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**The Synagogue**

**הכנסת בית -** Bet HaKnesset

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# Introduction[[1]](#footnote-1)

In this [study](study.html) I would like to explore the structure of the synagogue and its importance to the [community](community.html).

Lets start by examining the concept of a [community](community.html). A [community](community.html), qahal in [Hebrew](hebrew.html), is a [Jewish](gen-jew.html) [community](community.html) of any size. The qahal was a well established concept and was called an *ekklesia* in the Nazarean Codicil.[[2]](#footnote-2) In English we translate the Greek *ekklesia* as [*church*](church.html). So, whenever we see the word [church](church.html) in our Nazarean Codicil’s, we should have in mind the concept of a qahal, a [community](community.html) or congregation. A [community](community.html) does not happen because folks happen to live together. A qahal requires much work and the support of [HaShem](hashem.html):

***Tehillim (***[***Psalm***](psalms1.html)***) 127:1*** *“Except* [*HaShem*](hashem.html) *builds the house, they labour in vain that build it; except* [*HaShem*](hashem.html) *watches over a* [*city*](city.html) *[*[*community*](community.html)*] the watchman keeps watch in vain.”*

The [Midrash](orallaw.html) on this [Psalm](psalms1.html) gives us some [insight](insights.html) as to what kind of work is required to establish and prosper a qahal:

[***Midrash***](orallaw.html) ***to Tehillim 127:1*** *“R. Judah the Prince sent R. Hiyya, R. Jose, and R. Ammi to visit cities in the* [*land of Israel*](city.html)*, and to set up in them teachers of Scripture and instructors of Oral* [*Law*](law.html)*. They came to* [*one*](one.html)[*city*](city.html) *in which they found no* [*teacher*](teacher.html) *of Scripture and no instructor of Oral* [*Law*](law.html)*, and they said to the people: ‘Fetch us the chief watchmen of the* [*city*](city.html)*.’ The people brought the watchmen of the* [*city*](city.html) *to the Rabbis, and the Rabbis said: ‘Are these the watchmen of the* [*city*](city.html)*? In truth, they are the destroyers of the* [*city*](city.html)*.” And when the people asked the Rabbis: ‘Who then, are the watchmen of the* [*city*](city.html)*?’ the Rabbis answered: ‘The watchmen of the* [*city*](city.html) *are the teachers of Scripture and instructors of Oral* [*Law*](law.html)*.” Hence it is written: “Except* [*HaShem*](hashem.html) *watches over a* [*city*](city.html)*, the watchman keeps watch in vain.”*

From this [midrash](orallaw.html) we learn that the [study](study.html) and application of the scriptures and the oral [law](law.html), are the work that a group of people put in to establish a qahal. However, without a structure to impart this wisdom, the qahal will not prosper. The structure that establishes and prospers a qahal is the synagogue.

[**Church**](church.html)[[3]](#footnote-3)**.** The Greek *Ecclesia* means simply an *Assembly*: any assembly of people who are *called out* (for that is the etymological meaning of the word) from other people. Hence, it is used of the whole [nation](nations.html) of Israel as distinct from other [nations](nations.html). The Septuagint uses the word *Ecclesia* [seventy](seventy.html) times when it translates the [Hebrew](hebrew.html) word: kve (qahal could also be spelled Cahal), from which we get our English word *call*. It means *to call together*, *to assemble*, or [*gather*](gather.html) *together.*

Since I have explored the concept of a qahal in greater depth in my paper on [Church](church.html), I will not elaborate here.

Let me repeat:

**“The synagogue is the structure**

**that** [**HaShem**](hashem.html) **established**

**to regulate**

**and establish a qahal (**[**community**](community.html)**)**

**and to cause it to prosper.”**

Once a [community](community.html) is established with the structure of the synagogue, then [HaShem](hashem.html) establishes and prospers the qahal. This notion will help us to understand the second verse of Tehillim 127:

***Tehillim (***[***Psalm***](psalms1.html)***) 127:2*** *“It is in vain for you that you rise up early, and sit up late. You that* [*eat*](eating.html) *the bread of toil, so He (G-d) gives unto His beloved in* [*sleep*](mashal.html)*.”*

The synagogue provides the structure whereby a qahal, a [community](community.html), becomes rooted in [HaShem](hashem.html). The synagogue is an extension of the [Bet HaMikdash](mikdash.html), the [Temple](temple.html). The [Bet HaMikdash](mikdash.html) served the [community](community.html) in the same way that the synagogue serves the [community](community.html). Attending services in the [Bet HaMikdash](mikdash.html) is like attending the services in the synagogue. The synagogue serves the same purpose for a [community](community.html) that the [Temple](temple.html) served for the [nation](nations.html). The fortunes of the [Jew](gen-jew.html) and the [Jewish](gen-jew.html) families are intimately tied to the proper functioning of the synagogue and it’s officers. Without the [Bet HaMikdash](mikdash.html) and the synagogue, the qahal will languish and will not prosper as the Prophet declares:

***Chagai (Haggai) 1:4-10*** *“Is this a* [*time*](time.html) *for yourselves to sit in your paneled houses, whilst the House (of G-d) is in ruins? So now, thus said* [*HaShem*](hashem.html)*, Master of Legions: Set your* [*heart*](body.html) *to (consider) your ways! You have sown much but bring in little,* [*eating*](eating.html) *without being satisfied, drinking without quenching thirst; dressing, yet no* [*one*](one.html) *is warmed; and whoever earns money earns it for a purse with a hole. Thus said* [*HaShem*](hashem.html)*, Master of Legions: Set your* [*heart*](body.html) *to your ways! Go up to the mountain and bring wood and build the* [*Temple*](temple.html)*; I will be pleased with it and I will be honoured – said* [*HaShem*](hashem.html)*. You looked for much (produce) but, behold, it is little; you bring it home and I blow upon it. Why is this? – The Word of* [*HaShem*](hashem.html)*, Master of Legions – because of My* [*Temple*](temple.html) *which is ruined, whilst you run, each to his own house. Therefore, because of you, the* [*heavens*](heaven.html) *withhold from giving (dew), and the land withholds its produce.”*

**The synagogue,**

**together with the** [**Temple**](temple.html)**,**

**is the most important institution**

**in Judaism.**

The well-being of the individual, the family, and the [community](community.html) depends on the structure and officers of the synagogue.

The synagogue, traditionally, was the [name](name.html) of the building where [Jews](gen-jew.html) and [Gentiles](gen-jew.html) [gathered](gather.html) to [pray](prayer.html). But, in a classical sense, a synagogue is to a *Chaburah* (fellowship) what a cathedral is to a parish [church](church.html). That is, a synagogue and its officers is the structure of a very large and well established [community](community.html), while a *Chaburah* (fellowship) is a gathering of a smaller [community](community.html) for fellowship, [prayer](prayer.html), and learning.

Chaburah members create the structure of their group. They decide when, where, and how often they are to meet, how their meetings will be conducted, and what they will do together. Some chaburot are composed solely of adults, while others include entire families. Itself a surrogate extended family, the Chaburah broadens the network of people available to provide support to its members, and affords husbands, wives, and children a sense of belonging. Both during periods of crisis and at times of celebration, families can turn to [one](one.html) another for support.[[4]](#footnote-4)

The structure and purpose of the synagogue is very different from the Chaburah, as we shall see.

# Terms

Synagogue: [Middle English, from Old French sinagoge, from Late Latin synagoga, from Greek sunagoge, *assembly, synagogue*, from sunagein, *to bring together* : [sun](hachama.html)-, *syn-* + agein, *to lead*]

Sephardi: Esnoga,

Yiddish: Shul

Ukrainian: kloyz

Polish: shtibl

In Judea and [Babylon](bavel.html) the synagogue was called "Bet HaKnesset".[[5]](#footnote-5)

Ezekiel called the synagogue a “Little [Sanctuary](mikdash.html)”.[[6]](#footnote-6)

In the Greek versions of the Apocrypha they reference “proseuche” or “House of [Prayer](prayer.html)”.[[7]](#footnote-7)1

A Beit [Noach](noachide.html) (a gathering of those who follow the [seven](seven.html) [Noachide](noachide.html) [laws](law.html)) is called Kenesiyah (a small and feminine word to denote that it is a receptor from the Bet Knesset).

# The Origin of the Synagogue

There is some debate as to when the synagogue [first](one.html) came into existence. There are some that say Moses instituted it, others say that it began when Judah was carried into captivity in [Babylon](bavel.html). There are papyri that show that Egyptian [Jews](gen-jew.html) had synagogues as early as the [fifth](five.html) century BCE.[[8]](#footnote-8) I believe that Moses instituted the synagogue because of the following verses:

***Yeshayahu (Isaiah) 8:13-16***[*HaShem*](hashem.html) *Almighty is the* [*one*](one.html) *you are to regard as holy, he is the* [*one*](one.html) *you are to* [*fear*](fear.html)*, he is the* [*one*](one.html) *you are to dread, And he will be a* [*sanctuary*](mikdash.html)*; but for both houses of Israel he will be a stone that causes men to stumble and a* [*rock*](rock.html) *that makes them fall. And for the people of* [*Jerusalem*](city.html) *he will be a trap and a snare. Many of them will stumble; they will fall and be broken, they will be snared and captured." Bind up the testimony and seal up the* [*law*](law.html) *among my disciples.*

***Tehillim (***[***Psalms***](psalms1.html)***) 74:1-8*** *{A <maskil> of Asaph.} Why have you rejected us forever, O God? Why does your anger smolder against the sheep of your pasture? Remember the people you purchased of old, the* [*tribe*](tribes.html) *of your* [*inheritance*](inherit.html)*, whom you* [*redeemed*](redemption.html)*--Mount Zion, where you dwelt. Turn your steps toward these everlasting ruins, all this destruction the enemy has brought on the* [*sanctuary*](mikdash.html)*. Your foes roared in the place where you met with us; they set up their standards as* [*signs*](signs.html)*. They behaved like men wielding axes to cut through a thicket of trees. They smashed all the carved paneling with their axes and hatchets. They burned your* [*sanctuary*](mikdash.html) *to the ground; they defiled the* [*dwelling*](dwelling.html) *place of your* [*Name*](name.html)*. They said in their hearts, "We will crush them completely!" They burned every place where God was worshiped in the land.*

Further, Yitro advised Moshe to set up leaders of [ten](ten.html) in:

***Shemot (***[***Exodus***](exodus.html)***) 18:13-22*** *And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. 14 And when Moses’ father in* [*law*](law.html) *saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? 15 And Moses said unto his father in* [*law*](law.html)*, Because the people come unto me to enquire of God: 16 When they have a matter, they come unto me; and I judge between* [*one*](one.html) *and another, and I do make them* [*know*](daat.html) *the statutes of God, and his* [*laws*](law.html)*. 17 And Moses’ father in* [*law*](law.html) *said unto him, The thing that thou doest is not good. 18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. 19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: 20 And thou shalt* [*teach*](teacher.html) *them ordinances and* [*laws*](law.html)*, and shalt shew them the way wherein they must* [*walk*](walking.html)*, and the work that they must do. 21 Moreover thou shalt provide out of all the people able men, such as* [*fear*](fear.html) *God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.*

Now if [ten](ten.html) men form a minyan, a congregation, then surely they would form a synagogue and [study](study.html) together. When [one](one.html) looks at the arrangement of the [camp](stages.html) in the wilderness, they can see that the [camp](stages.html) was [ten](ten.html) miles across. Those at the extreme ends would have some difficulty getting to the [Tabernacle](mikdash.html). For these folks it would make sense to have a synagogue in their [neck](body.html) of the woods, so to [speak](mashal.html).

Those who see the synagogue as formed during the captivity use the book of Yehezechel (Ezekiel) to prove their point. The term used is a “little [sanctuary](mikdash.html)” found in:[[9]](#footnote-9)

***Yehezechel (Ezekiel) 11:16*** *"Therefore say: 'This is what the Sovereign* [*HaShem*](hashem.html) *says: Although I sent them far away among the* [*nations*](nations.html) *and scattered them among the countries, yet for a while I have been a little* [*sanctuary*](mikdash.html) *for them in the countries where they have gone.'*

The phrase "little [sanctuary](mikdash.html)" faithfully indicates the role of the synagogue in the thoughts and lives of the people.

Strong’s dictionary defines a ‘[sanctuary](mikdash.html)’ as:

4720 miqdash, mik-dawsh'; or miqqedash (Exod. 15:17), mik-ked-awsh'; from 6942; a consecrated thing or place, espec. a palace, [sanctuary](mikdash.html) (whether of Jehovah or of idols) or asylum:-chapel, hallowed part, holy place, [sanctuary](mikdash.html).

----------------- Dictionary Trace --------------

6942 qadash, kaw-dash'; a prim. root; to be (causat. make, pronounce or observe as) [clean](purity.html) (ceremonially or morally):-appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, [purify](purity.html), sanctify (-ied [one](one.html), self), x wholly.

The Targum,[[10]](#footnote-10) the [Jerusalem](city.html) [Talmud](orallaw.html),[[11]](#footnote-11) the [Midrash](orallaw.html),[[12]](#footnote-12) and Josephus,[[13]](#footnote-13) the tradition of the Alexandrian [Jews](gen-jew.html), according to the witness of Philo, "De Vita Mosis",[[14]](#footnote-14) as well as the Nazarean Codicil all ascribe the synagogue’s origin to Moses:

***II Luqas (Acts) 15:21*** *For Moses of old* [*time*](time.html) *hath in every* [*city*](city.html) *them that preach him, being read in the synagogues every* [*sabbath*](sabbath.html) *day.*

Another term used to prove that Moses gave us the synagogue is the term: “Assembly of Elders”. This term is found in:

***Yehezechel (Ezekiel) 14:1*** *Some of the elders of Israel came to me and sat down in front of me.*

***Yehezechel (Ezekiel) 20:1*** *In the* [*seventh*](seven.html) *year, in the* [*fifth*](five.html) *month on the tenth day, some of the elders of Israel came to inquire of* [*HaShem*](hashem.html)*, and they sat down in front of me.*

An elder, zaken, as we shall see, is [one](one.html) of the officers of the synagogue.

# Requirements

A synagogue could be formed in any town large enough to have a congregation capable of supporting [ten](ten.html) Torah scholars, who were men of leisure.[[15]](#footnote-15) These men were not lazy or idle men, but, were at leisure only to take care of the synagogue, and to give themselves to Torah [study](study.html).

***Megillah 5a*** *MISHNAH. WHAT IS RECKONED A LARGE TOWN?* [*ONE*](one.html) *WHICH HAS IN IT* [*TEN*](ten.html) *MEN OF LElSURE.[[16]](#footnote-16)* [*ONE*](one.html) *THAT HAS FEWER IS RECKONED A VILLAGE. IN RESPECT OF THESE[[17]](#footnote-17) IT WAS LAID DOWN THAT THEY SHOULD BE PUSHED FORWARD BUT NOT POSTPONED. THE* [*TIME*](time.html)*, HOWEVER, OF BRINGING THE WOOD FOR THE* [*PRIESTS*](priests.html)*,[[18]](#footnote-18) OF KEEPING THE [FAST OF] THE* [*NINTH*](nine.html) *OF AB,[[19]](#footnote-19) OF* [*OFFERING*](korbanot) *THE* [*FESTIVAL*](festival.html)[*SACRIFICE*](korbanot.html)*,[[20]](#footnote-20) AND OF ASSEMBLING THE PEOPLE[[21]](#footnote-21) IS TO BE POSTPONED[[22]](#footnote-22) [TILL AFTER* [*SABBATH*](sabbath.html)*] BUT NOT PUSHED FORWARD. ALTHOUGH IT WAS LAID DOWN THAT THE TIMES [OF READING THE MEGILLAH] ARE TO BE PUSHED FORWARD BUT NOT POSTPONED, IT IS PERMISSIBLE ON THESE [ALTERNATIVE] DAYS[[23]](#footnote-23) TO* [*MOURN*](mourning.html)*, TO FAST, AND TO DISTRIBUTE GIFTS TO THE POOR. R. JUDAH SAID: WHEN IS THIS?[[24]](#footnote-24) IN PLACES WHERE PEOPLE COME TO TOWN ON MONDAYS AND THURSDAYS. IN PLACES, HOWEVER, WHERE THEY DO NOT COME TO TOWN EITHER ON MONDAYS OR THURSDAYS, THE MEGILLAH IS READ ONLY ON ITS PROPER DAY.*

[*GEMARA*](orallaw.html)*. [*[*TEN*](ten.html) *MEN OF LEISURE]: A Tanna* [*taught*](teacher.html)*: The* [*ten*](ten.html) *unoccupied men who attend synagogue.[[25]](#footnote-25)*

Every [community](community.html) large enough to have a significant [Jewish](gen-jew.html) population which could support the [three](three.html) Hakhamim (Rabbis) who make up the bench of [three](three.html), and the other [seven](seven.html) officers, would have a synagogue. If a [city](city.html) was not big enough to have and support these [ten](ten.html) officers, then it was not called a [city](city.html), it was called a village.

