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Teachers

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In this [study](study.html) I would like to examine the Sages requirement for every man to have a teacher, and thepurpose of teachers in HaShem’s plan.

***Avoth Chapter 1,*** [Mishna](orallaw.html) ***6*** *Joshua B. Perahiah used to say: “Appoint for thyself a teacher and acquire for thyself a* [study](study.html) *partner”.*

The Nazarean Codicil ([New](new.html) Testament) echoes this refrain:

***II Luqas (Acts) 8:26-31*** *And the* [angel](angels.html) *of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from* [Jerusalem](city.html) *unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great* [authority](authority.html) *under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to* [Jerusalem](city.html) *for to worship, Was returning, and* [sitting](mashal.html) *in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to [him], and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said,* ***How can I, except some man should guide me?*** *And he desired Philip that he would come up and sit with him.*

[Ephesians](ephesians.html) ***4:11-12*** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the* [body](body.html) *of* [Messiah](mashiach.html)*. --*

A crucial part of human civilization is learning and education. Teachers are the keepers of [knowledge](knowledge.html) and wisdom; they are men and women that have as their goal to further human growth through education.

There are teachers for nearly every branch of learning. This article is concerned with the branch of Biblical wisdom, its many teachers, and what it takes to become a teacher of the Word.

Before we look into the details for each [type](types.html) of teacher, it would be good to [first](one.html) establish the need for teachers and why we cannot become teachers without a human ingredient.

We have been learning from teachers since our [birth](birth.html); we learned how to talk from our family. It would be difficult, if not impossible, to learn this skill without an example and guidance from someone who already had this skill. To say that a baby could learn to talk all by himself is absurd. babies need someone to show them how to talk.

We can read the Bible all day long, but we will never learn even a fraction of what is in it unless we have someone to teach us all the nuances contained in it. So much is left unwritten in the Bible that only a teacher will be able to reveal its [secrets](sod.html). (see: [Oral law](law.html))

So to become a teacher [one](one.html) must acquire a teacher. If we want to be the keepers of [knowledge](knowledge.html) and wisdom we must learn from someone who already has both. Should we expect to be called a teacher if we haven't gone through the necessary formal education and have been accredited as a teacher? Should we expect to be a teacher without gaining the necessary [knowledge](knowledge.html) (which can only come from a teacher)? Sir [Isaac](isaac.html) Newton put it well:

But yet I would not have thee too forward in becoming a teacher, like those men who catch a few similitude's and scripture phrases, and fore want of further [knowledge](knowledge.html) make use of them to censure and reproach superiors and rail at all things that displease them. **Be not heady like them, but** [first](one.html) **be thoroughly instructed thy self** and not only in the Prophetic Scripture but more especially in the plain doctrines and delivered therein so as to put them in practice and make them familiar and habitual to thy self. And when thou hast thus pulled out the beam from thine own eye then shalt clearly to pull the mote out of thy Brothers eye. Otherwise how wilt thou say to thy Brother, "Let me pull out the mote out of thine eye and behold a beam is in thine own eye".

Now we [know](daat.html) that we need a teacher to learn from before we can become teachers ourselves. But there is still something else we need before we can truly learn and become teachers. We need a [study](study.html) partner. We learn this from the statement in the [Mishna](orallaw.html), Pirqe Abot (Ethics of the [Fathers](fathers.html)):

*Abot Chapter 1,* [Mishna](orallaw.html) *6 Joshua B. Perahiah used to say: “Appoint for thyself a teacher and acquire for thyself a* [study](study.html) *partner”.*

But why do we need a [study](study.html) partner? We need someone to be able to tell us bluntly when we are wrong. We need someone to exchange ideas and points of view with. When we get more than [one](one.html) point of view on a matter we are more likely come to a correct conclusion. When we engage in [study](study.html) with our [study](study.html) partner we are also engaging with his point of view, a different way of thinking and looking at things.

When we have a [study](study.html) partner we may even compete with each other to have the right answer to a problem. The competition will spur us to [study](study.html) harder and to think in different ways. This is where the most intellectual growth can be seen.

[Yeshua](yeshua.html) was also aware of the benefits of pairing students together. He sent his disciples in pairs to teach, as it is stated:

***Mark 6:7*** *And he called unto him the* [twelve](twelve.html)*, and began to send them forth by* [two](two.html) *and* [two](two.html)*; and gave them power over unclean spirits;*

'Unclean spirits' can be interpreted as a single point of view, a single opinion. The power that [Yeshua](yeshua.html)'s students had over unclean spirits was related to them being sent [two](two.html) by [two](two.html). The power was a consequence of having differing points of view. Unclean spirits breed anger and hate because a person believes he is the only [one](one.html) with the correct point of view.

So clearly there is a need to not only have a teacher, but also a [study](study.html) partner to truly learn [HaShem's](hashem.html) ways and to become a teacher in our own right.

The question is: What is a teacher according to the Bible in its intended language, [Hebrew](hebrew.html)? The [Hebrew](hebrew.html) word used for teach, teacher, and teaching, according to Strong’s, is:

3384 **yarah**, yaw-raw'; or (2 Chr. 26:15) yara', yaw-raw'; a prim. root; prop. to flow as water (i.e. to rain); trans. to point out (as if by aiming the finger), to teach:-(+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-er, -ing), through.

