the Lord, as many as have been written, should walk in them. For he who keeps these shall be glorified in the kingdom of G-d; but he who chooses other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution.



Appendix 2: Ger Tzedek – Righteous Gentile

The following is a discussion on how Jews saw those who were not of the lineage of the Children of Israel. While some of these references still apply, and others don't, and they do not really include those who are Grafted In through Yeshua, they give us some reference points as we come across the terms in the Ancient Jewish Writings, such as the Mishnah, etc.

The Torah speaks of the "ger", meaning the "a dweller" many times. The noun comes from the verb "gur", which means "to dwell", and the plural is "gerim." However, defining what a *ger* is, is more difficult because it depends on the source of the word and the era and context in which the word is used.

There are several terms applied to those who are not born into the Jewish lineage, including *ger*, a dweller amidst the Jews, in the Promised Land.

In Ancient Israel Gentiles, or "Goyim", were split into two main categories:

A. Zarim:

Zarim, plural for Zar, were people who had no connection with the G-d of Israel or the people of Israel, apart from war and animosity. There was no intermingling with the Jewish people to understand customs, or beliefs. A Zar could have some level of understanding and respect for their "fellow".

B. Nochrim:

The Nochrim were Zarim, foreign pagans, that had no connection to human morality, little less spirituality. The Nochrim has no civilized comprehension in him, just murder, rape, etc.

This is what Rav Shaul is describing in Ephesians 2:11 – 12. The terms *zarim* and *nochrim* generally applied to anyone outside the people described in Sh'mot (Exodus) 21:8 and 29:33. They retained their ties to their original home and sought to maintain their former political or social status. At times they came as invaders (2nd Samuel 22:45 – 46; Ovadia 11).

"They typically entered the land of Israel in the pursuit of trade and other commercial ventures. The usual laws were not applicable to them, and they were protected by folk traditions concerning the proper treatment of strangers (refer Job 31:32) and by special conventions resulting from contractual arrangements between the Israelites and their neighbours (cf. I Kings 20:34). In the legislation of Deuteronomy, an Israelite may charge a foreigner usury though he may not do so to a fellow Israelite (Deut. 23:21), and the septennial remission of debts does not apply to the debts of foreigners (Deut. 15:3). On the other hand, barred from the cult (Ex. 12:43), the foreigner was also not bound by the ritual laws, and it was permissible to sell him animals that had died a natural death (Deut. 14:21).



The fact that Deuteronomy includes a special prohibition against foreigners' ascending the throne (Deut. 17:15) and that Solomon specifically requested that G-d listen to their prayers (I Kings 8:41) may indicate the important position some foreigners occupied during the age of the monarchy."²⁶

C. Ben Noach:

When a Goy renounces idolatry, he becomes a Ben Noach (son of Noah). In a way, the Ben Noach identifies himself or herself with Noah, in a generation that were all Gentiles, and he became the only Ger in that generation, to identify with G-d (and sojourn with Him). The Ben Noach then became what the Rabbis called a "Ger Toshav".

The rabbis divide the references to ger in the Torah in the same way as the Septuagint (the Greek translation of the Tanak) did hundreds of years earlier:

D. Ger Toshav:

The name means "the ger who is a sojourner," and refers to a Gentile who remains a Gentile, but lives under Jewish sovereignty and fulfills some commandments. In Ancient Israel the Ger Toshav was only allowed to enter the cities of Israel during the Yovel (50th year). They could enter the cities and observe what it was like to live like a Jew. This would eventually allow them to become a Ger Tzedek.

This category doesn't formally exist today, but the concept of it is a non-Jew who accepts the Seven Mitzvot (Commandments) of Noach.

E. Ger Tzedek:

This name means "righteous ger," and refers to a Gentile who undergoes circumcision (if male) and ritual immersion (both male and female) and thereby becomes a Jew. This category is also referred to as (Ger She-nitgayyer), meaning "the ger who has converted," (or proselyte of the gate, as in Sh'mot (Exodus) 20:10)

"In contrast with the foreigner, the ger (גֵּר), the resident alien, lived more or less permanently in his adopted community. Like the Arabic jār, he was "the protected stranger," who was totally dependent on his patrons for his well-being. As W.R. Smith noted, his status was an extension of that of the guest, whose person was inviolable, though he could not enjoy all the privileges of the native. He, in turn, was expected to be loyal to his protectors (Gen. 21:23) and to be bound by their laws (Num. 15:15–16)."²⁷

²⁶ Strangers and Gentiles, <https://www.jewishvirtuallibrary.org/strangers-and-gentiles>

²⁷ Strangers and Gentiles, <https://www.jewishvirtuallibrary.org/strangers-and-gentiles>



F. G-d-Fearer:

"In addition to those who formally converted, there was another group mentioned in Psalms and by Josephus, among other places. This group, known as "G-d-fearers," frequently kept the Sabbath, and many believed in monotheism and prophetic ethics. They did not eat meat from a pig. However, they did not observe the other prescribed rituals of Judaism. They were not proselytes, just gentiles following many Jewish customs in a very wide variety of ways. The G-d-fearers, sometimes called semi- proselytes, included the magi of Persia, the Gymnosophists of India, and such well-known Greek thinkers as Plato, Aristotle, and many of the stoics.

Part of the problem with developing such categories is that, apart from those who formally converted, there were many ways with which gentiles identified with Judaism short of actually becoming Jewish. These ways have been defined by Shaye J. D. Cohen, and include:

1. admiring an aspect of Judaism or Jewish life;
2. acknowledging that the Jewish God is powerful;
3. receiving a benefit from Jews or being friendly with Jews;
4. practicing some or many Jewish rituals;
5. praising the Jewish God; and
6. joining the Jewish community.

Some of these led to Cohen's seventh category, actual conversion."²⁸

²⁸ LAWRENCE J. EPSTEIN Conversion History: Talmudic Period, Conversion waxes and wanes, based on the historical and national circumstances of the Jews. <https://www.myjewishlearning.com/article/conversion-history-talmudic-period/>