***Megillah 3b*** *R. Joshua b. Levi also said: A* [*city*](city.html) *in which there are not* [*ten*](ten.html) *men of leisure[[26]](#footnote-26) is reckoned as a village. What does he tell us? We have already learnt this: ‘What is a large town?* [*One*](one.html) *in which there are* [*ten*](ten.html) *men of leisure. If there are less than this, it is reckoned as a village’. — He had to point out that the rule applies to a* [*city*](city.html)*,[[27]](#footnote-27) even though [leisured] people come there from outside.[[28]](#footnote-28) R. Joshua b. Levi also said: A* [*city*](city.html) *which has been laid waste and afterwards settled is reckoned as a* [*city*](city.html)*. What is meant by ‘laid waste’? Shall I say, that its walls have been destroyed, in which case if it became settled[[29]](#footnote-29) it is reckoned as a* [*city*](city.html) *but otherwise not? [How can this be], seeing that it has been* [*taught*](teacher.html)*: R. Eleazar son of R. Jose says: [The text says], which has a wall;[[30]](#footnote-30) [which implies that it is to be reckoned as a* [*city*](city.html)*] even though it has not a wall now, provided it had* [*one*](one.html) *previously?[[31]](#footnote-31) What then is meant by ‘laid waste’? Laid waste of its* [*ten*](ten.html) *men of leisure.*

The reason for [ten](ten.html) Torah scholars[[32]](#footnote-32) can be deduced from:

***Bamidbar (***[***Numbers***](nchart.html)***) 14:27*** *How long shall this evil congregation exist, complaining about Me?[[33]](#footnote-33) I have heard how the Israelites are complaining about Me.*

If we take away Joshua and Caleb, and there remains only [ten](ten.html); namely the spies of the land. The idea of a “minyan” (“[number](nchart.html)”) is also inferred from this passage. Now, these “spies” were not ordinary men, but rulers, i.e. Judges or Hakhamim, as we can see in:

***Bamidbar (***[***Numbers***](nchart.html)***) 13:1-16*** *And* [*HaShem*](hashem.html) *spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every* [*tribe*](tribes.html) *of their* [*fathers*](fathers.html) *shall ye send a man,* ***every*** [***one***](one.html) ***a ruler among them****. And Moses by the* [*commandment*](cmds613.html) *of* [*HaShem*](hashem.html) *sent them from the wilderness of Paran: all those men [were] heads of the children of Israel. And these [were] their names:*

*Of the* [*tribe*](tribes.html) *of Reuben, Shammua the son of Zaccur.*

*Of the* [*tribe*](tribes.html) *of Simeon, Shaphat the son of Hori.*

*Of the* [*tribe*](tribes.html) *of Judah, Caleb the son of Jephunneh.*

*Of the* [*tribe*](tribes.html) *of Issachar, Igal the son of* [*Joseph*](joseph.html)*.*

*Of the* [*tribe*](tribes.html) *of Ephraim, Oshea the son of Nun.*

*Of the* [*tribe*](tribes.html) *of* [*Benjamin*](benyamin.html)*, Palti the son of Raphu.*

*Of the* [*tribe*](tribes.html) *of Zebulun, Gaddiel the son of Sodi.*

*Of the* [*tribe*](tribes.html) *of* [*Joseph*](joseph.html)*, [namely], of the* [*tribe*](tribes.html) *of Manasseh, Gaddi the son of Susi.*

*Of the* [*tribe*](tribes.html) *of Dan, Ammiel the son of Gemalli.*

*Of the* [*tribe*](tribes.html) *of Asher, Sethur the son of* [*Michael*](angels.html)*.*

*Of the* [*tribe*](tribes.html) *of Naphtali, Nahbi the son of Vophsi.*

*Of the* [*tribe*](tribes.html) *of Gad, Geuel the son of Machi.*

*These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.*

A “ruler”, in the Torah, is a Hakham, a Judge on the Bet Din. We can see again that the [ten](ten.html) are Tsadiqim, righteous ones, from [Avraham](avraham.html)’s plea:

***Bereshit (Genesis) 18:23-33*** *And* [*Abraham*](avraham.html) *drew near, and said, Will You consume the righteous with the* [*wicked*](wicked.html)*? Peradventure there are fifty* ***righteous*** *within the* [*city*](city.html)*: will You consume and not spare the place for the fifty* ***righteous*** *that are therein? That be far from You to do after this manner, to slay the righteous with the* [*wicked*](wicked.html)*, that so the* ***righteous*** *should be as the* [*wicked*](wicked.html)*; that be far from You: shall not the Judge of all the earth do right? And* [*HaShem*](hashem.html) *said, If I find in Sodom fifty* ***righteous*** *within the* [*city*](city.html)*, then I will spare all the place for their sake. And* [*Abraham*](avraham.html) *answered and said, Behold now, I have taken upon me to* [*speak*](mashal.html) *unto* [*HaShem*](hashem.html)*, who am but* [*dust*](rock.html) *and ashes: peradventure there shall lack* [*five*](five.html) *of the fifty* ***righteous****: wilt You destroy all the* [*city*](city.html) *for lack of* [*five*](five.html)*? And he said, I will not destroy it, if I find there* [*forty*](forty.html) *and* [*five*](five.html)*. And he* [*spoke*](mashal.html) *unto Him yet again, and said, Peradventure there shall be* [*forty*](forty.html) *found there. And He said, I will not do it for the* [*forty*](forty.html)*’s sake. And he said, Oh let not* [*HaShem*](hashem.html) *be angry, and I will* [*speak*](mashal.html)*: peradventure there shall* [*thirty*](thirty.html) *be found there. And he said, I will not do it, if I find* [*thirty*](thirty.html) *there. And he said, Behold now, I have taken upon me to* [*speak*](mashal.html) *unto* [*HaShem*](hashem.html)*: peradventure there shall be* [*twenty*](twenty.html) *found there. And he said, I will not destroy it for the* [*twenty*](twenty.html)*’s sake. And he said, Oh let not* [*HaShem*](hashem.html) *be angry, and I will* [*speak*](mashal.html) *yet but this once: peradventure* [*ten*](ten.html) *shall be found there. And He said, I will not destroy it for the* [*ten*](ten.html)*’s sake. And* [*HaShem*](hashem.html) *went his way, as soon as He had left off communing with* [*Abraham*](avraham.html)*: and* [*Abraham*](avraham.html) *returned unto his place.”*

Note that [Abraham](avraham.html) was looking not for ordinary men, but for “righteous men”. He was looking for men who [knew](daat.html) Torah and Halakha and followed it as a pattern in their lives. This is what makes [one](one.html) righteous. Keep in mind that a quorum of [ten](ten.html) [Jewish](gen-jew.html) men can form a minyan, these same [ten](ten.html) can NOT form a synagogue. To form a synagogue we need to have Tsadiqim (righteous men) or rulers (judges or Hakhamim). These [ten](ten.html) Tsadiqim[[34]](#footnote-34) could also form a minyan.

Some say that the [ten](ten.html) men of the synagogue is derived from the smallest group that Moses created in:1

***Shemot (***[***Exodus***](exodus.html)***) 18:13-21*** *The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-*[*law*](law.html) *saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and* [*laws*](law.html)*." Moses' father-in-*[*law*](law.html) *replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him.* [*Teach*](teacher.html) *them the decrees and* [*laws*](law.html)*, and show them the way to live and the duties they are to perform. But select capable men from all the people--men who* [*fear*](fear.html) *God, trustworthy men who hate dishonest gain--and appoint them as officials over thousands, hundreds, fifties and tens.*

Notice that the [ten](ten.html) men are spoken of in regard to the dispensation of justice. This was the primary purpose of the bench of [three](three.html) and a major purpose of the officers of the synagogue. This is why they had to be Tsadiqim, Judges on the Bet Din.

The primary purpose of the synagogue was the dispensation of justice, which was primarily achieved through the [study](study.html), [teaching](teacher.html), and the application of the Torah, The Prophets, the Writings,[[35]](#footnote-35) and the Oral [Law](law.html). This means that these [ten](ten.html) Tsadiqim had to be well learned in the Torah and Halakhah. They had to be trained as Judges. Today we would call these men Rabbis or Hakhamim. This can be seen in:

***II Luqas (Acts) 17:1*** *When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a* [*Jewish*](gen-jew.html) *synagogue. As his custom was, Paul went into the synagogue, and on* [*three*](three.html)[*Sabbath*](sabbath.html) *days he reasoned with them from the Scriptures,*

***II Luqas (Acts) 15:19-21*** *"It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them, telling them to abstain from* [*food*](food.html) *polluted by idols, from sexual immorality, from the meat of strangled animals and from* [*blood*](body.html)*. For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the synagogues on every* [*Sabbath*](sabbath.html)*."*

***II Luqas (Acts) 19:8*** *Paul entered the synagogue and* [*spoke*](mashal.html) *boldly there for* [*three*](three.html) *months, arguing persuasively about the kingdom of God.*

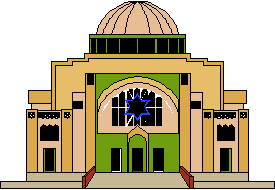
***Luqas (***[***Luke***](luke.html)***) 13:10*** *On a* [*Sabbath*](sabbath.html)[*Yeshua*](yeshua.html) *was* [*teaching*](teacher.html) *in* [*one*](one.html) *of the synagogues,*

So, a synagogue is a structure where [Yeshua](yeshua.html) and all the Apostles and disciples went to learn, [teach](teacher.html), and apply justice.

The principle service of the synagogue was held on [Sabbath](sabbath.html) morning, and included, according to the [Mishna](orallaw.html), the recitation of the [Shema](shema.html),[[36]](#footnote-36) [prayer](prayer.html), Reading from the Torah and Haftarah with translation, a sermon (derashah - ‘searching’) based on the Torah reading, and finally the Aaronic benediction. The sages often interchanged the word ‘synagogue’ with the phrase ‘house of [prayer](prayer.html)’, though they everywhere agree that the assemblage was primarily [one](one.html) for instruction in the Torah.[[37]](#footnote-37)

# The Officers

**The following are the officers in an ideal synagogue, in a large** [**city**](city.html)**. These are not found in every village synagogue. These are the ideal, not the normal found in all synagogues, but rather only in the larger synagogues. Consider the size a town might have to be in order to support** [**three**](three.html) **Rabbis just for the Bench of** [**three**](three.html)**, for example.**

****

The “[ten](ten.html) Tsadiqim”, the “righteous men”, or officers of the synagogue are:

**Hakhamim – bench of** [**three**](three.html) **– Bet Din 3**

**Sheliach Bet Din/ Sheliach Tsibur 1**

**Darshan or Maggid 1**

**The Masoret 1**

**Parnassim or Shamashim 3**

**Moreh/Meturgeman 1**

Total . . . . . . . . . . 10

Now that we see office of these [ten](ten.html) men, let’s look at each individual officer:

## בית דין - Bet Din

בד של שלשה**The bench of** [**three**](three.html) **Judges**

**ראש הכנסת Rulers of the synagogue - Archisynagogue**

The [community](community.html) was governed by the Bet Din, the house of justice; or sunédrion transliterated סנהדרין, Sanhedrin. The members of the Bet Din were called “rulers”. The Bet Din had it in their power to dispense justice to the [community](community.html).

These men **(**minimum of [three](three.html)) were the **Judges**. These were the Hakhamim,[[38]](#footnote-38) the Rabbis, who were well schooled in the [law](law.html) – the Torah. It was this office that decided any differences that arose in the [community](community.html). They judged matters concerning money, thefts, losses, restitutions, ravishing a [virgin](virgin.html), of a man enticing a [virgin](virgin.html), of the admission of proselytes, laying on of [hands](fourteen.html), and other matters spoken about in tractate Sanhedrin. These were also called the **Rulers of the Synagogue**, because they were responsible for caring for the synagogue and they exercised the chief power.

**The other** [**seven**](seven.html) **officers, of the synagogue, in their various areas of ministry must at all times be subordinate to, and faithful in carrying out the directions and judgements of the Bet Din, the bench of** [**three**](three.html)**.**

Strong’s dictionary defines the ‘Ruler of the synagogue’ as:

752 archisunagogos, ar-khee-soon-ag'-o-gos; from 746 and 4864; director of the synagogue services:-(chief) ruler of the synagogue.

--------------- Dictionary Trace ----------------

746 arche, ar-khay'; from 756; (prop. abstr.) a commencement, or (concr.) chief (in various applications of order, [time](time.html), place or rank):- beginning, corner, (at the, the) [first](one.html) (estate), magistrate, power, principality, principle, rule.

4864 sunagoge, soon-ag-o-gay'; from (the redupl. form of) 4863; an assemblage of persons; spec. a [Jewish](gen-jew.html) "synagogue" (the meeting or the place); by anal. a Christian [church](church.html):-assembly, congregation, synagogue.

Under Moses, [four](four.html) grades of judges were [appointed](settimes.html):

***Shemot (***[***Exodus***](exodus.html)***) 18:20-22*** *And thou shalt* [*teach*](teacher.html) *them ordinances and* [*laws*](law.html)*, and shalt shew them the way wherein they must* [*walk*](walking.html)*, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as* [*fear*](fear.html) *God, men of truth, hating covetousness; and place [such] over them, [to be]*

*rulers of thousands, [and]*

*rulers of hundreds,*

*rulers of fifties, and*

*rulers of tens:*

*And let them judge the people at all seasons: and it shall be, [that] every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear [the burden] with thee.*

So later, in the [Jewish](gen-jew.html) state, there were [four](four.html) grades of courts of justice under the supreme Sanhedrin which took the place of Moses. A court of [three](three.html) judges in every [city](city.html), [one](one.html) of [twenty](twenty.html)-[three](three.html) in every large [city](city.html), [two](two.html) of [twenty](twenty.html)-[three](three.html) at the [foot](heel.html) of the [Temple](temple.html) Mount and, at the entrance to the [Temple](temple.html), and as the supreme tribunal, the court of [seventy](seventy.html)-[one](one.html) which sat in the Chamber of Hewn Stone of the [Temple](temple.html) itself. Just as the [first](one.html) [Jewish](gen-jew.html) judges, in Shemot ([Exodus](exodus.html)) 18, were elected from the people and by the people, so later on, [one](one.html) of the qualifications demanded for a judgeship was to be tested by the people. There could always be an appeal from a lower court to the [one](one.html) above it, right up to the full Sanhedrin. But it was not the litigants who appealed, but in cases where it was in any doubt, the lower court itself went up to the [one](one.html) above it.. The judges themselves are to bring cases in which they are not confident of giving correct decisions, up to you, and this can very well imply that they were [first](one.html) to submit their case to the court immediately superior to them before they brought it to Moses.[[39]](#footnote-39)

The [Talmud](orallaw.html), in many places, speaks of this court of [three](three.html). The minimum is mentioned in:

***Kethuboth 22a*** *If* [*three*](three.html) *sit to confirm a document and* [*one*](one.html) *of them dies,[[40]](#footnote-40) they must write, ‘We were In a session of* [*three*](three.html)*, and* [*one*](one.html) *is no more.’[[41]](#footnote-41) R. Nahman b.* [*Isaac*](isaac.html) *said: And if it is written in it: This document has been produced[[42]](#footnote-42) before us [as] a court of* [*law*](law.html)*, more is not necessary.[[43]](#footnote-43)*

We find this office repeatedly in the Nazarean Codicil:[[44]](#footnote-44)

***Matthew 9:18*** *While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy* [*hand*](fourteen.html) *upon her, and she shall live.*

***Luqas (***[***Luke***](luke.html)***) 13:10-16*** *On a* [*Sabbath*](sabbath.html)[*Yeshua*](yeshua.html) *was* [*teaching*](teacher.html) *in* [*one*](one.html) *of the synagogues, And a woman was there who had been crippled by a spirit for* [*eighteen*](eighteen.html) *years. She was bent over and could not straighten up at all. When* [*Yeshua*](yeshua.html) *saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his* [*hands*](fourteen.html) *on her, and immediately she straightened up and praised God. Indignant because* [*Yeshua*](yeshua.html) *had healed on the* [*Sabbath*](sabbath.html)*, the synagogue ruler said to the people, "There are* [*six*](six.html) *days for work. So come and be healed on those days, not on the* [*Sabbath*](sabbath.html)*." The Lord answered him, "You hypocrites! Doesn't each of you on the* [*Sabbath*](sabbath.html) *untie his ox or* [*donkey*](chamor.html) *from the stall and lead it out to give it water? Then should not this woman, a daughter of* [*Abraham*](avraham.html)*, whom Satan has kept bound for* [*eighteen*](eighteen.html) *long years, be set free on the* [*Sabbath*](sabbath.html) *day from what bound her?"*

An [Insight](insights.html)

Now, I would like to take a small diversion to give some [insight](insights.html) into a special synagogue passage: This next passage will be explained by the [teaching](teacher.html) I received from my [teacher](teacher.html), Hakham Dr. [Yosef](joseph.html) ben Haggai:

***Marqos (Mark) 5:22-24*** *Then* [*one*](one.html) *of the synagogue rulers, named Jairus, came there. Seeing* [*Yeshua*](yeshua.html)*, he fell at his* [*feet*](heel.html) *And pleaded earnestly with him, "My little daughter is dying. Please come and put your* [*hands*](fourteen.html) *on her so that she will be healed and live." So* [*Yeshua*](yeshua.html) *went with him. A large crowd followed and pressed around him...*

Keep in mind that Yair, Jarius, is a prominent Rabbi on the bet din of a large synagogue in a large [city](city.html). He is a very prominent man who is held in high esteem by many people. Yet, notice that he acknowledges the superiority of the Torah wisdom of [His Majesty](yeshua.html) King [Yeshua](yeshua.html).