The [first](one.html) [time](time.html) 'yaraw' is used in the scriptures is in:

***Bereshit (Genesis) 31:43-55*** *Laban answered* [Jacob](israelja.html)*, "The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine. Yet what can I do today about these daughters of mine, or about the children they have borne? Come now, let's make a* [covenant](covenant.html)*, you and I, and let it serve as a witness between us." So* [Jacob](israelja.html) *took a stone and set it up as a pillar. He said to his relatives, "*[Gather](gather.html) *some stones." So they took stones and piled them in a heap, and they* [ate](eating.html) *there by the heap. Laban called it Jegar Sahadutha, and* [Jacob](israelja.html) *called it Galeed. Laban said, "This heap is a witness between you and me today." That is why it was called Galeed. It was also called Mizpah, because he said, "May* [HaShem](hashem.html) *keep watch between you and me when we are away from each other. If you mistreat my daughters or if you take any wives besides my daughters, even though no* [one](one.html) *is with us, remember that G-d is a witness between you and me." Laban also said to* [Jacob](israelja.html)*, "Here is this heap, and here is this pillar I have* ***set up*** *(yaraw) between you and me. This heap is a witness, and this pillar is a witness, that I will not go past this heap to your side to harm you and that you will not go past this heap and pillar to my side to harm me. May the G-d of* [Abraham](avraham.html) *and the G-d of Nahor, the G-d of their father, judge between us." So* [Jacob](israelja.html) *took an oath in the* [name](name.html) *of the Fear of his father* [Isaac](isaac.html)*. He offered a* [sacrifice](korbanot.html) *there in the hill country and invited his relatives to a meal. After they had* [eaten](eating.html)*, they spent the night there. Early the next morning Laban* [*kissed*](mashal.html) *his grandchildren and his daughters and blessed them. Then he left and returned home.*

From this usage we learn that the primary thing that a teacher ([Jacob](israelja.html)) does is to present something to the student (Laban). We further learn that the righteous ([Jacob](israelja.html)) should teach the [wicked](wicked.html) (Laban). A teacher is a witness to an [event](feasts.html) between his teacher and himself; also an [event](feasts.html) between himself and his [study](study.html) partner. Because of this erected or [standing](mashal.html) pillar of a witness—that is the teacher, he is now obligated to pass it down and share it with his students; and his students with their [study](study.html) partner.

The [Hebrew](hebrew.html) term, “yaraw”, is also mentioned in:

***Bereshit (Genesis) 46:28-30*** *Now* [Jacob](israelja.html) *sent Judah ahead of him to* [Joseph](joseph.html) *to get directions (yaraw) to Goshen. When they arrived in the region of Goshen,* [Joseph](joseph.html) *had his chariot made ready and went to Goshen to meet his* [*father*](fathers.html) *Israel. As soon as* [Joseph](joseph.html) *appeared before him, he threw his* [arms](body.html) *around his father and* [*wept*](mashal.html) *for a long* [time](time.html)*. Israel said to* [Joseph](joseph.html)*, "Now I am ready to die, since I have seen for myself that you are still alive."*

From this usage we learn that teaching should suggest direction to the student, in the way he should go. This also shows that, at no matter to what length or distance [one](one.html) should go, or how old that a person may be, [one](one.html) should send for a Torah-scholar, a teacher. This pesukim (verses) also teaches that a person should look for the [spiritual](physical.html) and religious well-being of others as well as himself; as [Yaaqob](israelja.html) ([Jacob](israelja.html)) sent for Yehudah (Judah) to learn, that is get direction, from [Yosef](joseph.html) ([Joseph](joseph.html)).

The [first](one.html) [time](time.html) that this word, 'yaraw' is translated 'teach' in most modern versions is in:

***Shemot (***[Exodus](exodus.html)***) 4:10-16*** *Moses said to* [HaShem](hashem.html)*, "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and* [tongue](spirit.html)*."* [HaShem](hashem.html) *said to him, "Who gave man his* [mouth](body.html)*? Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not I,* [HaShem](hashem.html)*? Now go; I will help you* [speak](mashal.html) *and will* ***teach*** *you what to say." But Moses said, "O Lord, please send someone else to do it." Then* [HaShem](hashem.html)*’s anger burned against Moses and he said, "What about your brother, Aaron the Levite? I* [know](daat.html) *he can* [speak](mashal.html) *well. He is already on his way to meet you, and his* [heart](body.html) *will be glad when he sees you. You shall* [speak](mashal.html) *to him and put words in his* [mouth](body.html)*; I will help both of you* [speak](mashal.html) *and will* ***teach*** *you what to do. He will* [speak](mashal.html) *to the people for you, and it will be as if he were your* [mouth](body.html) *and as if you were G-d to him.*

From this passage we learn that [HaShem](hashem.html) is a teacher, and He should teach us, before we teach others. [HaShem](hashem.html) taught Moshe by giving him a [study](study.html) partner, his brother Aharon. [HaShem](hashem.html) suggested, or pointed out things, to Moshe and Aharon. However, in the end the responsibility belonged to Moshe Rabbenu. (i.e. the responsibility was left to Moshe Rabbenu [our teacher] to choose to follow what [HaShem](hashem.html) suggested at the waters of Meribah.) By requiring a person to have a colleague, a teacher forces his students to defend their perspectives and their understanding. Further, this oral interaction forces us to arrange our learning on our lips. This act alone tends to firmly connect us with our learning

Moshe was becoming opinionated, not taking into account another person of equal or greater stature. His brother Aharon was older and also quite a Torah scholar with his own unique perspective. It was for this reason that when [HaShem](hashem.html) became angry towards Moshe Rabbenu, that He mentioned Moshe’s brother Aharon. Moshe believed that he would be doing the task that [HaShem](hashem.html) entrusted to him, alone, that he would not have a colleague.

The primary duty of teaching the people fell upon the sons of Aharon.

