

How can we know and understand things, without the ancient historical teaching of it?

"The Sages taught: There was an incident involving one gentile who came before Shammai. The gentile said to Shammai: How many Torahs do you have? He said to him: Two, the Written Torah and the Oral Torah. The gentile said to him: With regard to the Written Torah, I believe you, but with regard to the Oral Torah, I do not believe you. Convert me on condition that you will teach me only the Written Torah.

Shammai scolded him and cast him out with reprimand.

The same gentile came before Hillel, who converted him and began teaching him Torah. On the first day, he showed him the letters of the alphabet and said to him: Alef, bet, gimmel, dalet. The next day he reversed the order of the letters and told him that an alef is a tav and so on.

The convert said to him: But yesterday you did not tell me that.

Hillel said to him: You see that it is impossible to learn what is written without relying on an oral tradition. Didn't you rely on me? Therefore, you should also rely on me with regard to the matter of the Oral Torah, and accept the interpretations that it contains."

Talmud תלמוד – Shabbat שבת Daf 31a א א"ו

The William Davidson Talmud Composed in Talmudic Babylon (c.450 - c.550 CE). Shabbat (Sabbath) belongs to the second order, Moed (Festivals) and discusses the 39 prohibitions of "work" on the Shabbat. It has twenty four chapters.

STOP HERE and ask yourself what you took away from the teaching and story above.

Was it all about the two different Torah's?

If you think about this testimony, there is a hidden truth embedded in this story.

Can you guess what it is?

Even though this story is meant to teach a concept about oral tradition and the validity of it, many people may overlook the point of where Halal started the teaching process with the converted gentile.

It was not with Genesis the first chapter and the first verse.
It was with the aleph bet.

This gentile convert needed to start with the first step.
This adult needed to learn as a child, starting at the beginning.

No one gets to skip any of the steps of learning knowledge.

There is no special treatment.

Everyone must pass through the same doors.

Isaiah 28:10 Ver. 10 (Commentary by John Gill 1748)

“For precept [must be] upon precept, precept upon precept,
Signifying, that they must be dealt with as children were, when first instructed in the rudiments of a language, first had one rule given them, and then another, and so one after another till they had gone through the whole:

line upon line, line upon line;

who are taught first to write one line, and then another; or to draw one line, and write after that, and then another; or where to begin one line, and, when finished, where to begin another; for the allusion is to writing by line, and not to a line used in building, as Kimchi and Ben Melech think”^N

John Gill Exposition of the Old Testament (6 vols., 1748-63

^N: (Rabbi David Kimhi), was a medieval rabbi, *biblical* commentator

Note that the children learned a precept upon other precepts:

Examples:

What is a “line”?

A line is a vav; a vav is a man;

Hebrew letters are numbers:

A man's number is six;

The letter vav is also six.

Hebrew letters are pictures:

A vav is a nail and stake.

As a prefix vav is a connector and joins things together.

If a shuruk or a cholam is used, this becomes future tense (or future man), experiencing dreams and visions, which is the meaning of the cholam.

Hebrew letters are made up of other letters: A man “lays down” (Hebrew letter tasde) and stands up in the tsade sofit.

“line, upon line, upon line”

is actually how a bet is constructed, laying one line down upon another at the correct angles.

In ancient times Hebrew children were taught the same way, but instead of simply learning the Hebrew letters of the aleph-bet, they learned how the letters were assembled. They also learned what each line of each letter meant in all of their different forms, as they were constructed one letter (or even number) on top of or even pointing to another. If a letter was made up of three lines this could be pictures, numbers or meanings on top of each other. For example picture upon picture upon number upon meaning, etc..

A Hebrew child began his teaching at the age of weaning and it started with the aleph bet.

“And when the time comes to deliver the child to the charge of the school so that he may study with his teacher, the father should rise early and awaken the child and then take him personally to the teacher’s house. Even if the father is elderly or a man of stature or a communal leader or rabbi, let him not be ashamed to bring his son to the teacher’s house for the first time. And let him give praise and thanksgiving to the Holy One Blessed is He for granting him the merit of bringing his son under the wings of the *Shechinah*. ... Then after the child has been brought to the teacher’s house he should be delivered into the teacher’s lap, in keeping with the verse, “As a pedagogue bears a suckling child” (Bamidbar 11:12), and the verse, “And I have accustomed Efraim to take them upon his arms” (Hoshea 11:3). A chart on which the alphabet has been written should be brought so that the teacher may read from it the names of the letters: *alef, beis, gimmel, daled, hei, vav*, etc. Then in reverse order: *tav, shin, reish, kuf, tzadi, peh, ayin, samech, nun, mem, lamed, kaf, yud, tes, ches, zayin, vav, hei, daled, gimmel, beis, alef*. The child should be prompted to say the names of all the letters after the teacher and the teacher should read the verse, “Moshe commanded us the Torah, etc.” (Devarim 33:4). Then he should read the first verse of Vayikra while the child repeats each word after him. Finally a bit of honey should be spread upon the chart so that the child can lick the honey from the letters.”

Musar ספר י מוסר Kav HaYashar קב הישר Chapter 72

Take note that the above lays more weight and importance on a child learning the aleph-bet backwards. This is implied by forward being cut short, while backwards every letter is written out. (you will learn more about this later).

"From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Messiah Yeshua." II Timothy 3:15