Now [His Majesty](yeshua.html) is being asked to lay [hands](fourteen.html) – that is, to take the source of blessing, the [hands](fourteen.html) sanctified by washing, and use them to bring the blessing of healing to the daughter of this Torah Sage. Suddenly, we have an interruption to our story:

***Marqos (Mark) 5:25-34*** *And a certain woman, which had an issue of* [*blood*](body.html)[*twelve*](twelve.html) *years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of* [*Yeshua*](yeshua.html)*, came in the press behind, and touched his* [*tzitzith*](tzitzith.html)*. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her* [*blood*](body.html) *was dried up; and she felt in [her]* [*body*](body.html) *that she was healed of that* [*plague*](plagues.html)*. And* [*Yeshua*](yeshua.html)*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my* [*tzitzith*](tzitzith.html)*? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy* [*plague*](plagues.html)*.*

This woman who had been with a flow of [blood](body.html) (from malfunctioning ovaries – the source of life with the medium of life, the [blood](body.html)) for [twelve](twelve.html) (12) years, signifying a problem related to justice ([twelve](twelve.html) relates to government – the [twelve](twelve.html) [tribes](tribes.html) – which exists solely to dispense the justice of [HaShem](hashem.html).

This anonymous woman touches the [tzitzith](tzitzith.html), the symbol of Torah, on [His Majesty](yeshua.html) the Living Torah. The [tzitzith](tzitzith.html), as an extension of the very [body](body.html) of [His Majesty](yeshua.html), when touched can be felt just as we can feel the touching of any of our [bodies](body.html).

The woman who’s life, the [blood](body.html) the symbol of life even as Torah is the symbol of life, has been ebbing out of her, is healed when she comes under the tallit, under the [authority](authority.html) of the Torah. The Torah that she grasps, now gives her life and the outflow of her life fluid now ceases.

She placed herself under the discipline of the Master and of the Torah. Mida kneged mida (measure for measure), She had some minor [sin](sin.html) that needed to be rooted out. It could be a very minor problem, yet to get correction we must go back under the [authority](authority.html) of the Torah. Her [sin](sin.html) was in not being under Torah [authority](authority.html).

Her faithful obedience to place herself under [authority](authority.html) of the Torah had healed her.

However, because she has touched [Yeshua](yeshua.html), he has become unclean. He will no longer be able to lay [hands](fourteen.html) on the daughter of Yair because He has become unclean. So, the story picks up where it left off before the interruption:

***Marqos (Mark) 5:35-43*** *While* [*Yeshua*](yeshua.html) *was still* [*speaking*](mashal.html)*, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "O Why bother the* [*teacher*](teacher.html) *any more?" Ignoring what they said,* [*Yeshua*](yeshua.html) *told the synagogue ruler, "Don't be afraid; just believe." He did not let anyone follow him except Peter, James and John the brother of James. When they came to the home of the synagogue ruler,* [*Yeshua*](yeshua.html) *saw a commotion, with people* [*crying*](mashal.html) *and wailing loudly. He went in and said to them, "Why all this commotion and wailing? The child is not dead but* [*asleep*](mashal.html)*." But they laughed at him. After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. He took her by the* [*hand*](fourteen.html) *and said to her, <"Talitha koum!"> (which means, "Little girl, I say to you, get up!"). Immediately the girl stood up and walked around (she was* [*twelve*](twelve.html) *years old). At this they were completely astonished. He gave strict orders not to let anyone* [*know*](daat.html) *about this, and told them to give her something to* [*eat*](eating.html)*.*

Note the juxtaposition of the key phrases between these [two](two.html) stories:

Your faith has healed you – [fear](fear.html) not only believe.

Note also that the [three](three.html) greatest (in Torah learning) disciples (Tsefet, Yaaqob, and Yochanan the brother of Yaaqob) are forming a Bet Din. These Rabbis in training are learning on the job.

It is also necessary that we understand that a child under [twelve](twelve.html) normally takes refuge under the tallit of the Rabbi when he does the Aaronic benediction, in the synagogue. This [teaches](teacher.html) us that those under [twelve](twelve.html) are under the [authority](authority.html) of their [fathers](fathers.html) and Rabbis who are their teachers. They grasp his [tzitzith](tzitzith.html) whilst he gives the blessing.

Children under the age of [twelve](twelve.html) are called to come under the tallit of the rabbi when he does the Aaronic benediction. A menstruating woman, over the age [twelve](twelve.html), is no longer under the tallit of the father or Rabbi.

Why does he tie her [hands](fourteen.html) with the tallit and lay the tallit over the girl? A tallit does not become unclean because it is touched by something unclean. A tallit always maintains it’s [purity](purity.html) as long as the [tzitzith](tzitzith.html) are intact. We must not worry about becoming unclean, because our cleanliness is ONLY for the benefit of others. We are [clean](purity.html) for a purpose. We must not worry about performing a [mitzva](cmds613.html) because it makes us unclean. [Mashiach](mashiach.html) [hands](fourteen.html) were unclean, therefore he could not touch the little girl. Therefore, He tied her [hands](fourteen.html) without touching her. This tying was the same as the binding in:

***Yeshayahu (Isaiah) 8:16-20*** *Bind up the testimony, seal the* [*law*](law.html) *among my disciples. And I will wait upon* [*HaShem*](hashem.html)*, that hideth his* [*face*](body.html) *from the house of* [*Jacob*](israelja.html)*, and I will look for him. Behold, I and the children whom* [*HaShem*](hashem.html) *hath given me [are] for* [*signs*](signs.html) *and for wonders in Israel from* [*HaShem*](hashem.html) *of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the* [*law*](law.html) *and to the testimony: if they* [*speak*](mashal.html) *not according to this word, [it is] because [there is] no light in them.*

Binding the [tzitzith](tzitzith.html) to the [hands](fourteen.html) means that the person comes under the [authority](authority.html) of the Torah, and the Torah always brings life!!! Laying the tallit, further, over the girl’s [head](body.html) is the same as the little children [coming](coming.html) under the tallit of the Rabbi giving the Aaronic benediction.

The Peshitta[[45]](#footnote-45) does not contain this ending: ‘Damsel (I say to thee), arise.’ My [teacher](teacher.html) translates this verse as:

41 (YbH) and, having tied the [hands](fourteen.html) of the child (with his tsitsit), said to her: ‘Talita Qumi;’ [which is, being interpreted, ‘She that is under the Talith arise’].

The greatest form of [teaching](teacher.html) is to bind the Torah on his talmidim. Sickness is just death by degrees. The root cause is a misalignment between the life of the individual and the exactness of Torah.

He charged them not to spread the word that He was a miracle worker, rather He wanted to be [known](daat.html) as a Torah [teacher](teacher.html). The ministry of [Mashiach](mashiach.html) ben [Yoseph](joseph.html) is to bring people closer to the Torah.

***Yeshayahu (Isaiah) 61:1*** *The spirit of the Lord* [*HaShem*](hashem.html) *[is] upon me; because* [*HaShem*](hashem.html) *hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;*

Herein ends my Beloved [Teacher](teacher.html)’s [insights](insights.html). Now we return to the synagogue [study](study.html) where we were examining passages regarding the Rulers of the Synagogue:

***Luqas (***[***Luke***](luke.html)***) 8:41-42*** *Then a man named Jairus, a ruler of the synagogue, came and fell at* [*Yeshua*](yeshua.html)*'s* [*feet*](heel.html)*, pleading with him to come to his house Because his only daughter, a girl of about* [*twelve*](twelve.html)*, was dying. As* [*Yeshua*](yeshua.html) *was on his way, the crowds almost crushed him...*

***Luqas (***[***Luke***](luke.html)***) 8:49-56*** *While* [*Yeshua*](yeshua.html) *was still* [*speaking*](mashal.html)*, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the* [*teacher*](teacher.html) *any more."* [*Hearing*](mashal.html) *this,* [*Yeshua*](yeshua.html) *said to Jairus, "Don't be afraid; just believe, and she will be healed." When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John, and James, and the child's father and mother. Meanwhile, all the people were wailing and* [*mourning*](mourning.html) *for her. "Stop wailing,"* [*Yeshua*](yeshua.html) *said. "She is not dead but* [*asleep*](mashal.html)*." They laughed at him, knowing that she was dead. But he took her by the* [*hand*](fourteen.html) *and said, "My child, get up!" Her spirit returned, and at once she stood up. Then* [*Yeshua*](yeshua.html) *told them to give her something to* [*eat*](eating.html)*. Her parents were astonished, but he ordered them not to tell anyone what had happened.*

***Luqas (***[***Luke***](luke.html)***) 13:10-17*** *On a* [*Sabbath*](sabbath.html)[*Yeshua*](yeshua.html) *was* [*teaching*](teacher.html) *in* [*one*](one.html) *of the synagogues, And a woman was there who had been crippled by a spirit for* [*eighteen*](eighteen.html) *years. She was bent over and could not straighten up at all. When* [*Yeshua*](yeshua.html) *saw her, he called her forward and said to her, “Woman, you are set free from your infirmity. “Then he put his* [*hands*](fourteen.html) *on her, and immediately she straightened up and praised God. Indignant because* [*Yeshua*](yeshua.html) *had healed on the* [*Sabbath*](sabbath.html)*, the synagogue ruler said to the people, "There are* [*six*](six.html) *days for work. So come and be healed on those days, not on the* [*Sabbath*](sabbath.html)*." The Lord answered him, "You hypocrites! Doesn't each of you on the* [*Sabbath*](sabbath.html) *untie his ox or* [*donkey*](chamor.html) *from the stall and lead it out to give it water? Then should not this woman, a daughter of* [*Abraham*](avraham.html)*, whom Satan has kept bound for* [*eighteen*](eighteen.html) *long years, be set free on the* [*Sabbath*](sabbath.html) *day from what bound her?" When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.*

***II Luqas (Acts) 13:13-16*** *From Paphos, Paul and his companions sailed to Perga in Pamphylia, where John left them to return to* [*Jerusalem*](city.html)*. From Perga they went on to Pisidian Antioch. On the* [*Sabbath*](sabbath.html) *they entered the synagogue and sat down. After the reading from the* [*Law*](law.html) *and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please* [*speak*](mashal.html)*."* [*Standing*](mashal.html) *up, Paul motioned with his* [*hand*](fourteen.html) *and said: "Men of Israel and you* [*Gentiles*](gen-jew.html) *who worship God, listen to me!*

***II Luqas (Acts) 18:7-8*** *Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. Crispus, the synagogue ruler, and his entire* [*household*](househld.html) *believed in the Lord; and many of the Corinthians who heard him believed and were baptized.*

***II Luqas (Acts) 18:12-17*** *While Gallio was proconsul of Achaia, the* [*Jews*](gen-jew.html) *made a united* [*attack*](attacks.html) *on Paul and brought him into court. "This man," they charged, "is persuading the people to worship God in ways contrary to the* [*law*](law.html)*." Just as Paul was about to* [*speak*](mashal.html)*, Gallio said to the* [*Jews*](gen-jew.html)*, "If you* [*Jews*](gen-jew.html) *were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you. But since it involves questions about words and names and your own* [*law*](law.html)*--settle the matter yourselves. I will not be a judge of such things." So he had them ejected from the court. Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.*

The Bench of [three](three.html) sat in the seat of Moses:

***Matityahu 23:1-3*** *Then spake* [*Yeshua*](yeshua.html) *to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do*

In the synagogue, Moshe’s seat is behind the tebah[[46]](#footnote-46) (the bima) to monitor what is going on and to ensure that the service is kosher.

## *שליח* *צבור* Sheliach Tzibbur

([**Angel**](angels.html) **of the Assembly or** [**Angel**](angels.html) **of the** [**Church**](church.html)**)**

שליח בית דין - **Sheliach Bet Din**

**(**[**Angel**](angels.html) **of the Court)**

**Bishop of the congregation**

**Baal Teffilah (Master of** [**Prayer**](prayer.html)**)[[47]](#footnote-47)**

**Chazzan**

**Overseer**

This officer is [known](daat.html) today as the **Chazzan,** **Chazzan HaKnesset,** or the **Beadle**.

The qualifications for this office, according to Shulchan Aruch,[[48]](#footnote-48) were:

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).[[49]](#footnote-49)

This office is also [known](daat.html) in the Nazarean Codicil as the Bishop.

The Sheliach Tzibbur and the Sheliach Bet Din were [known](daat.html) as Apostles (which is a transliteration of the Greek “Apostolos”).

The Sheliach Bet Din was also [known](daat.html) as the messenger, or emissary, of the Bet Din. This officer administered the judicial decisions of the Bet Din (bailiff), faithfully transmitted Halakhah, supervised the conversion procedure under the [authority](authority.html) of the Bet Din, and the laying of [hands](fourteen.html) on behalf of the Bet Din of leaders of small [Jewish](gen-jew.html) congregations/fellowships ([Hebrew](hebrew.html): “Chaburot”) or Batei [Noach](noachide.html) (Houses of [Noach](noachide.html)) under its jurisdiction. These officers are normally Hakhamim. This is the office that Hakham Shaul held.

***Romans 1:1*** *Paul, a servant of* [*Yeshua*](yeshua.html) *HaMashiach, called [to be] an apostle (Sheliach Bet Din), separated unto the* [*gospel*](mishna1.html) *(*[*Masorah*](mishna1.html)*=*[*oral Torah*](orallaw.html)*) of God.*

***II Luqas (Acts) 9:1-2*** *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the* [*high priest*](priests.html)*, And desired of him* [*letters*](letters.html) *to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto* [*Jerusalem*](city.html)*.*

This man is [appointed](settimes.html) by the Bet Din and is approved by the congregation. While there may be many in the [community](community.html) that hold this office, there is only [one](one.html) office. Under the [authority](authority.html) of the Sheliach bet Din are the Paqidim (clerks) and also the Soferim (Scribes).

The holders of the second office, the Sheliach Tzibbur, are the Masters of [Prayer](prayer.html) or Cantors in the synagogue, and as such are called in the Nazarean Codicil the “[angels](angels.html) of the congregation” since they represent the [community](community.html) before [HaShem](hashem.html) in [prayer](prayer.html).