***Vayikra (Leviticus) 10:8-11*** *Then* [HaShem](hashem.html) *said to Aharon, "You and your sons are not to drink wine or other fermented drink whenever you go into the* [*Tent of Meeting*](temple.html)*, or you will die. This is a lasting ordinance for the* [generations](toldot.html) *to come. You must distinguish between the holy and the common, between the unclean and the* [clean](purity.html)*, And you must teach the Israelites all the decrees* [HaShem](hashem.html) *has given them through Moshe."*

The most important student / teacher relationship should be father and children:

***Devarim (Deuteronomy) 4:5-10*** *See, I have taught you decrees and* [laws](law.html) *as* [HaShem](hashem.html) *my G-d commanded me, so that you may follow them in* [*the land*](city.html) *you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the* [nations](nations.html)*, who will hear about all these decrees and say, "Surely this great* [nation](nations.html) *is a wise and understanding people." What other* [nation](nations.html) *is so great as to have their gods near them the way* [HaShem](hashem.html) *our G-d is near us whenever we* [pray](prayer.html) *to him? And what other* [nation](nations.html) *is so great as to have such righteous decrees and* [laws](law.html) *as this* [body](body.html) *of* [laws](law.html) *I am setting before you today? Only be careful, and watch yourselves closely so that you do not forget the things your* [eyes](body.html) *have seen or let them slip from your* [heart](body.html) *as long as you live. Teach them to your children and to their children after them.* [Remember the day you stood before HaShem your G-d at Horeb](hashem.html)*, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children."*

From the above passage we learn that there are no further qualifications to teaching our children other than being a parent. We also learn that our children should be taught [HaShem](hashem.html)'s ways by their parents. This also ensures that a parent must have at least [two](two.html) children to teach successfully and that the witness erected between the teacher (parent) and students (children) is continued to the [generations](toldot.html) following and they should be honored as stated in:

***Devarim (Deuteronomy) 5:16*** *Honour thy* [*father*](fathers.html) *and thy mother, as* [HaShem](hashem.html) *thy G-d hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which* [HaShem](hashem.html) *thy G-d giveth thee.*

Upon realizing the position of a teacher being needed in our lives, [one](one.html) can begin to appreciate the [authority](authority.html) and title's that these honorable people have worked arduously to [merit](merit.html).

[Pirke Abot](orallaw.html) provides a statement concerning what teachers are to do:

***Pirke Abot Chapter 1,*** [Mishna](orallaw.html) ***1*** *Moses received the Torah from* [Sinai](stages.html) *and passed it on to Joshua; Joshua [passed it on] to the elders; the elders to the Prophets; the Prophets passed it on the Men of the Great Assembly. They [the men of the Great Assembly] made* [three](three.html) *statements: Be deliberate in judgment; raise up many discples; and make a fence around the Torah.*

There is a distinction that must be made here. There is a difference between being a student and being a disciple. The difference is that a student simply [needs](needs.html) to [hand](fourteen.html) in his homework, whereas a disciple must mimic his teacher. He must do as his teacher does.

[Luke](luke.html) ***6:40*** *The disciple is not above his master: but every* [one](one.html) *that is perfect shall be as his master.*

The difference is roughly the difference between an English student and a [Law](law.html) student. The English student need only pass the exams, but the [Law](law.html) student must work for and with other lawyers. He must learn to be and act like a lawyer. He can't simply learn the [law](law.html), he must learn what it means to be a lawyer. This is more demanding, but more rewarding as well. In the end, the results are of a higher quality as well.

This contrasts with the Christian, or [world](worlds.html)-view, idea of a disciple, a person that simply 'follows' or believes as another person teaches. There are no personal requirements, in Christianity, to become a disciple except to bask in the radiance of another person's doctrine. This is a mistaken idea, a corruption of what is taught in the Nazarean Codicil.

To summarize, the Nazarean Codicil's concept of a disciple must be translated, by using the dynamic equivalence method, as a person who is studying for a [law](law.html) degree and is serving his apprenticeship under a well experienced attorney.

There are certain responsibilities that a disciple has to his teacher and a teacher has to his disciple. These responsibilities have been expounded upon in the [Mishna](orallaw.html):

***Pirqe Abot, Chapter 1,*** [Mishna](orallaw.html) ***4*** *Yosi ben Yoezer of Tzeredah and Yosi ben Yochanan of* [Jerusalem](city.html) *received the Torah from them. Yosi ben Yoezer of Tzeredah said: Let your house be a meetinghouse for the sages and sit amid the dust of their* [feet](heel.html) *and drink in their words with thirst.*

***Pirqe Abot, Chapter 4,*** [Mishna](orallaw.html) ***12*** *Rabbi Elazar ben Shammua used to say: Let the honor of your student be as precious to you as your own; and the honor of your colleague as the respect due your teacher; and the respect towards your teacher as your reverence for G-d.*

A disciple must honor and respect his teacher. A disciple must always be ready to have his teacher come to his house and a disciple must be willing even to sit on the dust of the floor to listen to the words of his teacher.

A teacher must honor his disciples. He must be willing to teach at any [time](time.html), at any place.

[One](one.html) of the primary goals of a teacher is that he must make and build, brick by brick, talmidim (disciples) to become Hakhamim (Rabbis). The Nazarean Codicil also echoes this refrain:

***II Luqas (Acts) 8:26-31*** *And the* [angel](angels.html) *of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from* [Jerusalem](city.html) *unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great* [authority](authority.html) *under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to* [Jerusalem](city.html) *for to worship, Was returning, and* [sitting](mashal.html) *in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to [him], and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.*

Let me reiterate: A teacher’s goal is to build Hakhamim. His goal is to build judges who are skilled in Torah [law](law.html) and able to rule. Ruling is nothing more and nothing less that dispensing justice. The goal of a teacher is to build talmidim into Hakhamim!

A person who is able to successfully teach a portion of Torah is called a teacher. So a teacher is [one](one.html) who imparts wisdom upon the receiver—the [one](one.html) who learns. In saying this, [study](study.html) partners can also be teachers toward each other. And the teacher is also the greatest student as the proverb goes, “More than my students learn from me, I learn from my students”. When [two](two.html) or [three](three.html) students, that being the teacher and his [two](two.html) disciples, are together the actual spirit of the subject they are learning is present among them. Hakham Matityahu records this principle in his [Midrash](orallaw.html) in Chapter18, verse 20 *For where* [two](two.html) *or* [three](three.html) *are* [gathered](gather.html) *together in my* [name](name.html)*, there am I in the midst of them.* Thus, the [one](one.html) that posses’ the spirit of the subject is the teacher and he is the [one](one.html) sharing it with his disciples.

Certain people take upon themselves [one](one.html) of the most difficult choices in life. This group of people chooses to spend years of [study](study.html) going to school and also invest great amounts of money’s to acquire their desired profession that is least likely to provide a good economical return. Some may count them cheated from the ‘[law](law.html) of equivalent exchange.’ Such desired profession is that of a teacher. However, their aim is not to bask in the glory of overflowing wallets and a car to image the shine of their ego. A teacher’s [desire](needs.html) is but to instill within their students a [body](body.html) of [knowledge](knowledge.html), and to use its principles in the most beneficial manner consistent with the teaching.

There are those who delude themselves and think that teaching is a profession by which to enlarge and handsomely reward their ego; but sooner or later they will be found out that they have been doing so for the wrong reasons.

Now that we [know](daat.html) what a teacher is and must be, we can go on to detail the different types of teachers. We will outline the responsibilities and requirements to be [one](one.html) of these teachers. There are actually [two](two.html) general positions that make up the majority of the types of teachers. These [two](two.html) positions in turn have more specific roles. This idea will become clearer as we explore the aspects for each of the teachers.

**Hakham** is the title used by Sephardi [Jews](gen-jew.html), **Rabbi** is used by Ashkenazi [Jews](gen-jew.html). This article will use the title of Hakham.

**Hakhamim** are the masters of Torah [knowledge](knowledge.html). They are the [spiritual](physical.html) leaders of their [communities](community.html) and the backbone of Judaism itself. Their role as teachers is instrumental in the continuity of Judaism. As these are the men that have undergone and completed heavy and arduous [study](study.html) of the Torah, the codes of [Jewish](gen-jew.html) [Law](law.html), and personal examination of integrity under a long period of [time](time.html)—usually up to [thirteen](thirteen.html) years of [study](study.html) to attain the position of Hakham—their rulings are welcomed by the [community](community.html) which he presides over.

Hakhamim also have specific roles as well, [two](two.html) of which are **Posek and Dayyan.**

**Posek** is the term used to denote a “Rabbi who decides the [Halakha](walking.html) in cases of [law](law.html) where previous [authorities](authority.html) are inconclusive.“ **Posekim** make rulings primarily based on precedence from previous rulings. An example is that the Posekim based the [laws](law.html) concerning the use of electricity on the [Sabbath](sabbath.html) on the [laws](law.html) concerning the creating of [fire](fire.html) on the [Sabbath](sabbath.html). Posekim don't make [new](new.html) [laws](law.html), rather they *expand* existing [laws](law.html). A Posek can also serve on a Bet Din as Dayyan. Posekim are the ultimate teachers, the ones that all [Jews](gen-jew.html) count on to have the answer to even the most difficult questions. However, a Posek might not be a regular teacher at a school, but more likely will be involved in matters of [law](law.html).

The title of **Dayyan** is used for judges of a Bet Din, court of justice.

As we said earlier, there are [two](two.html) general types of teachers. The other general [type](types.html) of teacher is the **Paqid.** The office of Paqid is a broad [one](one.html), having many different aspects. **Paqidim** make up the [seven](seven.html) members of a [synagogue](synagog.html). Each of these [seven](seven.html) members of the [synagogue](synagog.html) serve a different purpose and have different responsibilities, but they all have the title of Paqid, as well as their more specific titles. Paqidim are primarily clerks for the Bet Din (explained later), but they also have other responsibilities as well.

The [first](one.html) [type](types.html) of Paqid we'll examine now is the **Masoret.** This officer is either an itinerant or resident “catechist” whose main function is to embody and preserve the Halakha as presented by the Bet Din as well as to help/teach [proselytes](aliens.html) in their process of conversion and integration into the [Jewish](gen-jew.html) [community](community.html) (He also acts as a “cult buster” a “defender of the faith”), help in the preventing of assimilation or deviation from Halakha as taught by the Bet Din, as well as responsible for the preparation of instruction materials in the achievement of their areas of responsibility before and under the direction of the Bet Din. The Masoret is the 'repository of [tradition](orallaw.html)'. He makes sure that the [synagogue](synagog.html) stays true to its traditions. The Masoret also makes sure that the talmidim or members of a [community](community.html) do not heap onto themselves many Rabbis. If allowed it would lead to the destruction of the individual and eventually the [community](community.html).

Hakham Shaul gives us directives in the personal qualifications and responsibilities of the Masoret:

***II Timothy 4:1-5*** *I charge [thee] therefore before G-d, and the Master* [Yeshua](yeshua.html) *the* [Messiah](mashiach.html)*, who shall judge the quick and the dead at his appearing and his kingdom;* *Declare the Torah; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* *For the* [time](time.html) *will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves [many] teachers, having itching* [ears](body.html)*;* *And they shall turn away [their]* [ears](body.html) *from the truth, and shall be turned unto fables.* *But watch thou in all things, endure afflictions, do the work of a Masoret (evangelist), make full proof of thy ministry.*

The second [type](types.html) of Paqid we'll examine is that of [**Sheliach**](synagog.html)**.** The office of Sheliach can in turn be divided into [two](two.html) other offices: **Sheliach Bet Din and Sheliach Tsibbur or Chazan**. The last [two](two.html) terms are synonymous and can be used interchangeably.