This man was the public minister of the synagogue. He was responsible for public [prayer](prayer.html), or appointing those who read from the Torah, and he sometimes preached if there were no others to discharge this office. This man did not read the Torah publicly, but, every [Shabbat](sabbath.html) he called out [seven](seven.html) of the synagogue (on other days fewer) whom he judged fit to read. He stood by those that read and carefully made sure that they read correctly. He would correct them if they made an error. It is for this reason that he was also called an ‘Overseer’.[[50]](#footnote-50)

Formerly, in the [Temple](temple.html) service in [Jerusalem](city.html), the [Angel](angels.html) of the [Church](church.html) was the [Priest](priests.html) ([Kohen](priests.html)) who acted as the leader of [prayer](prayer.html) in intercession with [HaShem](hashem.html) for the worshippers.[[51]](#footnote-51)

This office is found in the [Talmud](orallaw.html):

***Eiruvin 92b*** *If a congregation was in the larger* [*one*](one.html) *and the Reader[[52]](#footnote-52) in the lesser* [*one*](one.html)*, they have dully performed their duty,[[53]](#footnote-53) but if the congregation was in the lesser* [*one*](one.html) *and the Reader in the larger* [*one*](one.html) *they have not performed their duty.[[54]](#footnote-54)*

***Chullin 24b*** *Our Rabbis* [*taught*](teacher.html)*: He whose* [*beard*](hair.html) *is fully grown is qualified to act as the representative of a* [*community*](community.html)*,[[55]](#footnote-55) to descend before the* [*Ark*](ark.html)*[[56]](#footnote-56) and to pronounce the priestly benediction.[[57]](#footnote-57) When does he [the* [*priest*](priests.html)*] become qualified for* [*Temple*](temple.html) *service? When he produces* [*two*](two.html)[*hairs*](hair.html)*. Rabbi says: I say, only when he is* [*twenty*](twenty.html) *years old. R. Hisda asked: What is Rabbi's reason? — Because it is written: And they* [*appointed*](settimes.html) *the Levites from* [*twenty*](twenty.html) *years old and upward to have oversight of the work of the house of the Lord.[[58]](#footnote-58) And the other Tanna? He maintains that ‘to have oversight’ is quite a different matter.[[59]](#footnote-59) But is not this verse stated in* [*connection*](connection.html) *with the Levites?[[60]](#footnote-60) —* [*One*](one.html) *must accept the statement of R. Joshua b. Levi. For R. Joshua b. Levi said: In* [*twenty*](twenty.html)*-*[*four*](four.html) *passages the* [*priests*](priests.html) *are referred to as Levites, and the following is an example: And the* [*priests*](priests.html) *the Levites the sons of Zadok.[[61]](#footnote-61)*

***Arachin 11b*** *Rather, said Rami the son of R. Yeba: The question was with reference to the lamb offered up with the ‘*[*Omer*](omer.html)*,[[62]](#footnote-62) [namely]: Was the* [*new*](new.html) *month decreed in its right* [*time*](time.html) *or not so that the lamb may be offered? — R. Avya demurred to this: They should have seen when the paschal lamb had been sacrificed, when the* [*leavened*](chametz.html) *bread had been* [*eaten*](eating.html)*![[63]](#footnote-63) Rather, said R. Ashi: It is the same as with the messenger of the congregation, who consults [formally asks for permission to start the* [*prayer*](prayer.html)*].[[64]](#footnote-64) Now that you have come to this answer, say: Even if it was the case of the [daily] obligatory burnt-*[*offering*](korbanot)*, [yet there is no difficulty]: It is the same as with any messenger of a* [*community*](community.html)*, who consults [his congregation].*

This office is found several times in the Nazarean Codicil:

***Luqas (***[***Luke***](luke.html)***) 4:14-21***[*Yeshua*](yeshua.html) *returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He* [*taught*](teacher.html) *in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the* [*Sabbath*](sabbath.html) *day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach* [*good news*](mishna1.html) *to the poor. He has sent me to proclaim* [*freedom*](freedom.html) *for the prisoners and recovery of sight for the blind, to release the oppressed To proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The* [*eyes*](body.html) *of everyone in the synagogue were fastened on him, And he began by saying to them, "Today this scripture is fulfilled in your* [*hearing*](mashal.html)*."*

***Matityahu (Matthew) 5:25*** *"Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may* [*hand*](fourteen.html) *you over to the judge, and the judge may* [*hand*](fourteen.html) *you over to the officer, and you may be thrown into prison.*

***Matityahu (Matthew) 10:16-20*** *I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. "Be on your guard against men; they will* [*hand*](fourteen.html) *you over to the local councils and flog you in their synagogues. On my account you will be brought before governors and kings as witnesses to them and to the* [*Gentiles*](gen-jew.html)*. But when they arrest you, do not worry about what to say or how to say it. At that* [*time*](time.html) *you will be given what to say, For it will not be you* [*speaking*](mashal.html)*, but the Spirit of your Father* [*speaking*](mashal.html) *through you.*

***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:*

***Revelation 2:8*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Smyrna write: These are the words of him who is the* [*First*](one.html) *and the Last, who died and came to life again.*

***Revelation 2:12*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Pergamum write: These are the words of him who has the sharp, double-edged sword.*

***Revelation 2:18*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Thyatira write: These are the words of the Son of God, whose* [*eyes*](body.html) *are like blazing* [*fire*](fire.html) *and whose* [*feet*](heel.html) *are like burnished bronze.*

***Revelation 3:1*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Sardis write: These are the words of him who holds the* [*seven*](seven.html) *spirits of God and the* [*seven*](seven.html)[*stars*](mazaroth.html)*. I* [*know*](daat.html) *your deeds; you have a reputation of being alive, but you are dead.*

***Revelation 3:7*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no* [*one*](one.html) *can shut, and what he shuts no* [*one*](one.html) *can open.*

***Revelation 3:14*** *"To the* [*angel*](angels.html) *of the* [*church*](church.html) *in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's* [*creation*](bara.html)*.*

Strong’s dictionary defines a bishop as:

1984 episkope, ep-is-kop-ay'; from 1980; inspection (for relief); by impl. superintendence; spec. the Chr. "episcopate":-the office of a "bishop", bishoprick, visitation.

----------------- Dictionary Trace ------------------

1980 episkeptomai, ep-ee-skep'-tom-ahee; mid. from 1909 and the base of 4649; to inspect, i.e. (by impl.) to elect; by extens. to go see, relieve:- look out, visit.

1985 episkopos, ep-is'-kop-os; from 1909 and 4649 (in the sense of 1983); a superintendent, i.e. Chr. officer in gen. charge of a (or the) [church](church.html) (lit. or [fig](bethphag.html).):-bishop, overseer.

The office of the overseer is found several times in the Nazarean Codicil:

***I Timothy 3:1-7*** *Here is a trustworthy saying: If anyone sets his* [*heart*](body.html) *on being an overseer, he* [*desires*](needs.html) *a noble task. Now the overseer must be above reproach, the husband of but* [*one*](one.html) *wife, temperate, self-controlled, respectable, hospitable, able to* [*teach*](teacher.html)*, Not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not* [*know*](daat.html) *how to manage his own family, how can he take care of God's* [*church*](church.html)*?) He must not be a recent* [*convert*](aliens.html)*, or he may become conceited and fall under the same judgment as the* [*devil*](demons.html)*. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the* [*devil*](demons.html)*'s trap.*

***Titus 1:7-9*** *Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable,* [*one*](one.html) *who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been* [*taught*](teacher.html)*, so that he can encourage others by sound doctrine and refute those who oppose it.*

***II Luqas (Acts) 20:26-29*** *Therefore, I declare to you today that I am innocent of the* [*blood*](body.html) *of all men. For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the* [*church*](church.html) *of God, which he bought with his own* [*blood*](body.html)*. I* [*know*](daat.html) *that after I leave, savage wolves will come in among you and will not spare the flock.*

***Philippians 1:1-2*** *Paul and Timothy, servants of* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, To all the saints in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *at Philippi, together with the overseers and deacons:* [*Grace*](grace.html) *and peace to you from God our Father and the Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*.*

***I Tsefet (Peter) 2:21-25*** *To this you were called, because* [*Mashiach*](mashiach.html) *suffered for you, leaving you an example, that you should follow in his steps. "He committed no* [*sin*](sin.html)*, and no deceit was found in his* [*mouth*](body.html)*." When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our* [*sins*](sin.html) *in his* [*body*](body.html) *on the tree, so that we might die to* [*sins*](sin.html) *and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.*

The chazzan is to the left and slightly in front of the Aron Qodesh with a podium. He moves to the bimah when reading the Torah.

The Meturgeman is in the center of the synagogue between the Aron and the Bima.

## פרנסים - (Parnassim) Pastors

שמשים - Shamashim

**Deacons / Deaconess**

The deacons[[65]](#footnote-65) (minimum of [three](three.html)) consist of [two](two.html) males and [one](one.html) [female](male+female.html), and were responsible for the care of the poor. These were the social workers, [Jewish](gen-jew.html) style. They are in charge of the [Mikveh](forty.html), administration of funds, the buildings and equipment of the synagogue, visiting of the sick, attending of the orphans and widows, and of the “[Burial](burial.html) Society”.

The Shamash also had the duty of announcing the arrival of the [Sabbath](sabbath.html) by blowing [six](six.html) blasts on the [shofar](shofar.html).[[66]](#footnote-66)

These [three](three.html) were also the administrators of the synagogue, and performed the duties of the president, secretary, and treasurer. In general, they were mature or older men and women unless they were educated as social workers. These officers worked under the [authority](authority.html) and direction of the Bet Din. Hakham Shaul speaks of this office:

***1 Timothy 3:13*** *“They that have performed the office of a deacon well have obtained to themselves a good degree:”*

That is, since they have taken good care of bodily [needs](needs.html) they are also able to take care of [spiritual](physical.html) [needs](needs.html).

Strong’s dictionary defines a ‘pastor’ as:

4166 poimen, poy-mane'; of uncert. affin.; a shepherd (lit. or [fig](bethphag.html).):-shepherd, pastor.

***I Timothy 3:12-13*** *A deacon must be the husband of but* [*one*](one.html) *wife and must manage his children and his* [*household*](househld.html) *well. Those who have served well gain an excellent* [*standing*](mashal.html) *and great assurance in their faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

[***Ephesians***](ephesians.html) ***4:7-13*** *But to each* [*one*](one.html) *of us* [*grace*](grace.html) *has been given as* [*Mashiach*](mashiach.html) *apportioned it. This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." (What does "he ascended" mean except that he also descended to the lower, earthly regions? He who descended is the very* [*one*](one.html) *who ascended higher than all the* [*heavens*](heaven.html)*, in order to fill the whole universe.) It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, To prepare God's people for works of service, so that the* [*body*](body.html) *of* [*Mashiach*](mashiach.html) *may be built up Until we all reach unity in the faith and in the* [*knowledge*](knowledge.html) *of the Son of God and become mature, attaining to the whole measure of the fullness of* [*Mashiach*](mashiach.html)*.*

***I Tsefet (Peter) 2:22-25*** *"He committed no* [*sin*](sin.html)*, and no deceit was found in his* [*mouth*](body.html)*." When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our* [*sins*](sin.html) *in his* [*body*](body.html) *on the tree, so that we might die to* [*sins*](sin.html) *and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.*

## מתרגמן - The Meturgeman

(The interpreter or Translator)

**תורגמן - Targumim**

(To explain or translate)

**The “Moreh”** (Amora)

([Teacher](teacher.html))

**זקנים - Zaken** - Presbyters

The [one](one.html) who expounded the Torah was called Meturgeman *or translator*. The Meturgeman translates (explains) the reading of the Torah and Haftarah, almost simultaneously. The Yemenites still do it.

The Meturgeman was the [one](one.html) who repeats in a loud voice the words of the Hakham, who whispers the Shiur[[67]](#footnote-67) in a low voice[[68]](#footnote-68); he was also the [one](one.html) who translated the words of the Hakham, who delivers the Shiur in a low voice in [Hebrew](hebrew.html)[[69]](#footnote-69).

This man (minimum of [one](one.html)) was skilled in languages ([tongues](spirit.html)) and stood by those that read, to translate the [Hebrew](hebrew.html) reading into the vernacular language of the synagogue.

At the synagogue, the meturgeman is in the middle of the congregation.

Strong’s dictionary defines the ‘interpreter’ as:

1328 diermeneutes, dee-er-main-yoo-tace'; from 1329; an explainer:-interpreter.

------------------- Dictionary Trace ----------------

1329 diermeneuo, dee-er-main-yoo'-o; from 1223 and 2059; to explain thoroughly; by impl. to translate:-expound, interpret (-ation).

***I Corinthians 14:26-28*** *What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a* [*tongue*](spirit.html) *or an interpretation. All of these must be done for the strengthening of the* [*church*](church.html)*. If anyone speaks in a* [*tongue*](spirit.html)*,* [*two*](two.html)*--or at the most* [*three*](three.html)*--should* [*speak*](mashal.html)*,* [*one*](one.html) *at a* [*time*](time.html)*, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the* [*church*](church.html) *and* [*speak*](mashal.html) *to himself and God.*

The [Talmud](orallaw.html) speaks of this man:

***Pesachim 117a*** *Our Rabbis* [*taught*](teacher.html)*: As for all the songs and praises to which David gave utterance in the Book of* [*Psalms*](psalms1.html)*, R. Joshua said: He* [*spoke*](mashal.html) *them in reference to himself; R. Joshua said: He* [*spoke*](mashal.html) *them with reference to the [*[*Jewish*](gen-jew.html)*]* [*community*](community.html)*; while the Sages maintain: Some of them refer to the* [*community*](community.html)*, while others refer to himself. [Thus:] those which are couched in the singular bear upon himself, while those which are couched in the plural allude to the* [*community*](community.html)*. Nizzuah and niggun [introduce* [*psalms*](psalms1.html)*] relating to the* [*future*](future.html)*; maskil [indicates that it was spoken] through a meturgeman [interpreter]; [the superscription] To David, a* [*psalm*](psalms1.html)*’ intimates that the Shechinah rested upon him and then he uttered [that] song; ‘a* [*psalm*](psalms1.html) *of David’ intimates that he [*[*first*](one.html)*] uttered [that particular]* [*psalm*](psalms1.html) *and then the Shechinah rested upon him.*

***Kethuboth 8b*** *A child [of R. Hiyya, the son of Abba] died, The* [*first*](one.html) *day he [Resh Lakish] did not go to him. The next day he [Resh Lakish] took with him Judah the son of Nahmani, his meturgeman. [and] said to him: Rise [and] say something with regard to [the death of] the child.*

***T'murah 14b*** *To say that he should not delete the case of drink-offerings [from the above Baraitha], and yet there is no contradiction. Here, we are dealing with drink-offerings which accompany a* [*sacrifice*](korbanot.html)*, while there we are dealing with drink-offerings which are brought by themselves. And if he had found [someone] could he have written the* [*letter*](letters.html)*? Did not R. Abba the son of R. Hiyya b. Abba report in the* [*name*](name.html) *of R. Johanan: Those who write the traditional teachings [are punished] like those who burn the Torah, and he who learns from them [the writings] receives no reward. And R. Judah b. Nahman the Meturgeman of Resh Lakish gave the following [as exposition]: The verse says: Write thou these words and then says: For after the tenor of these words, thus* [*teaching*](teacher.html) *you that matters received as oral traditions you are not permitted to recite from writing and that written things [Biblical passages] you are not permitted to recite from memory. And the Tanna of the School of R. Ishmael* [*taught*](teacher.html)*: Scripture says, ‘Write thou these words’, implying that ‘these’ words you may write but you may not write traditional* [*laws*](law.html)*! — The answer was given: Perhaps the case is different in regard to a* [*new*](new.html) *interpretation. For R. Johanan and Resh Lakish used to peruse the book of Aggadah on Sabbaths and explained [their attitude] in this manner: [Scripture says:] It is* [*time*](time.html) *for the Lord to work, they have made void thy* [*law*](law.html)*, explaining this as follows: It is better that* [*one*](one.html)[*letter*](letters.html) *of the Torah should be uprooted than that the whole Torah should be forgotten.*

These officers are also called Zaqenim (Elders) or Presbyters in the Nazarean Codicil.