The **Sheliach Bet Din** is the emissary of the Bet Din, the bailiff which enforces the will of the court. He is the **Rosh Paqid**, the chief clerk of the court. He is the interface between the Bet Din and the other Paqidim (whom he has [authority](authority.html) over).

The **Chazan** is the overseer, or [angel](angels.html), of the [synagogue](synagog.html).

***Revelation 2:1*** *"To the* [angel](angels.html) *of the* [church](church.html) *in Ephesus write: These are the words of him who holds the* [seven](seven.html)[stars](mazaroth.html) *in his right* [hand](mashal.html) *and walks among the* [seven](seven.html) *golden lampstands:*

He embodies the [prayers](prayer.html) and wishes of the [synagogue](synagog.html). He is the representative of the [synagogue](synagog.html) before [HaShem](hashem.html). It's the duty of the Chazan to effectively channel the [prayers](prayer.html) of the [synagogue](synagog.html) to [HaShem](hashem.html). The Chazan can also appoint others in the [synagogue](synagog.html) to perform this act of kindness as well, if he pleases.

Actually, the term Chazan is used in the [Talmud](orallaw.html) to denote the offices of both Sheliach Tsibbur and Sheliach Bet Din:

In the [Talmud](orallaw.html) the term "hazzan" is used to denote the "overseer":

1. of a [city](city.html); "hazzane demata," according to B. M. 93b (see Rashi ad loc.; Ket. 8b; 'Ar. 6b);
2. of a court of justice; at his order the sessions opened (Yer. Ber. iv. 7d); he also executed judgment on the condemned (Mak. iii. 12; comp. Yer. Sanh. v. 23a);
3. of the [Temple](temple.html); he had charge of the [Temple](temple.html) utensils (comp. Arabic "khazin" = "treasure-keeper") and aided the [priests](priests.html) in disrobing (Tamid v. 3; Yoma vii. 1);
4. of the [synagogue](synagog.html) ("hazzan bet ha-keneset"; see [Sotah](hair.html) vii. 7, 8; Suk. iv. 4); he brought out the rolls of the Torah, opened them at the [appointed readings for the week](settimes.html), and put them away again ([Sotah](hair.html) vii. 7-8; Yer. [Sotah](hair.html) vii. 21d; Yer. Meg. iv. 15b, 75b); with [trumpet](shofar.html)-blasts he announced the beginnings of [Sabbaths](sabbath.html) and [holy days](festival.html) from the roof of the [synagogue](synagog.html) (Tosef., Suk. iv.); he attended to the lamps of the [synagogue](synagog.html) (Yer. Ma'as. Sh. 56a); he accompanied the pilgrims that brought the firstlings to the [sanctuary](mikdash.html) of [Jerusalem](city.html) (Tosef., Bik. ii. 101). His place was in the middle of the [synagogue](synagog.html), on the wooden "bimah" (Yer. Suk. v. 55b), and, according to Tosef., Meg. iii., beginning (see Mordecai ad loc.), he might, at the [desire](needs.html) of the congregation, read aloud from the Torah, his ordinary duties then devolving temporarily upon another. It seems also to have been the duty of the "overseer" of the [synagogue](synagog.html) to teach the children to read (Shab. i. 3, according to Maimonides, Bertinoro, and Tosafot Yom-Tob on the passage), or to assist the schoolmaster in teaching the children in the [synagogue](synagog.html).

However, modern usage has it that we differentiate the roles of chief clerk of the Bet Din and cantor / overseer of the [synagogue](synagog.html).

Both of these offices are involved in teaching.

The Sheliach Bet Din—Rosh Paqid—teaches the other Paqidim. Normally he will teach subjects of lesser difficulty than a Hakham would. This divides the task of teaching up so that the Hakhamim can focus on subjects of greater difficulty.

The Chazan, as we read earlier, will teach others (especially children) to read (normally for the purposes of doing the [prayers](prayer.html) and reading the Torah). He can also assist a schoolmaster in teaching.

In the Nazarean codicil, these offices are called [Bishop or Apostle](synagog.html). Hakham (Rabbi) Shaul also gives several lists in his *She'elot U-teshuvot* (Responsum, i.e. epistles) in:

***Titus 1:7-9*** *For a bishop [Sheliach / overseer] must be blameless, as the steward of G-d; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;* *But a lover of hospitality, a lover of good men, sober, just and charitable, separated and set-apart, temperate;* *Holding fast the faithful Torah as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

The [Jewish](gen-jew.html) Encyclopedia shares similar thought with Hakham Shaul concerning the Sheliach:

In addition to [knowledge](knowledge.html) of Biblical and liturgical literature, He should be blameless in character, humble, a general favorite, and [married](marriageact.html), or at least should have reached the age of puberty; he should possess an agreeable voice, be able to read easily and understand all the books of the Holy Scriptures, be the [first](one.html) to enter, and the last to leave, the [house of G-d](housegod.html), and should strive to attain the highest degree of devotion in his [prayers](prayer.html); he should dress neatly, and wear a long upper garment and "knee breeches"; he should not look about him nor move his [hands](fourteen.html) restlessly, but should keep them folded under his mantle; in [praying](prayer.html) aloud he should articulate each word separately as if he were counting money, and his delivery should be quiet, distinct, and in accordance with the sense, and his accentuation should follow strictly the rules of grammar. Outside [HaShem](hashem.html)'s house he should avoid sowing any [seeds](flower.html) of anger or hatred against himself, by keeping aloof from communal disputes.

Yet, what are some of the academic requirements to become a Sheliach? In 2nd Timothy 4:22 of the Nazarean Codicil it holds that Timothy, the talmid (disciple) of Hakham (Rabbi) Shaul was made Rosh Sheliach of the [community](community.html) in Ephesus. To become a Sheliach [one](one.html) must have in mind to become a Hakham (Rabbi) thus, a Sheliach is a Talmid Hakham (rabbinical scholar) applying for a seat in the Rabbinate. As Hakham (Rabbi) Shaul advised his talmid (disciple) in 2nd Timothy 2:15 [Study](study.html) *to show thyself approved unto G-d and the judges (Rabbi’s), a workman that needeth not to be ashamed, rightly dividing the word of truth.*

A Sheliach is enrolled in a rabbinical program somewhat equivalent to that of a post-graduate doctoral program. A Sheliach is in [study](study.html) to become an expert in his career—to become a Hakham (Rabbi). As Hakham Shaul ordered in his responsa to his Talmid, Timothy, that [one](one.html) must [study](study.html) and learn. In [Hebrew](hebrew.html) this is [known](daat.html) as Lilmod which is connected to the same root word for [Talmud](orallaw.html). A Sheliach must then be engaged in [Talmud](orallaw.html) Torah (the learning of Torah) and become an expert in the [Oral Torah](orallaw.html), and be able to divide the [oral torah](orallaw.html) accordingly into its proper divisions as was done with the [six](six.html) divisions of the [Mishna](orallaw.html) contained in the [Talmud](orallaw.html).

A Chazan also has other requirements. The qualifications for this office, according to Shulchan Arukh - OH 53:4-9, are:

1. Humility
2. Acceptability to the congregation.
3. [Knowledge](knowledge.html) of the rules of [prayer](prayer.html) and the proper pronunciation of the [Hebrew](hebrew.html) text.
4. An agreeable voice.
5. Proper dress.
6. A [beard](hair.html). (Magen [Avraham](avraham.html) to Shulchan Arukh OH. 53:6)

So the different aspects of Sheliach can be shown as:

* Paqid
* Sheliach
  + - [Sheliach Tsibbur](synagog.html) / Chazan
    - Sheliach Bet Din / Rosh Paqid

The [third](three.html) [type](types.html) of Paqid we will examine is the [**Darshan or Magid**](synagog.html). The Darshan is the officer who expounds the Torah in a sermon, delivered after the reading of the Haphtarah / [Ashlamatah](shmita.html) or section from the prophets. Because of this they are also called Prophets and are called as such in the Nazarean Codicil. They also deliver sermons whenever the occasion demanded it.

The [fourth](four.html) [type](types.html) of Paqid we will examine is the [**Parnass**](synagog.html). The Parnassim are the [three](three.html) officers who are in charge of “serving the tables” as stated by Hakham Dr. Luqas in:

***II Luqas (Acts) 6:2-3*** *Then the* [twelve](twelve.html) *called the multitude of the Talmidim (disciples) [unto them], and said, It is not reason that we should leave the Torah of G-d, and* ***serve tables****. Wherefore, brethren, look ye out among you* [seven](seven.html) *men of honest report,* [*full of the Holy Ghost*](spirit.html) *and wisdom, whom we may appoint over this business.*

They are [known](daat.html) in the Nazarean Codicil as the [deacons or pastors](synagog.html) of the [community](community.html). Their responsibilities are the caring of the poor, *Bikur Cholim* (visiting the sick), distributing *tsedaqa* (charity) collected for their use. The [Jewish](gen-jew.html) Encyclopedia has them as rabbinical scholars that are given charge of congregational affairs.

Hakham (Rabbi) Shaul describes briefly the requirements to be a Parnass:

***1 Timothy 3:8-13*** *Likewise [must] the deacons [be] grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also* [first](one.html) *be proved; then let them use the office of a deacon, being [found] blameless (before the Torah).**Even so [must their] wives [be] grave, not slanderers, sober, having Emunah (faithful obedience) in all things. Let the deacons be the husbands of* [one](one.html) *wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the Emunah (faithful obedience) which is in* [Messiah](mashiach.html)[Yeshua](yeshua.html)*.*

The Parnass teaches through example. He shows all members of a [synagogue](synagog.html) how to perform [mitzvot](cmds613.html) (acts of kindness) with the most zeal. He embodies the [mitzvot](cmds613.html) much like the Sheliach does, but with his primary purpose being to fulfill these [mitzvot](cmds613.html) as a daily, administrative task. [One](one.html) can look to a Parnass to [know](daat.html) what it means to be a good [Jew](gen-jew.html) and excellent teacher.

The last [type](types.html) of Paqid we'll examine is the [**Meturgeman or Zaken**](synagog.html)**.** This officer is in charge, under the supervision of the Bet Din, of the primary and secondary schools in the [community](community.html), and the training of children for Bar / Bat [Mitzvah](cmds613.html). The exceptional literacy among [Jews](gen-jew.html) is directly attributable to this office and the effort that was expended in education. During the dark ages when even kings could not read, [Jewish](gen-jew.html) children could read.

Many of these offices are used in the Nazarean Codicil, using an English translation of each.

The office of Masoret is [know](daat.html) as **Evangelist** in the Nazarean Codicil.

The Sheliach is the **Apostle or Bishop**.

The Darshan is **Prophet**.