Strong’s defines a Presbyter as:

4245 presbuteros, pres-boo'-ter-os; compar. of presbus (elderly); older; as noun, a senior; spec. an Isr. Sanhedrist (also [fig](bethphag.html). member of the [celestial](celestal.html) council) or Chr. "presbyter":-elder (-est), old.

The following verses from the Nazarean Codicil talk about this officer:

***Matityahu (Matthew) 15:2*** *Why do thy disciples transgress the tradition of the elders? for they wash not their* [*hands*](fourteen.html) *when they* [*eat*](eating.html) *bread.*

***Matityahu (Matthew) 16:21*** *From that* [*time*](time.html) *forth began* [*Yeshua*](yeshua.html) *to shew unto his disciples, how that he must go unto* [*Jerusalem*](city.html)*, and suffer many things of the elders and chief* [*priests*](priests.html) *and scribes, and be killed, and be raised again the* [*third*](three.html) *day.*

***Matityahu (Matthew) 21:23*** *And when he was come into the* [*temple*](temple.html)*, the chief* [*priests*](priests.html) *and the elders of the people came unto him as he was* [*teaching*](teacher.html)*, and said, By what* [*authority*](authority.html) *doest thou these things? and who gave thee this* [*authority*](authority.html)*?*

***Matityahu (Matthew) 26:3*** *Then assembled together the chief* [*priests*](priests.html)*, and the scribes, and the elders of the people, unto the palace of the* [*high priest*](priests.html)*, who was called Caiaphas,*

***Matityahu (Matthew) 26:47*** *And while he yet spake, lo, Judas,* [*one*](one.html) *of the* [*twelve*](twelve.html)*, came, and with him a great multitude with swords and staves, from the chief* [*priests*](priests.html) *and elders of the people.*

***Matityahu (Matthew) 26:57*** *And they that had laid hold on* [*Yeshua*](yeshua.html) *led [him] away to Caiaphas the* [*high priest*](priests.html)*, where the scribes and the elders were assembled.*

***Matityahu (Matthew) 26:59*** *Now the chief* [*priests*](priests.html)*, and elders, and all the council, sought false witness against* [*Yeshua*](yeshua.html)*, to put him to death;*

***Matityahu (Matthew) 27:1*** *When the morning was come, all the chief* [*priests*](priests.html) *and elders of the people took counsel against* [*Yeshua*](yeshua.html) *to put him to death:*

***Matityahu (Matthew) 27:3*** *Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the* [*thirty*](thirty.html) *pieces of silver to the chief* [*priests*](priests.html) *and elders,*

***Matityahu (Matthew) 27:12*** *And when he was accused of the chief* [*priests*](priests.html) *and elders, he answered nothing.*

***Matityahu (Matthew) 27:20*** *But the chief* [*priests*](priests.html) *and elders persuaded the multitude that they should ask Barabbas, and destroy* [*Yeshua*](yeshua.html)*.*

***Matityahu (Matthew) 27:41*** *Likewise also the chief* [*priests*](priests.html) *mocking [him], with the scribes and elders, said,*

***Matityahu (Matthew) 28:12*** *And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,*

***Marqos (Mark) 7:3*** *For the Pharisees, and all the* [*Jews*](gen-jew.html)*, except they wash [their]* [*hands*](fourteen.html) *oft,* [*eat*](eating.html) *not, holding the tradition of the elders.*

***Marqos (Mark) 7:5*** *Then the Pharisees and scribes asked him, Why* [*walk*](walking.html) *not thy disciples according to the tradition of the elders, but* [*eat*](eating.html) *bread with unwashen* [*hands*](fourteen.html)*?*

***Marqos (Mark) 8:31*** *And he began to* [*teach*](teacher.html) *them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief* [*priests*](priests.html)*, and scribes, and be killed, and after* [*three*](three.html) *days rise again.*

***Marqos (Mark) 11:27*** *And they come again to* [*Jerusalem*](city.html)*: and as he was* [*walking*](walking.html) *in the* [*temple*](temple.html)*, there come to him the chief* [*priests*](priests.html)*, and the scribes, and the elders,*

***Marqos (Mark) 14:43*** *And immediately, while he yet spake, cometh Judas,* [*one*](one.html) *of the* [*twelve*](twelve.html)*, and with him a great multitude with swords and staves, from the chief* [*priests*](priests.html) *and the scribes and the elders.*

***Marqos (Mark) 14:53*** *And they led* [*Yeshua*](yeshua.html) *away to the* [*high priest*](priests.html)*: and with him were assembled all the chief* [*priests*](priests.html) *and the elders and the scribes.*

***Marqos (Mark) 15:1*** *And straightway in the morning the chief* [*priests*](priests.html) *held a consultation with the elders and scribes and the whole council, and bound* [*Yeshua*](yeshua.html)*, and carried [him] away, and delivered [him] to Pilate.*

***Luqas (***[***Luke***](luke.html)***) 7:2-5*** *And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of* [*Yeshua*](yeshua.html)*, he sent unto him the elders of the* [*Jews*](gen-jew.html)*, beseeching him that he would come and heal his servant. And when they came to* [*Yeshua*](yeshua.html)*, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our* [*nation*](nations.html)*, and he hath built us a synagogue.*

***Luqas (***[***Luke***](luke.html)***) 9:22*** *Saying, {The Son of man must suffer many things, and be rejected of the elders and chief* [*priests*](priests.html) *and scribes, and be slain, and be raised the* [*third*](three.html) *day.}*

***Luqas (***[***Luke***](luke.html)***) 20:1*** *And it came to pass, [that] on* [*one*](one.html) *of those days, as he* [*taught*](teacher.html) *the people in the* [*temple*](temple.html)*, and preached the* [*gospel*](mishna1.html)*, the chief* [*priests*](priests.html) *and the scribes came upon [him] with the elders,*

***Luqas (***[***Luke***](luke.html)***) 22:52*** *Then* [*Yeshua*](yeshua.html) *said unto the chief* [*priests*](priests.html)*, and captains of the* [*temple*](temple.html)*, and the elders, which were come to him, {Be ye come out, as against a thief, with swords and staves?}*

***Yochanan (John) 8:9*** *And they which heard [it], being convicted by [their own] conscience, went out* [*one*](one.html) *by* [*one*](one.html)*, beginning at the eldest, [even] unto the last: and* [*Yeshua*](yeshua.html) *was left alone, and the woman* [*standing*](mashal.html) *in the midst.*

***II Luqas (Acts) 2:17*** *And it shall come to pass in the* [*last days*](lastdays.html)*, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men (elders) shall* [*dream*](dreams.html)[*dreams*](dreams.html)*:*

***II Luqas (Acts) 4:5*** *And it came to pass on the morrow, that their rulers, and elders, and scribes,*

***II Luqas (Acts) 4:8*** *Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*

***II Luqas (Acts) 4:23*** *And being let go, they went to their own company, and reported all that the chief* [*priests*](priests.html) *and elders had said unto them.*

***II Luqas (Acts) 6:12*** *And they stirred up the people, and the elders, and the scribes, and came upon [him], and caught him, and brought [him] to the council,*

***II Luqas (Acts) 11:30*** *Which also they did, and sent it to the elders by the* [*hands*](fourteen.html) *of Barnabas and Saul.*

***II Luqas (Acts) 14:23*** *And when they had ordained them elders in every* [*church*](church.html)*, and had* [*prayed*](prayer.html) *with fasting, they commended them to the Lord, on whom they believed.*

***II Luqas (Acts) 15:2*** *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to* [*Jerusalem*](city.html) *unto the apostles and elders about this question.*

***II Luqas (Acts) 15:4*** *And when they were come to* [*Jerusalem*](city.html)*, they were received of the* [*church*](church.html)*, and [of] the apostles and elders, and they declared all things that God had done with them.*

***II Luqas (Acts) 15:6*** *And the apostles and elders came together for to consider of this matter.*

***II Luqas (Acts) 15:22*** *Then pleased it the apostles and elders, with the whole* [*church*](church.html)*, to send chosen men of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:*

***II Luqas (Acts) 15:23*** *And they wrote [*[*letters*](letters.html)*] by them after this manner; The apostles and elders and brethren [send] greeting unto the brethren which are of the* [*Gentiles*](gen-jew.html) *in Antioch and Syria and Cilicia:*

***II Luqas (Acts) 16:4*** *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at* [*Jerusalem*](city.html)*.*

***II Luqas (Acts) 20:17*** *And from Miletus he sent to Ephesus, and called the elders of the* [*church*](church.html)*.*

***II Luqas (Acts) 21:18*** *And the [day] following Paul went in with us unto James; and all the elders were present.*

***II Luqas (Acts) 23:14*** *And they came to the chief* [*priests*](priests.html) *and elders, and said, We have bound ourselves under a great curse, that we will* [*eat*](eating.html) *nothing until we have slain Paul.*

***II Luqas (Acts) 24:1*** *And after* [*five*](five.html) *days Ananias the* [*high priest*](priests.html) *descended with the elders, and [with] a certain orator [named] Tertullus, who informed the governor against Paul.*

***II Luqas (Acts) 25:15*** *About whom, when I was at* [*Jerusalem*](city.html)*, the chief* [*priests*](priests.html) *and the elders of the* [*Jews*](gen-jew.html) *informed [me], desiring [to have] judgment against him.*

***1 Timothy 5:1*** *Rebuke not an elder, but entreat [him] as a father; [and] the younger men as brethren;*

***1 Timothy 5:2*** *The elder women as mothers; the younger as sisters, with all* [*purity*](purity.html)*.*

***1 Timothy 5:17*** *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

***1 Timothy 5:19*** *Against an elder receive not an accusation, but before* [*two*](two.html) *or* [*three*](three.html) *witnesses.*

***Titus 1:5*** *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every* [*city*](city.html)*, as I had* [*appointed*](settimes.html) *thee:*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:2*** *For by it the elders obtained a good report.*

***Yaaqob (James) 5:14*** *Is any sick among you? let him call for the elders of the* [*church*](church.html)*; and let them* [*pray*](prayer.html) *over him, anointing him with oil in the* [*name*](name.html) *of the Lord:*

***1 Tsefet (Peter)******5:1*** *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of* [*Mashiach*](mashiach.html)*, and also a partaker of the glory that shall be revealed:*

***1 Tsefet (Peter) 5:5*** *Likewise, ye younger, submit yourselves unto the elder. Yea, all [of you] be subject* [*one*](one.html) *to another, and be clothed with humility: for God resisteth the proud, and giveth* [*grace*](grace.html) *to the humble.*

***2 Yochanan (John) 1:1*** *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have* [*known*](daat.html) *the truth;*

***3 Yochanan (John) 1:1*** *The elder unto the wellbeloved Gaius, whom I love in the truth.*

***Revelation 4:4*** *And round about the throne [were]* [*four*](four.html) *and* [*twenty*](twenty.html) *seats: and upon the seats I saw* [*four*](four.html) *and* [*twenty*](twenty.html) *elders* [*sitting*](mashal.html)*, clothed in white raiment; and they had on their heads crowns of gold.*

***Revelation 4:10*** *The* [*four*](four.html) *and* [*twenty*](twenty.html) *elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,*

***Revelation 5:5*** *And* [*one*](one.html) *of the elders saith unto me,* [*Weep*](mashal.html) *not: behold, the Lion of the* [*tribe*](tribes.html) *of Judah, the Root of David, hath prevailed to open the book, and to loose the* [*seven*](seven.html) *seals thereof.*

***Revelation 5:6*** *And I beheld, and, lo, in the midst of the throne and of the* [*four*](four.html) *beasts, and in the midst of the elders, stood a Lamb as it had been slain, having* [*seven*](seven.html) *horns and* [*seven*](seven.html)[*eyes*](body.html)*, which are the* [*seven*](seven.html) *Spirits of God sent forth into all the earth.*

***Revelation 5:8*** *And when he had taken the book, the* [*four*](four.html) *beasts and* [*four*](four.html) *[and]* [*twenty*](twenty.html) *elders fell down before the Lamb, having every* [*one*](one.html) *of them harps, and golden vials full of odors, which are the* [*prayers*](prayer.html) *of saints.*

***Revelation 5:11*** *And I beheld, and I heard the voice of many* [*angels*](angels.html) *round about the throne and the beasts and the elders: and the* [*number*](nchart.html) *of them was* [*ten*](ten.html) *thousand times* [*ten*](ten.html) *thousand, and thousands of thousands;*

***Revelation 5:14*** *And the* [*four*](four.html) *beasts said, Amen. And the* [*four*](four.html) *[and]* [*twenty*](twenty.html) *elders fell down and worshipped him that liveth for ever and ever.*

***Revelation 7:11*** *And all the* [*angels*](angels.html) *stood round about the throne, and [about] the elders and the* [*four*](four.html) *beasts, and fell before the throne on their faces, and worshipped God,*

***Revelation 7:13*** *And* [*one*](one.html) *of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?*

***Revelation 11:16*** *And the* [*four*](four.html) *and* [*twenty*](twenty.html) *elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

***Revelation 14:3*** *And they sung as it were a* [*new*](new.html) *song before the throne, and before the* [*four*](four.html) *beasts, and the elders: and no man could learn that song but the hundred [and]* [*forty*](forty.html) *[and]* [*four*](four.html) *thousand, which were* [*redeemed*](redemption.html) *from the earth.*

***Revelation 19:4*** *And the* [*four*](four.html) *and* [*twenty*](twenty.html) *elders and the* [*four*](four.html) *beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

## Zaken

Strong’s dictionary defines an elder as:

2205 zaqen, zaw-kane'; from 2204; old:-aged, ancient (man), elder (-est), old (man, men and... women), senator.

---------------- Dictionary Trace ---------------

2204 zaqen, zaw-kane'; a prim. root; to be old:-aged man, be (wax) old (man).

***Yehezechel (Ezekiel) 7:26*** *Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the* [*law*](law.html) *shall perish from the* [*priest*](priests.html)*, and counsel from the ancients (zaken).*

***Ezra 3:12*** *But many of the* [*priests*](priests.html) *and Levites and chief of the* [*fathers*](fathers.html)*, [who were] ancient (zaken) men, that had seen the* [*first*](one.html) *house, when the foundation of this house was laid before their* [*eyes*](body.html)*, wept with a loud voice; and many shouted aloud for joy:*

***Yeshayahu (Isaiah) 3:2*** *The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient (zaken),*

***Yeshayahu (Isaiah) 3:14***[*HaShem*](hashem.html) *will enter into judgment with the ancients (zaken) of his people, and the princes thereof: for ye have* [*eaten*](eating.html) *up the vineyard; the spoil of the poor [is] in your houses.*

***Yeshayahu (Isaiah) 24:23*** *Then the* [*moon*](chodesh.html) *shall be confounded, and the* [*sun*](hachama.html) *ashamed, when* [*HaShem*](hashem.html) *of hosts shall reign in mount Zion, and in* [*Jerusalem*](city.html)*, and before his ancients (zaken) gloriously.*

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 [Mitzva](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.

This officer, also translates the reading of the Torah into the vernacular in the synagogue, and if the sermon is said in Ivrit ([Hebrew](hebrew.html)), they also translate that sermon into the vernacular. These can also be Hakhamim.

Additionally, a school [teacher](teacher.html) is needed because we are bringing in young [Gentiles](gen-jew.html) and they need to learn Torah too.

## דרשן - The “Darshan” (Expounder)

**“Maggid”** (Preacher)

**Prophet**

The Darshan was the officer who expounded the Torah in a sermon, delivered after the reading of the "Haphtarah," or section from the prophets. Because of this they were also called Prophets and were called as such in the Nazarean Codicil. They also delivered sermons whenever the occasion demanded it.

This is similar to the classical British and European universities, where the “lecture” (or the outline of the lecture and associated materials) is prepared by a Professor and delivered by another person (frequently an advanced post-graduate student) called a “reader” or “lecturer.”

In the synagogue, [one](one.html) or all of the Bet Din were responsible for preparing of the outlines for all sermons which were [taught](teacher.html) to the Darshan. The Darshan, in turn, would deliver the full sermon to the [community](community.html) in the synagogue, or to the associated fellowships called Chaburot.

This office is also in charge of helping anyone plead their cases before the Bet Din (much as attorneys are used in the secular justice system), and as such function as counselors or in a consolatory capacity on behalf of the Bet Din.

**[Traveling](mashal.html) Preachers**

Smaller [communities](community.html), however, were not able to employ even [one](one.html) Darshan on a regular basis; and some of the Darshanim seem to have been [traveling](mashal.html) preachers:

***Matityahu (Matthew) 4:23*** *And* [*Yeshua*](yeshua.html) *went about all Galilee,* [*teaching*](teacher.html) *in their synagogues, and preaching the* [*gospel*](mishna1.html) *of the kingdom, and healing all manner of sickness and all manner of disease among the people.*

***II Luqas (Acts) 13:4-5*** *So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the* [*Jews*](gen-jew.html)*: and they had also John to [their] minister.*

***Chullin 27a*** *A Galilean* [*traveling*](mashal.html) *lecturer expounded: Cattle were created out of the dry earth and are rendered fit by the cutting of both* [*organs*](body.html)*; fish were created out of the water and are rendered fit without any ritual slaughtering; birds were created out of the alluvial mud and are therefore rendered fit by the cutting of* [*one*](one.html) *organ. R. Samuel of Cappadocia said: You can prove this from the fact that birds have scales on their* [*legs*](body.html) *like the scales of fishes.*

***Sanhedrin 70a*** *‘Ubar the Galilean gave the following exposition: The* [*letter*](letters.html) *waw [and] occurs* [*thirteen*](thirteen.html) *times in the passage dealing with wine: And* [*Noah*](noachide.html) *began to be an husbandman, and he planted a vineyard: And he drank of the wine and was drunken; and he was uncovered within his tent. And Ham the father of Canaan, saw the nakedness of his father, and told his* [*two*](two.html) *brethren without. And Shem and Japheth took a garment, and laid it upon their* [*shoulders*](body.html)*, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness. And* [*Noah*](noachide.html) *awoke from his wine, and* [*knew*](daat.html) *what his younger son had done unto him. [With respect to the last verse] Rab and Samuel [differ,]* [*one*](one.html) *maintaining that he castrated him, whilst the other says that he sexually abused him. He who maintains that he castrated him, [reasons thus;] Since he cursed him by his* [*fourth*](four.html) *son, he must have injured him with respect to a* [*fourth*](four.html) *son. But he who says that he sexually abused him, draws an analogy between ‘and he saw’ written twice. Here it is written, And Ham the father of Canaan saw the nakedness of his father; whilst elsewhere it is written, And when* [*Shechem*](city.html) *the son of Hamor saw her [he took her and* [*lay with*](marriageact.html) *her and defiled her]. Now, on the view that he emasculated him, it is right that he cursed him by his* [*fourth*](four.html) *son; but on the view that he abused him, why did he curse his* [*fourth*](four.html) *son; he should have cursed him himself? — Both indignities were perpetrated.*

***Sanhedrin 88a*** *Come and hear! R. Josiah said:* [*Three*](three.html) *things did Ze'ira, an inhabitant of* [*Jerusalem*](city.html)*, tell me: [i] If the husband renounced his warnings, they are null; [ii] if the father and mother wished to pardon a ‘stubborn and rebellious son’, they may do so, and [iii] the [local] Beth din may pardon a rebellious elder, if they* [*desire*](needs.html) *it. But when I went to my colleagues of the South, they agreed to the [*[*first*](one.html)*]* [*two*](two.html) *but not to the rebellious elder, that contention might not increase in Israel. This is all [unanswerable] refutation.*

A Darshan arriving in such a [community](community.html) [knew](daat.html) ahead of [time](time.html) on what the Torah and Haftarah readings would be, because the custom in Israel during [Temple](temple.html) times was to read through the Torah in [three](three.html) and a half years according to a fixed lectionary, the [triennial](shmita.html) [cycle](cycles.html) (also [known](daat.html) as the [septennial](shmita.html) [cycle](cycles.html) since it was completed according to the [shmita](shmita.html) [cycle](cycles.html).). Thus, he was always prepared.

The Darshan normally was seated behind the bima, when he delivered his sermon. This practice is clear from the fact that in [Talmud](orallaw.html), [Midrash](orallaw.html), and the Nazarean Codicil, the expression used to introduce what happened or was said by a particular Darshan during a public sermon is "He sat and expounded":

***Shabbath 30b*** *On another occasion R. Gamaliel sat and expounded, Palestine is destined to bring forth cakes and wool robes, for it is said, There shall be an handful of corn in the land. But a certain disciple scoffed at him, quoting, ‘there is no* [*new*](new.html) *thing under the* [*sun*](hachama.html)*!’ ‘Come, and I will show you their equal in this* [*world*](worlds.html)*,’ replied he. He went forth and showed him morels and truffles; and for silk robes [he showed him] the bark of a young palm-shoot.*

***Luqas (***[***Luke***](luke.html)***) 4:20-21*** *And he closed the book, and he gave [it] again to the minister, and sat down. And the* [*eyes*](body.html) *of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your* [*ears*](body.html)*.*

[***Midrash***](orallaw.html) ***Rabbah - The Song of Songs I:53*** *Once as Ben ‘Azzai sat and expounded, the* [*fire*](fire.html) *played round him. They went and told R. Akiba, saying, ' Sir, as Benn ‘Azzai sits and expounds, the* [*fire*](fire.html) *is flashing round him.’ He went to him and said to him: ' I hear that as you were expounding the* [*fire*](fire.html) *flashed round you.’ He replied: ‘That is so.’ He said to him: ‘Were you perhaps treating of the secrets of the Divine Chariot?’ ‘No,’ he replied. ‘I was only linking up the words of the Torah with* [*one*](one.html) *another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from* [*Sinai*](stages.html)*, and they were sweet as at their original utterance. And were they not originally delivered from* [*Sinai*](stages.html) *in* [*fire*](fire.html)*, as it says, "And the mountain burned with* [*fire*](fire.html)*"?’ As R. Abbahu sat and expounded, the* [*fire*](fire.html) *flashed around him. He said: ‘Am I perhaps not linking together the words of the Torah in the proper way?’ For R. Levi said: ' Some are able to link together but not to penetrate, and some are able to penetrate but not to link together.*

So, the Darshan sat and expounded from a special chair behind the bima, or Tebah (Sephardic). This was the seat of Moshe.

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***VIII:3*** *And Aaron thy brother shall be thy prophet (VII, 1). ‘Just as the preacher sits and preaches whilst the interpreter sits before him, so shalt thou* [*speak*](mashal.html) *all that I shall* [*command*](cmds613.html) *thee, [to Aaron] and Aaron thy brother will* [*speak*](mashal.html) *unto Pharaoh.’ By means of both of them were all these things performed, as it is said: And Moses and Aaron did all these wonders before Pharaoh (XI, 10).*

## בעל מסרה - “Ba’al [Masorah](mishna1.html)”

**(Master of the Tradition)**

**Masoret**

**Evangelist**

This officer is either an itinerant or resident “catechist” whose function is to help/[teach](teacher.html) proselytes 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 Halakhah as [taught](teacher.html) 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. He can be a Hakham and is certainly a Rabbinical student.

**In the Nazarean Codicil**

Strong’s definition of “synagogue”:

4864 sunagoge, soon-ag-o-gay'; from (the redupl. form of) 4863; an assemblage of persons; spec. a [Jewish](gen-jew.html) "synagogue" (the meeting or the place); by anal. a Mashiachian [church](church.html):-assembly, congregation, synagogue.

------------------- Dictionary Trace ----------------

4863 sunago, soon-ag'-o; from 4862 and 71; to lead together, i.e. collect or convene; spec. to entertain hospitably):-+ accompany, assemble (selves, together), bestow, come together, [gather](gather.html) (selves together, up, together), lead into, resort, take in.

Nazarean Codicil references to "synagogue":

***Matityahu (Matthew) 4:23***[*Yeshua*](yeshua.html) *went throughout Galilee,* [*teaching*](teacher.html) *in their synagogues, preaching the* [*good news*](mishna1.html) *of the kingdom, and healing every disease and sickness among the people.*

***Matityahu (Matthew) 6:2*** *"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.*

***Matityahu (Matthew) 6:5*** *"And when you* [*pray*](prayer.html)*, do not be like the hypocrites, for they love to* [*pray*](prayer.html)[*standing*](mashal.html) *in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full.*

***Matityahu (Matthew) 9:35***[*Yeshua*](yeshua.html) *went through all the towns and villages,* [*teaching*](teacher.html) *in their synagogues, preaching the* [*good news*](mishna1.html) *of the kingdom and healing every disease and sickness.*

***Matityahu (Matthew) 10:17*** *"Be on your guard against men; they will* [*hand*](fourteen.html) *you over to the local councils and flog you in their synagogues.*

***Matityahu (Matthew) 12:9*** *Going on from that place, he went into their synagogue,*

***Matityahu (Matthew) 13:54***[*Coming*](coming.html) *to his hometown, he began* [*teaching*](teacher.html) *the people in their synagogue, and they were amazed. "Where did this man get this wisdom and these miraculous powers?" they asked.*

***Matityahu (Matthew) 23:6*** *They love the place of honor at banquets and the most important seats in the synagogues;*

***Matityahu (Matthew) 23:34*** *Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town.*

***Marqos (Mark) 1:21*** *They went to Capernaum, and when the* [*Sabbath*](sabbath.html) *came,* [*Yeshua*](yeshua.html) *went into the synagogue and began to* [*teach*](teacher.html)*.*

***Marqos (Mark) 1:23*** *Just then a man in their synagogue who was possessed by an evil spirit cried out,*

***Marqos (Mark) 1:29*** *As soon as they left the synagogue, they went with James and John to the home of Simon and Andrew.*

***Marqos (Mark) 1:39*** *So he traveled throughout Galilee, preaching in their synagogues and driving out* [*demons*](demons.html)*.*

***Marqos (Mark) 3:1*** *Another* [*time*](time.html) *he went into the synagogue, and a man with a shriveled* [*hand*](fourteen.html) *was there.*

***Marqos (Mark) 5:22*** *Then* [*one*](one.html) *of the synagogue rulers, named Jairus, came there. Seeing* [*Yeshua*](yeshua.html)*, he fell at his* [*feet*](heel.html)

***Marqos (Mark) 5:35*** *While* [*Yeshua*](yeshua.html) *was still* [*speaking*](mashal.html)*, some men came from the house of Jairus, the synagogue ruler. "Your daughter is dead," they said. "O Why bother the* [*teacher*](teacher.html) *any more?" Ignoring what they said,* [*Yeshua*](yeshua.html) *told the synagogue ruler, "Don't be afraid; just believe."*

***Marqos (Mark) 5:38*** *When they came to the home of the synagogue ruler,* [*Yeshua*](yeshua.html) *saw a commotion, with people* [*crying*](mashal.html) *and wailing loudly.*

***Marqos (Mark) 6:2*** *When the* [*Sabbath*](sabbath.html) *came, he began to* [*teach*](teacher.html) *in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles!*

***Marqos (Mark) 12:39*** *And have the most important seats in the synagogues and the places of honor at banquets.*

***Marqos (Mark) 13:9*** *"You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them.*

***Luqas (***[***Luke***](luke.html)***) 4:15-16*** *He* [*taught*](teacher.html) *in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the* [*Sabbath*](sabbath.html) *day he went into the synagogue, as was his custom. And he stood up to read.*

***Luqas (***[***Luke***](luke.html)***) 4:20*** *Then he rolled up the scroll, gave it back to the attendant and sat down. The* [*eyes*](body.html) *of everyone in the synagogue were fastened on him,*

***Luqas (***[***Luke***](luke.html)***) 4:28*** *All the people in the synagogue were furious when they heard this.*

***Luqas (***[***Luke***](luke.html)***) 4:33*** *In the synagogue there was a man possessed by a* [*demon*](demons.html)*, an evil spirit. He cried out at the top of his voice,*

***Luqas (***[***Luke***](luke.html)***) 4:38***[*Yeshua*](yeshua.html) *left the synagogue and went to the home of Simon. Now Simon's mother-in-*[*law*](law.html) *was suffering from a high fever, and they asked* [*Yeshua*](yeshua.html) *to help her.*

***Luqas (***[***Luke***](luke.html)***) 4:44*** *And he kept on preaching in the synagogues of Judea.*

***Luqas (***[***Luke***](luke.html)***) 6:6*** *On another* [*Sabbath*](sabbath.html) *he went into the synagogue and was* [*teaching*](teacher.html)*, and a man was there whose right* [*hand*](mashal.html) *was shriveled.*

***Luqas (***[***Luke***](luke.html)***) 7:5*** *Because he loves our* [*nation*](nations.html) *and has built our synagogue."*

***Luqas (***[***Luke***](luke.html)***) 8:41*** *Then a man named Jairus, a ruler of the synagogue, came and fell at* [*Yeshua*](yeshua.html)*'* [*feet*](heel.html)*, pleading with him to come to his house*

***Luqas (***[***Luke***](luke.html)***) 8:49*** *While* [*Yeshua*](yeshua.html) *was still* [*speaking*](mashal.html)*, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the* [*teacher*](teacher.html) *any more."*

***Luqas (***[***Luke***](luke.html)***) 11:43*** *"Woe to you Pharisees, because you love the most important seats in the synagogues and greetings in the marketplaces.*

***Luqas (***[***Luke***](luke.html)***) 12:11*** *"When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say,*

***Luqas (***[***Luke***](luke.html)***) 13:14*** *Indignant because* [*Yeshua*](yeshua.html) *had healed on the* [*Sabbath*](sabbath.html)*, the synagogue ruler said to the people, "There are* [*six*](six.html) *days for work. So come and be healed on those days, not on the* [*Sabbath*](sabbath.html)*."*

***Luqas (***[***Luke***](luke.html)***) 20:46*** *"Beware of the teachers of the* [*law*](law.html)*. They like to* [*walk*](walking.html) *around in flowing robes and love to be greeted in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets.*

***Luqas (***[***Luke***](luke.html)***) 21:12*** *"But before all this, they will lay* [*hands*](fourteen.html) *on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my* [*name*](name.html)*.*

***Yochanan (John) 6:59*** *He said this while* [*teaching*](teacher.html) *in the synagogue in Capernaum.*

***Yochanan (John) 9:22*** *His parents said this because they were afraid of the* [*Jews*](gen-jew.html)*, for already the* [*Jews*](gen-jew.html) *had decided that anyone who acknowledged that* [*Yeshua*](yeshua.html) *was the* [*Mashiach*](mashiach.html) *would be put out of the synagogue.*

***Yochanan (John) 12:42*** *Yet at the same* [*time*](time.html) *many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for* [*fear*](fear.html) *they would be put out of the synagogue;*

***Yochanan (John) 16:2*** *They will put you out of the synagogue; in fact, a* [*time*](time.html) *is* [*coming*](coming.html) *when anyone who kills you will think he is* [*offering*](korbanot) *a service to God.*

***Yochanan (John) 18:20*** *"I have spoken openly to the* [*world*](worlds.html)*,"* [*Yeshua*](yeshua.html) *replied. "I always* [*taught*](teacher.html) *in synagogues or at the* [*temple*](temple.html)*, where all the* [*Jews*](gen-jew.html) *come together. I said nothing in* [*secret*](sod.html)*.*

***II Luqas (Acts) 6:9*** *Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)--*[*Jews*](gen-jew.html) *of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen,*

***II Luqas (Acts) 9:2*** *And asked him for* [*letters*](letters.html) *to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to* [*Jerusalem*](city.html)*.*

***II Luqas (Acts) 9:20*** *At once he began to preach in the synagogues that* [*Yeshua*](yeshua.html) *is the Son of God.*

***II Luqas (Acts) 13:5*** *When they arrived at Salamis, they proclaimed the word of God in the* [*Jewish*](gen-jew.html) *synagogues. Yochanan (John) was with them as their helper.*

***II Luqas (Acts) 13:14*** *From Perga they went on to Pisidian Antioch. On the* [*Sabbath*](sabbath.html) *they entered the synagogue and sat down. After the reading from the* [*Law*](law.html) *and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please* [*speak*](mashal.html)*."*

***II Luqas (Acts) 13:42-43*** *As Paul and Barnabas were leaving the synagogue, the people invited them to* [*speak*](mashal.html) *further about these things on the next* [*Sabbath*](sabbath.html)*. When the synagogue was dismissed, many of the* [*Jews*](gen-jew.html) *and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the* [*grace*](grace.html) *of God.*