The Parnasim are **Deacons or** **Pastors.**

And the Meturgeman is **Teacher or Elder.**

A common way to display the list of all the offices of a [synagogue](synagog.html) and of the types of teachers is to use a diagram as follows:

|  | Hakham/Dayyan |  |
| --- | --- | --- |
| Hakham/Dayyan | *(These are the Bet Din)* | Hakham/Dayyan |
| Sheliach/Apostle/Bishop |  | Masoret/Evangelist |
|  | Darshan/Prophet |  |
| Parnass/Deacon/Pastor |  | Parnass/Deacon/Pastor |
|  | Parnass/Deacon/Pastor |  |
|  | Meturgeman/Teacher/Elder |  |

There is more information on these offices at the following link: [Synagogue](synagog.html)

But why has [HaShem](hashem.html) instituted so many different kinds of teachers? Why not have only [one](one.html) kind of teacher that teaches everything? Well, just as in other academic institutions Judaism [needs](needs.html) those that are specialized in a particular field. However, an even more potent reason can be found in the Nazarean Codicil:

[Ephesians](ephesians.html) **4:11-12** And he gave some, apostles (Sheliachim); and some, prophets (Darshanim); and some, evangelists (Masoretim); and some, pastors (Parnasim) and teachers (Meturgemanim); For the perfecting of the saints (His consecrated people), for the work of the ministry, [so that they should work] for the edifying of the [body](body.html) of [Messiah](mashiach.html).

Each of these teachers has a role in the edification of the [body](body.html) of [Messiah](mashiach.html). Each of them are important servants of [HaShem](hashem.html) and each of them is needed for His purposes.

The wisdom of [HaShem](hashem.html) is manifest in this division of teachers and teaching. The division allows each person to have a position of teaching based on his personal abilities and preferences. Are you interested in matters of [law](law.html) and justice? Dayyan might be the office for you. But maybe you're more outgoing and love to teach anybody and everybody that will listen? Sheliach seems to be an office fit for you. Maybe you're not interested in the technical details that it takes to be a Sheliach? Perhaps you're interested in helping people in need? Parnass would seem to be your office of choice.

This is all to say that for every man there is a position of teaching custom made for him by [HaShem](hashem.html), tailored to each man's personal [needs](needs.html) and [desires](needs.html). To be a teacher, though, takes much work and dedication. If you want to call yourself a Parnass, you must help people! You cannot simply bask in the glory that comes with being a Parnass. Nor can you call yourself a Hakham or Rabbi without knowing the ways of [HaShem](hashem.html) thoroughly. You cannot be a Chazan and not have a pleasant voice.

Every man can be a teacher. If you [desire](needs.html) to be a teacher, there are many types to choose from, though your choice is likely already made for you by [HaShem](hashem.html). Now all you must do is take charge and fulfill the duty that [HaShem](hashem.html) has most graciously [appointed](settimes.html) to you. We can all take a part in 'edifying the [body](body.html) of [Messiah](mashiach.html)'!

# Teachers of the world

In Bamidbar, why did [HaShem](hashem.html) start with the census, then the camping order, and finally we hear about the Levites? Why this order?

***Bamidbar (***[Numbers](nchart.html)***) 1:50****but appoint thou the Levites over the* [tabernacle](mikdash.html) *of the testimony, and over all the furniture thereof, and over all that belongeth to it; they shall bear the* [tabernacle](mikdash.html)*, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the* [tabernacle](mikdash.html)*.* ***51****And when the* [tabernacle](mikdash.html) *setteth forward, the Levites shall take it down; and when the* [tabernacle](mikdash.html) *is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.*

***Bamidbar (***[Numbers](nchart.html)***) 3:12****'And I, behold, I have taken the Levites from among the children of Israel instead of every* [first](one.html)*-born that openeth the* [womb](thebirth.html) *among the children of Israel; and the Levites shall be Mine;*

The Levites were taken in place of the bechor, the firstborn, of Israel. They represent Israel.

The bechor stands between the parents and his younger siblings. He is closest in age to both the parents and his siblings. The bechor is in the best position to take the values of the parents and model them to the next [generation](toldot.html). He is a transitional figure, a bridge. This explains the Torah’s use of the bechor. For example: [HaShem](hashem.html) killed the firstborn of Egypt so that they could not communicate the evil vales of their parents to the next [generation](toldot.html). [HaShem](hashem.html) destroyed the bridge. At the same [time](time.html), [HaShem](hashem.html) took the bechor of Israel to communicate [HaShem](hashem.html)’s values to the [world](worlds.html).[[1]](#footnote-1) The bechor of the Bne Israel were to become the bridge to communicate [HaShem](hashem.html)’s values to the [world](worlds.html).

The Levites are to be the bechor between [HaShem](hashem.html) the the rest of Israel. They werte to become the bridge.

The [kohanim](priests.html) are also a bridge. They work in the [Mishkan](mikdash.html) and are close to [HaShem](hashem.html) most of the [time](time.html).

There is yet another bridge: the [Kohen](kohen.html) Gadol who stands between [HaShem](hashem.html) and the [kohanim](priests.html). He comes the closest to [HaShem](hashem.html).

This gives us the [spiritual](physical.html) order:

[HaShem](hashem.html) => [Kohen](kohen.html) Gadol => [Kohanim](priests.html) => Levites => Bne Israel => the [nations](nations.html) of the [world](worlds.html).

Each of these bridges were designed to make it easier to transmit [HaShem](hashem.html)’s values to the [world](worlds.html). Giving each ‘bridge’ a different role is much like an army communicates the President’s goals to the fighting force through the ranks of occifers and enlisted men.

[HaShem](hashem.html) builds His bridges to insure His values are transmitted at every step. The Levites were added to bridge the work of the [Kohanim](priests.html) who are so close to [HaShem](hashem.html) that they do not have the [time](time.html) or presence to communicate [HaShem](hashem.html)’s values to the [world](worlds.html). They are disconnected from the [world](worlds.html), so to [speak](mashal.html). The Levites work with the [Kohanim](priests.html) in the [Mishkan](mikdash.html), but they also spend most of their [time](time.html) teaching Torah to the people. They take [HaShem](hashem.html)’s values from the [Kohanim](priests.html) and give them to the people.

In effect, the levites are the bechor, the bridge for the Bne Israel in Bamidbar 3:6-7.