***II Luqas (Acts) 14:1*** *At Iconium Paul and Barnabas went as usual into the* [*Jewish*](gen-jew.html) *synagogue. There they* [*spoke*](mashal.html) *so effectively that a great* [*number*](nchart.html) *of* [*Jews*](gen-jew.html) *and* [*Gentiles*](gen-jew.html) *believed.*

***II Luqas (Acts) 17:10*** *As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the* [*Jewish*](gen-jew.html) *synagogue.*

***II Luqas (Acts) 17:17*** *So he reasoned in the synagogue with the* [*Jews*](gen-jew.html) *and the God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there.*

***II Luqas (Acts) 18:4*** *Every* [*Sabbath*](sabbath.html) *he reasoned in the synagogue, trying to persuade* [*Jews*](gen-jew.html) *and Greeks.*

***II Luqas (Acts) 18:7*** *Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God. Crispus, the synagogue ruler, and his entire* [*household*](househld.html) *believed in the Lord; and many of the Corinthians who heard him believed and were baptized.*

***II Luqas (Acts) 18:17*** *Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.*

***II Luqas (Acts) 18:19*** *They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the* [*Jews*](gen-jew.html)*.*

***II Luqas (Acts) 18:26*** *He began to* [*speak*](mashal.html) *boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.*

***II Luqas (Acts) 22:19*** *"'Lord,' I replied, 'these men* [*know*](daat.html) *that I went from* [*one*](one.html) *synagogue to another to imprison and beat those who believe in you.*

***II Luqas (Acts) 24:12*** *My accusers did not find me arguing with anyone at the* [*temple*](temple.html)*, or stirring up a crowd in the synagogues or anywhere else in the* [*city*](city.html)*.*

***II Luqas (Acts) 26:11*** *Many a* [*time*](time.html) *I went from* [*one*](one.html) *synagogue to another to have them punished, and I tried to force them to blaspheme. In my obsession against them, I even went to foreign cities to persecute them.*

***Yaaqov (James) 2:1-4*** *My brothers, as believers in our glorious Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, don't show favoritism. Suppose a man comes into your synagogue wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my* [*feet*](heel.html)*," Have you not discriminated among yourselves and become judges with evil thoughts?*

***Revelation 2:9*** *I* [*know*](daat.html) *your afflictions and your poverty--yet you are rich! I* [*know*](daat.html) *the slander of those who say they are* [*Jews*](gen-jew.html) *and are not, but are a synagogue of Satan.*

***Revelation 3:9*** *I will make those who are of the synagogue of Satan, who claim to be* [*Jews*](gen-jew.html) *though they are not, but are liars--I will make them come and fall down at your* [*feet*](heel.html) *and acknowledge that I have loved you.*

References to "episunagoge", a complete synagogue:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:25*** *Let us not give up meeting together, as some are in the habit of doing, but let us encourage* [*one*](one.html) *another--and all the more as you see the Day approaching.*

***2 Thessalonians 2:1-2*** *Concerning the* [*coming*](coming.html) *of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *and our being* [*gathered*](gather.html) *to him, we ask you, brothers, Not to become easily unsettled or alarmed by some prophecy, report or* [*letter*](letters.html) *supposed to have come from us, saying that the* [*day of the Lord*](day.html) *has already come.*

***Matityahu (Matthew) 24:31*** *And he will send his* [*angels*](angels.html) *with a loud trumpet call, and they will* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other.*

***Marqos (Mark) 13:27*** *And he will send his* [*angels*](angels.html) *and* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from the ends of the earth to the ends of the* [*heavens*](heaven.html)*.*

***Matityahu (Matthew) 23:37*** *"O* [*Jerusalem*](city.html)*,* [*Jerusalem*](city.html)*, you who kill the prophets and stone those sent to you, how often I have longed to* [*gather*](gather.html) *your children together, as a hen gathers her chicks under her wings, but you were not willing.*

# Summary

The “[ten](ten.html) Tsadiqim”, the “righteous men”, or officers of the synagogue are:

Hakhamim – bench of [three](three.html) – Bet Din 3

The following are the menorah, the [seven](seven.html).

These next [seven](seven.html) men were also called **the** [**seven**](seven.html) **good men of the** [**city**](city.html). They are frequently referred to, by this [name](name.html), in the [Talmud](orallaw.html).[[70]](#footnote-70)

Sheliach Bet Din/ Sheliach Tzibbur 1

Darshan or Maggid 1

The Masoret 1

Parnassim or Shamashim 3

Moreh/Meturgeman 1

Total . . . . . . . . . . 10

These [ten](ten.html) officers as a team, and under the wise direction and supervision of the Bet Din, these are the basic officers an synagogue.

# The Gifted Men

The so called “[five](five.html) fold gifts”, of [Ephesians](ephesians.html) 4:11, are in reality [seven](seven.html) officers, and as a team are said to act as the menorah, or Chanukiah, of the [community](community.html). It is in this context that we can understand such texts as:

***Revelation 1:12-13*** *And I turned to see the voice that spake with me. And being turned, I saw* [*seven*](seven.html) *golden candlesticks; And in the midst of the* [*seven*](seven.html) *candlesticks [*[*one*](one.html)*] like unto the Son of man, clothed with a garment down to the* [*foot*](heel.html)*, and girt about the paps with a golden girdle.*

***Revelation 1:19-20*** *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the* [*seven*](seven.html)[*stars*](mazaroth.html) *which thou sawest in my right* [*hand*](mashal.html)*, and the* [*seven*](seven.html) *golden candlesticks. The* [*seven*](seven.html)[*stars*](mazaroth.html) *are the* [*angels*](angels.html) *of the* [*seven*](seven.html) *churches: and the* [*seven*](seven.html) *candlesticks which thou sawest are the* [*seven*](seven.html) *churches.*

***Revelation 2:1-5*** *Unto the* [*angel*](angels.html) *of the* [*church*](church.html) *of Ephesus write; These things saith he that holdeth the* [*seven*](seven.html)[*stars*](mazaroth.html) *in his right* [*hand*](mashal.html)*, who walketh in the midst of the* [*seven*](seven.html) *golden candlesticks; I* [*know*](daat.html) *thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my* [*name*](name.html)*'s sake hast laboured, and hast not fainted. Nevertheless I have [somewhat] against thee, because thou hast left thy* [*first*](one.html) *love. Remember therefore from whence thou art fallen, and repent, and do the* [*first*](one.html) *works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

Hakham Shaul writes about the officers of the synagogue when he lists the gifts that [Mashiach](mashiach.html) bestowed:

[***Ephesians***](ephesians.html) ***4:11*** *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* [*Mashiach*](mashiach.html)*:*

These [five](five.html) offices are a summary representation of the officers of the synagogue. The [ten](ten.html) officers of the synagogue act together as a mechanism to reach the [Gentiles](gen-jew.html) with the message of Torah:

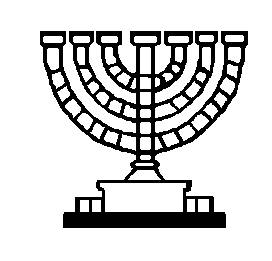
The **rulers of the synagogue**, were so named because they were responsible for caring for the synagogue and they exercised the chief power.

The other [seven](seven.html) officers, of the synagogue, in their various areas of ministry must at all times be subordinate to, and faithful in expressing the directions and judgements of the Bet Din, the bench of [three](three.html).

The Bet Din is like the [Mashiach](mashiach.html) – hidden. Where [two](two.html) or [three](three.html) are [gathered](gather.html) in My [name](name.html), there I am in their midst.

The Bet Din represents [Mashiach](mashiach.html) and was amidst the menorah, the other [seven](seven.html) officers:

***Revelation 1:12-13*** *And I turned to see the voice that spake with me. And being turned, I saw* [*seven*](seven.html) *golden candlesticks; And in the midst of the* [*seven*](seven.html) *candlesticks [*[*one*](one.html)*] like unto the Son of man, clothed with a garment down to the* [*foot*](heel.html)*, and girt about the paps with a golden girdle.*



The other [seven](seven.html) officers represent the menorah and are the “table”, the officers who were very visible:

***I Luqas (***[***Luke***](luke.html)***) 6:1-6*** *And in those days, when the* [*number*](nchart.html) *of the disciples was multiplied, there arose a murmuring of the Grecians against the* [*Hebrews*](bereans.html)*, because their widows were neglected in the daily ministration. Then the* [*twelve*](twelve.html) *called the multitude of the disciples [unto them], and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you* [*seven*](seven.html) *men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to* [*prayer*](prayer.html)*, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had* [*prayed*](prayer.html)*, they laid [their]* [*hands*](fourteen.html) *on them.*

In the above pasuk, Tables = scriptoriums in the synagogue, these were the officers of the synagogue who were very public.

A menorah is not put under a bushel basket. Instead it is put on a hill. These public officers are the menorah spoken of in Revelation 1 and 2.

And all of the gifts can rotate among these men.

# Watering Holes

The synagogue was near a [body](body.html) of water for a [mikveh](forty.html) and for the Tashlich ceremony on [Rosh HaShana](teruah.html)h. Often synagogues were constructed near [bodies](body.html) of water. Josephus speaks of a custom of Hellenistic [Jewish](gen-jew.html) [communities](community.html) "who make their places of worship near the sea.":

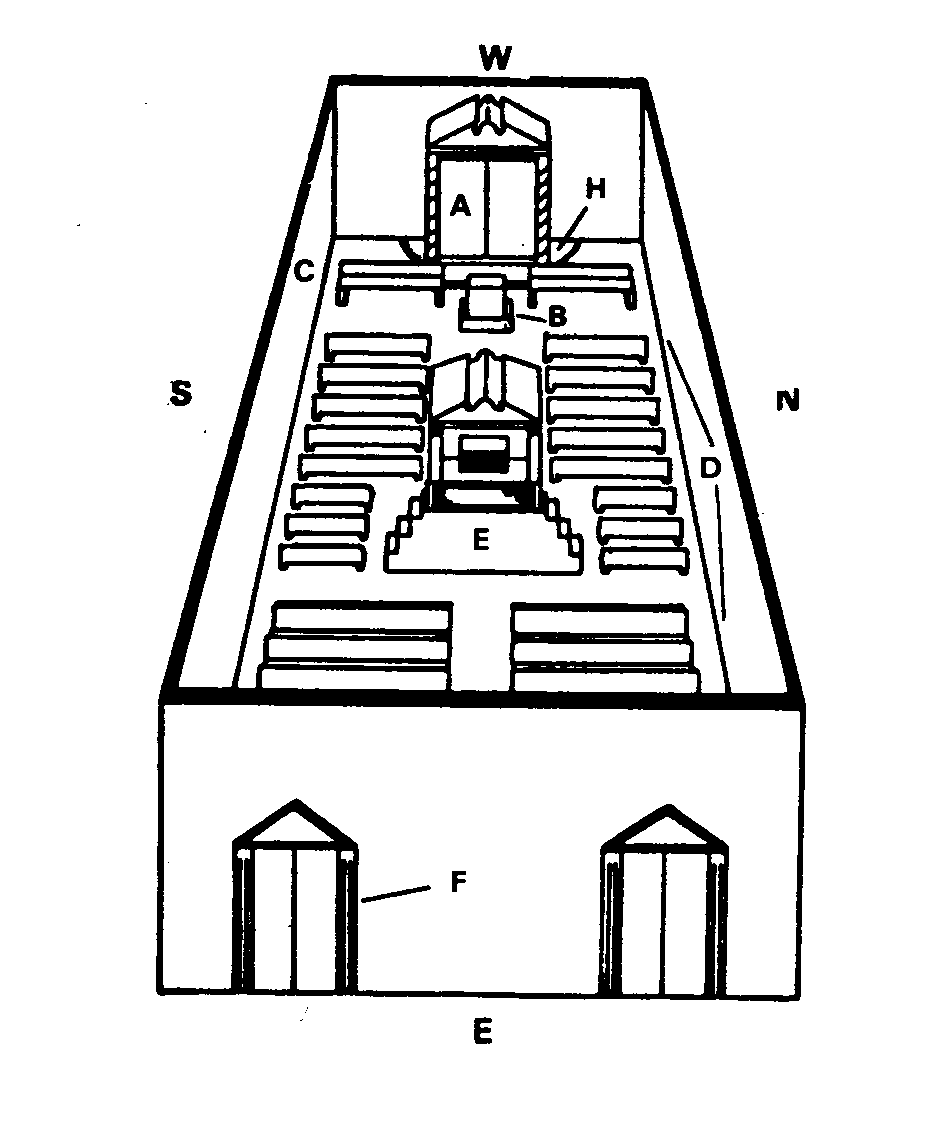
**Antiquities 14:258** The decree of those of Halicarnassus. "When Memnon, the son of Orestidas by descent, but by adoption of Euonymus, was [priest](priests.html), on the day of the month Aristerion, the decree of the people, upon the representation of Marcus Alexander, was this: Since we have ever a great regard to piety towards God, and to holiness; and since we aim to follow the people of the Romans, who are the benefactors of all men, and what they have written to us about a league of friendship and mutual assistance between the [Jews](gen-jew.html) and our [city](city.html), and that their sacred offices and accustomed [festivals](festivals.html) and assemblies may be observed by them; we have decreed, that as many men and women of the [Jews](gen-jew.html) as are willing so to do, may celebrate their Sabbaths, and perform their holy offices, according to [Jewish](gen-jew.html) [laws](law.html); and may make their proseuchae at the sea-side, according to the customs of their forefathers; and if any [one](one.html), whether he be a magistrate or private person, hindereth them from so doing, he shall be liable to a fine, to be applied to the uses of the [city](city.html)."

Paul refers to a synagogue when he speaks of services held by a river where "[prayer](prayer.html) was usually made":

***II Luqas (Acts) 16:13*** *And on the* [*sabbath*](sabbath.html) *we went out of the* [*city*](city.html) *by a river side, where* [*prayer*](prayer.html) *was wont to be made; and we sat down, and spake unto the women which resorted [thither].*

Perhaps the same idea which motivated the institution of the Tashlich ceremony on [Rosh HaShana](teruah.html)h also lay behind this custom, although the site was been chosen to obviate the need for a [mikveh](forty.html).

If there was no water (unpolluted water) the synagogue was placed on the highest point of the [city](city.html).

A = Hechal (the Permanent [Ark](ark.html))

B = Small Tebah (Lectern) from where the Chazzan leads the services.

C = Seats for the Officers of the Congregation (most Esnogas have the seating either horizontally with some inclination or vertically).

D = Seats for men who sit on the [first](one.html) floor and women in the second floor or atrium

E = The greater Tebah (raised platform) on which the Torah is read and the Hakham delivers his Sermon. Behind the greater Tebah usually there are seats reserved for the Hakhamim and this seating is also [known](daat.html) as the seat of Moshe.

# The [Ten](ten.html) Sephirot

**The** [**Tree of Life**](eternal.html) **of** [**Mashiach**](mashiach.html)

The [ten](ten.html) of the synagogue are related to the [ten](ten.html) of the Sephirot, the days of [creation](bara.html),[[71]](#footnote-71) the [seven](seven.html) visible planetary [bodies](body.html), and to [Mashiach](mashiach.html).

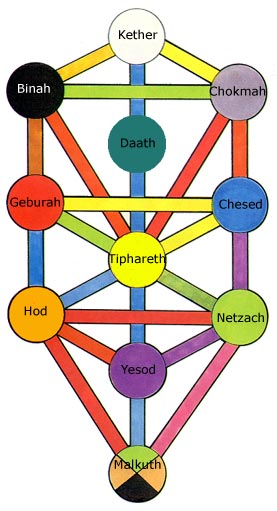
The rational element comprised of the *sefirot* that plan the implementation of [HaShem](hashem.html)'s will: *Chachmah*, *binah*, *daat*, or wisdom, understanding and [knowledge](knowledge.html).

The active element comprised of the *sefirot* that are the main thrusts of [HaShem](hashem.html)'s relationship with man: *chesed*, *gevurah*, *Tiferet*, or kindness, strength and beauty.

The tactical element comprised of those *sefirot* whose main task is to properly implement [HaShem](hashem.html)'s various activities: *Netzach*, *hod*, *yesod*. *Malchut*, or kingship, stands by itself.