***Bamidbar (***[Numbers](nchart.html)***) 3:6-7****Bring the* [tribe](tribes.html) *of Levi near, and set them before Aaron the* [priest](priests.html)*, that they may minister unto him.* ***7****And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the* [tabernacle](mikdash.html)*.*

Clearly, in the above pasuk, the Levites are put as a bridge between Ahran and the congregation. The same phrase is used to describe the [kohanim](priests.html):

***Vayikra (Leviticus) 8:35****And at the door of the tent of meeting shall ye abide day and night* [seven](seven.html) *days, and keep the charge of* [HaShem](hashem.html)*, that ye die not; for so I am commanded.*

Thus we see that the [kohanim](priests.html) are to serve [HaShem](hashem.html) and the Levites are to serve the [kohanim](priests.html) and the whole congregation.

In Leviticus, the congregation were bystanders while Moshe gave smicah to the [kohanim](priests.html).

***Vayikra (Leviticus) 8:23****And when it was slain, Moses took of the* [blood](body.html) *thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right* [hand](mashal.html)*, and upon the great toe of his right* [foot](heel.html)*.* ***24****And Aaron's sons were brought, and Moses put of the* [blood](body.html) *upon the tip of their right ear, and upon the thumb of their right* [hand](mashal.html)*, and upon the great toe of their right* [foot](heel.html)*; and Moses dashed the* [blood](body.html) *against the altar round about.*

Yet, at the inauguration of the [Mishkan](mikdash.html), the whole congregation gives smicah, by the laying on of [hands](fourteen.html), to the Levites.

***Bamidbar (***[Numbers](nchart.html)***) 8:10*** *And thou shalt present the Levites before* [HaShem](hashem.html)*; and the children of Israel shall lay their* [hands](fourteen.html) *upon the Levites.*

The the Levites represent Israel and they substitute for them.

Why did the Levites get to be the bridge? What made them suitable for that role?

In the whole Torah, there is only [one](one.html) other incident that involved the whole [tribe](tribes.html) of Levi. This gives us a clue as to their suitability as a bridge.

At the incident of the golden calf, Moshe asked for those who were for [HaShem](hashem.html) to come to him.

***Shemot (***[Exodus](exodus.html)***) 32:26****then Moses stood in the gate of the* [camp](stages.html)*, and said: 'Whoso is on* [HaShem](hashem.html)*’s side, let him come unto me.' And all the sons of Levi* [gathered](gather.html) *themselves together unto him.*

The ones who held firmly to HaAShem [gathered](gather.html) to Moshe’s side – the Levites were steadfast in following [HaShem](hashem.html). This is what proved their suitability as a bridge between the [kohanim](priests.html) and the Bne Israel. The Levites proved that they were ablt to transmit [HaShem](hashem.html)’s values to the rest of the Bne Israel. Moshe confirms this ability when he Blesses the Levites at the end of his life.

***Devarim (Deuteronomy) 33:8****And of Levi he said: Thy Thummim and Thy Urim be with Thy holy* [one](one.html)*, whom Thou didst prove at Massah, with whom Thou didst strive at the waters of Meribah;* ***9****Who said of his father, and of his mother: 'I have not seen him'; neither did he acknowledge his brethren, nor* [knew](daat.html) *he his own children; for they have observed Thy word, and keep Thy* [covenant](covenant.html)*.* ***10****They shall teach* [Jacob](israelja.html) *Thine ordinances, and Israel Thy* [law](law.html)*; they shall put* [incense](ketoret.html) *before Thee, and whole burnt-*[offering](korbanot.html) *upon Thine altar.* ***11****Bless,* [HaShem](hashem.html)*, his substance, and accept the work of his* [hands](fourteen.html)*; smite through the loins of them that rise up against him, and of them that hate him, that they rise not again.*

The [tribe](tribes.html) of Levi were to be teachers and a teacher is a bridge, responsible for teaching [HaShem](hashem.html)’s values to the rest of the [nation](nations.html), with the goal that the Bne Israel would embody [HaShem](hashem.html)’s values and spread them to the rest of the [world](worlds.html).

Thus Bamidbar starts with a census to show that the [kohanim](priests.html) were not the only ones who were special to [HaShem](hashem.html), but rather all of Israel was special. We only count things that we treasure. Further, the Bne Israel were to be a [nation](nations.html) of [priests](priests.html).

***Shemot (***[Exodus](exodus.html)***) 19:6*** *and ye shall be unto Me a kingdom of* [priests](priests.html)*, and a holy* [nation](nations.html)*. These are the words which thou shalt* [speak](mashal.html) *unto the children of Israel.'*

By explaining the encampment formation, [HaShem](hashem.html) was indicating that each of them was fully part of the [camp](stages.html) and they all had a special place – connected to [HaShem](hashem.html). Each of the counts! Each of you surround Me in the [camp](stages.html). Closer and farther were not the message. ‘Surrounding Me’ was the message.

So, at the beginning of Bamidbar we hear that the Levites are between the [Mishkan](mikdash.html) and the Bne Israel. Theye were to be the bridge. The Levites are quite literally the transition point between the people and the palce of [HaShem](hashem.html).

They carried the [Mishkan](mikdash.html) furniture because they were responsible for building the place of [HaShem](hashem.html) amidst the [camp](stages.html) – as the representatives of the Bne Israel.

[HaShem](hashem.html) placed His [dwelling](dwelling.html) in the midst of the people to show His interest in them as individuals. Yes, the Levites were the teachers of the Bne Israel, but the Bne Israel were to take this learning and teach it to the [world](worlds.html). They were to be the teachers par excellence. They were to be the bechor to the [world](worlds.html).

**\* \* \***

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1. Shemot (Exodus) 4:22 [↑](#footnote-ref-1)