**Bet Knesset**

|  |  |  |
| --- | --- | --- |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the [Messiah](mashiach.html)  Neptune |  |
| **Binah**  (Understanding) - Gray  Virtue: Simcha (Joy)  Ministry: 2nd of the bench of [three](three.html)  APOSTLE  Saturn |  | **Chachmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of [three](three.html)  APOSTLE  Uranus |
|  | **Daat**  ([Knowledge](knowledge.html)) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of [three](three.html)  APOSTLE  Pluto |  |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah ([Fear](fear.html) of G-d)  Second day – Separated waters  Ministry: Sheliach [Chazan/Bishop]  Mars |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Day [one](one.html) - Light  Ministry: Masoret [Catechist/Evangelist]  Jupiter |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim ([Compassion](jonah.html))  [Third](three.html) day – dry land & plants  Ministry: Darshan or Maggid [Prophet]  [Sun](hachama.html) |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  [Fifth](five.html) day – birds & fish  Ministry: Parnas [Pastor]  Mercury |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitachon (Confidence)  [Fourth](four.html) day – [sun](hachama.html), [moon](chodesh.html), & [stars](mazaroth.html)  Ministry: Parnas [Pastor]  Venus |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  [Sixth](six.html) day – animals & man  Ministry: Parnas [Pastor]  ([Female](male+female.html) – hidden)  [Moon](chodesh.html) |  |
|  | **Shechinah / Malkhut**  (Presence) – Purple  Virtue: Humility  [Seventh](seven.html) day - rest  Ministry: Meturgeman/Moreh/Zaqen [[Teacher](teacher.html)/Elder]  Earth |  |



What the Torah [wants](needs.html) to impress upon us is that the synagogue is basically an instrument by which the righteous can bring order into their lives, and order in to the chaos in which they live. This point is perfectly brought out in Bereshit 1:1-3, where we read of [HaShem](hashem.html) creating the [heavens](heaven.html) and the earth and these turning into “tohu vabohu” (chaos) and then [HaShem](hashem.html) implementing the Torah through a series of [**ten**](ten.html) **words** to bring order and refinement into His [creation](bara.html).

# The [Temple](temple.html) => The Esnoga => Human [Body](body.html)

By Rabbi Dr. Akiva Tatz

The [Bet HaMikdash](mikdash.html) is a macrocosm of the human [body](body.html). If you look at a plan of the [sanctuary](mikdash.html) in the [Bet HaMikdash](mikdash.html), you will notice that the placement of the various vessels - the altar, the table, the menorah - corresponds to the location of the vital [organs](body.html) in the human [body](body.html). Each of the [Temple](temple.html)'s vessels represents a human organ.

The menorah is the vessel that corresponds to the [heart](body.html).

Why is it that so many young people today are choosing to return to the beliefs and practices that their parents had forgotten, and their grandparents despaired of seeing continued? It is as though some mystical force is transmitted in the [spiritual](physical.html) genes of every [Jew](gen-jew.html). A light burning on the menorah of the [Jewish](gen-jew.html) [heart](body.html) across the [millennia](millenium.html). A light which can never be extinguished, which burns miraculously, even without replenishment of the oil or wicks of [mitzva](cmds613.html) observance.

So, in a mystical sense, the light Titus tried to put out continues to burn in the menorah of the [Jewish](gen-jew.html) [heart](body.html). But there's more.

It would come as a great disappointment to Titus, but the menorah that is collecting [dust](rock.html) in the Vatican is not the original Menorah. It is a copy. The original menorah was hidden away (together with the other vessels) in the caves and tunnels under the [Temple](temple.html) Mount.

If while the [Temple](temple.html) was [standing](mashal.html) the western lamp of the menorah burned miraculously without human assistance, so why shouldn't it go on burning even after it was buried?

That western lamp continues to "burn" under the [Temple](temple.html) Mount throughout the long dark night of [exile](galuyot.html). It continues to "burn" to this day. And it will continue to "burn" until [Mashiach](mashiach.html) comes. Then, the light of the menorah of the [Jewish](gen-jew.html) [heart](body.html) will be revealed as identical to the light of the menorah in the Holy [Bet HaMikdash](mikdash.html).

\* \* \*

Thus the [Mishkan](mikdash.html) also resembles [HaShem](hashem.html)'s other microcosmos, Man-- it too has outer "skin" (the outer curtains of goat and *tachash* skins), an intellectual center (the menorah, corresponding to the light of understanding), a [food](food.html) processing mechanism, without which the intellect cannot function (the copper altar at the entrance to the [Mishkan](mikdash.html), and the table within, with its supply of weekly bread, consumed by the [kohen](priests.html)), and at its [heart](body.html), the tablets in the [ark](ark.html) in the Holy of Holies (compare the [two](two.html) tablets of the Decalogue with the [heart](body.html)'s ventricles). Each space inside the [Mishkan](mikdash.html) is separated and defined by membranes (curtains). The entire structure is supported by wooden acacia beams, its ribs and skeletal framework. Over this are stretched the curtains and animal skins. Close to the place of the [heart](body.html) is the altar of [incense](ketoret.html). associated with the sense of smell, and the soul. The cherubs spread their wings over the [ark](ark.html), tightly bound to its cover, the *kaporet*, corresponding to the lungs and their close and vital [connection](connection.html) to the [heart](body.html). The *kiyor* (laver) represents the function of water in the [body](body.html). Each of the holy utensils may represent an inner organ of the human [body](body.html).

Chayim exposition expands, and differs with, that of the Rambam, cited in *Chidushei Hagaonim* on Menachoth 29, quoted in *The* [*Midrash*](orallaw.html) *Says*; in *The Guide*, 3:45, Rambam gives a simple explanation of the [Mishkan](mikdash.html); but he dwells upon its "[secret](sod.html)", *nistar*, implications in his grand [letter](letters.html) of life wisdom and instructions to his son, [Avraham](avraham.html), a manual of intimate personal morality; there he claims that the table represent the [liver](body.html), the menorah the [spleen](body.html); the sacrificial altar represents our natural heat, the altar of [incense](ketoret.html) man's intuitive illumination. The holy scrolls, in the [ark](ark.html), symbolize human wisdom, the [cherubim](angels.html), protecting them, the safeguarding of our health. it is translated into English and expounded in [*Letters*](letters.html) *of Maimonides*, by Leon D. Stitskin. He claims that it was also meant for his [spiritual](physical.html) son, Ibn Aknin (whom Rambam calls his "dear son" in a [letter](letters.html)), and the children of his brother David, whom he adopted, for he addresses his "children", but had only [one](one.html) son (but I recall a [letter](letters.html) from Rambam, wherein he portrays difficulties and tension with his daughters). His [first](one.html) wife must have died early (see *Meor Enayim*, de Rossi, Ch. 25) and a daughter, perhaps David's, died young (mentioned by Rambam, in that [letter](letters.html) to Ibn Aknin, where he urges Aknin not to [mourn](mourning.html) or grieve at the demise of any individual, [male](male+female.html) or [female](male+female.html), the survival of the species being the focus of the notion of goodness).

In Egypt, Rambam married the sister of Abin-Almali, [one](one.html) of the royal secretaries; they were long childless, per Stitskin. In 1185, at 51, he fathered his [first](one.html) and only son, [Avraham](avraham.html). In his [letter](letters.html) to Chasdai, Rambam indicates that [Avraham](avraham.html) was sickly; so he educated him himself, in Talmudic, philosophic and medical studies. [Avraham](avraham.html) succeeded his father as [head](body.html) of Egyptian Jewry and served as physician to a brother of Saladin. He combined Aggada with Rambam's philosophy.

[One](one.html) of the many subliminal messages suggested by the above exposition is that, just as the [sanctuary](mikdash.html) structure resembles a human [body](body.html), so the human [body](body.html) should become a [sanctuary](mikdash.html), treated and respected as such. Then it can become an abode of the *Shechinah*, the concentrated manifest essence of [HaShem](hashem.html) -- *They shall make me a* [*sanctuary*](mikdash.html)*, and I shall* [*dwell*](dwelling.html) *within* ***them*** (Ex. 25:8, Sifse Cohen). The [Mishkan](mikdash.html) thus provides the children of Israel with a tangible model of the [connection](connection.html) between their [bodies](body.html), the microcosmos, and the structure and plan of [HaShem](hashem.html)'s cosmos, the universe. It henceforward becomes the [meeting place](settimes.html) (*ohel mo'ed*) of [heaven](heaven.html) and earth. The leaders and the people try repeatedly and unsuccessfully to erect the [Mishkan](mikdash.html). Moses, undaunted, exerts himself in the seemingly impossible task, and the [Mishkan](mikdash.html) basically erects itself, a hint perhaps to the eventual resolution of the seemingly insoluble conflicts of modern Israel, torn between [heaven](heaven.html) and earth, [body](body.html) and soul, the moment and eternity.

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| --- | --- | --- |
| **The officers of the synagogue are** | [**Creation**](bara.html) **Words** | **Sefirot** |
| Ba’al [Masorah](mishna1.html) / Masoret [Evangelist]  This officer is either an itinerant or resident “catechist” whose function is to help/[teach](teacher.html) proselytes 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 Halakhah as [taught](teacher.html) 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. | Separate light from darkness | G’dolah  (Greatness/Mercy) |
| Sheliach Bet Din / Sheliach Tzibbur [Apostle/Bishop]  The Sheliach Bet Din was also [known](daat.html) as the messenger, or emissary, of the Bet Din. This officer administered the judicial decisions of the Bet Din (bailiff), faithfully transmitted Halakhah, supervised the conversion procedure under the [authority](authority.html) of the Bet Din, and the laying of [hands](fourteen.html) on behalf of the Bet Din of leaders of small [Jewish](gen-jew.html) congregations/fellowships ([Hebrew](hebrew.html): “Chaburot”) or Batei [Noach](noachide.html) (Houses of [Noach](noachide.html)) under its jurisdiction. | Separate waters above from waters below | Gevurah  (Strength) |
| Darshan / Maggid [Prophet]  In the synagogue, [one](one.html) or all of the Bet Din were responsible for preparing of the outlines for all sermons which were [taught](teacher.html) to the Darshan. The Darshan, in turn, would deliver the full sermon to the [community](community.html) in the synagogue, or to the associated fellowships called Chaburot.  This office is also in charge of helping anyone plead their cases before the Bet Din (much as attorneys are used in the secular justice system), and as such function as counselors or in a consolatory capacity on behalf of the Bet Din. | Make dry land and plants | Tiferet  (Beauty)  The Torah itself emanates from Tiferet |
| Parnas / Shamash [Pastor]  The deacons (minimum of 3) consist of [two](two.html) males and [one](one.html) [female](male+female.html), and were responsible for the care of the poor. These were the social workers, [Jewish](gen-jew.html) style. They are in charge of the [Mikveh](forty.html), administration of funds, buildings and equipment of the synagogue, visiting of the sick, attending of the orphans and widows, and of the “[Burial](burial.html) Society”. | [Celestial](celestal.html) [lights](lights.html) | Netzach  (Victory) |
| Parnas / Shamash [Pastor] | Birds and Fishes | Hod  (Glory) |
| Parnas / Shamash [Pastor]  The Shamash also had the duty of announcing the arrival of [Shabbat](sabbath.html) by blowing [six](six.html) blasts on the [shofar](shofar.html). | Animals and Man | Yesod  (Foundation) |
| Moreh / Meturgeman [[Teacher](teacher.html)/Elder]  The [one](one.html) who expounded the Torah was called Meturgeman *or translator*. The Meturgeman translates (explains) the reading of the Torah and Haftarah, almost simultaneously. The Yemenites still do it.  The Meturgeman was the [one](one.html) who repeats in a loud voice the words of the Hakham, who whispers the Shiur in a low voice (Rashi to Berachoth 56a); he was also the [one](one.html) who translated the words of the Hakham, who delivers the Shiur in a low voice in [Hebrew](hebrew.html) (Rashi to Yoma 20b). | [Shabbat](sabbath.html) | Shekinah  (Presence) |

**THE MENORAH YEAR**

The [sun](hachama.html) swings across the horizon as a pendulum through [twelve](twelve.html) gates and [seven](seven.html) [annual](annual.html) doors

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **ג -** Camel | ב - House | א -BBull | **ז -** Weapon | **ו -** Nail | **ה -** Window | **ד -** Door |
| **ד -** Door | **ג -** Camel | C ב - House | **ת -** Seal | **ר -** Highest | **פ -** [Speak](mashal.html) | **כ -** Cover |
| Tuesday  3rd day - Green | Monday  2nd day - Orange | Sunday  1st day - Indig | [Shabbat](sabbath.html)  7th day - Violet | Friday  6th day - Blue | Thursday  5th day - Red | Wednesday  4th day - Yellow |
| [Shavuot](shavuot.html) | [Yom Teruah](teruah.html) | [Pesach](passover.html) |  | [Shemini Atzeret](shemini.html) | [Succoth](succoth.html) | [Rosh Chodesh](chodesh.html) |
| F - FA | G - SO | A - LA | B - TI | C - DO | D - RE | E - MI |
| **Gate 4 – South**  **Summer Solstice**  Sartan – crab  [**Tammuz**](feasts.html)  Judah (Reuben) | **Gate 3**  Teomaim – twins  [**Sivan**](feasts.html)  Levi (Zebulon)  **Gate 5**  Aryeh – lion  [**Av**](feasts.html)  Issachar (Simeon) | **Gate 2**  Shaur – bull  [**Iyar**](feasts.html)  Simeon (Issachar)    **Gate 6**  Bethulah – [virgin](virgin.html)  [**Elul**](elul.html)  Zebulon (Gad) | **Gate 1 –** [**East**](east.html)  **Spring Equinox**  Toleh – ram  [**Nisan**](feasts.html)  Reuben (Judah)  **Gate 7 – West**  **Fall Equinox**  Meoznaim – scales  **Tishrei**  [Benjamin](benyamin.html) (Ephraim) | **Gate 12**  Dagim – fishes  [**Adar**](feasts.html)  [Joseph](joseph.html) (Naftali)    **Gate 8**  Aqurav – scorpion  **Cheshvan**  Dan (Manasseh) | **Gate 11**  Deli – water bearer  [**Shevat**](feasts.html)  Asher (Asher)    **Gate 9**  Keshet – rainbow  [**Kislev**](feasts.html)  Naftali ([Benjamin](benyamin.html)) | **Gate 10 – North**  **Winter Solstice**  Ghedi – goat  **Tevet -**  Gad (Dan) |
| **Mars**  Madim | [**Moon**](chodesh.html)  Lavanah | [**Sun**](hachama.html)  Chamah | **Saturn**  Shabbtai | **Venus**  Nogah | **Jupiter**  Zedek | **Mercury**  Kokah |
| God created dry **land**  God created **plants.** | God separated **waters** **above** from **waters** **below**. | God created the [heavens](heaven.html) and earth and separated **light** from darkness. | God **Rest**ed. | God created **animals**.  God created **men**. | God created **birds** and **fishes**. | God created the [**sun**](hachama.html), [**moon**](chodesh.html), and [**stars**](mazaroth.html). |
| The brass laver | The [Mishkan](mikdash.html)’s veil. | The [Mishkan](mikdash.html)’s covering. | The [world](worlds.html) and the [Mishkan](mikdash.html) finished. | Aaron. | The [cherubim](angels.html). | The Menorah. |
| **Year 3**  The tithe of the [THIRD](three.html) YEAR went to charity for the poor, Levite, stranger, widows, fatherless, sojourners in Israel. | **Year 2**  The tithe of the SECOND YEAR went entirely to the [priests](priests.html). | **Year 1**  The tithe of the [FIRST](one.html) YEAR went to the Levites, who distributed to themselves, the [priests](priests.html), and the poor. | **Year 7**  [**Sabbatical**](shmita.html)  The tithe was not collected from agricultural products on the [SEVENTH](seven.html) YEAR because the land was to lay fallow | **Year 6**  The tithe of the [SIXTH](six.html) YEAR was set aside by the tither for his own pilgrimages to [Jerusalem](city.html). | **Year 5**  The tithe of the [FIFTH](five.html) YEAR went to the Levites, who made distribution to themselves, the [priests](priests.html), and the poor. | **Year 4**  The tithe of the [FOURTH](four.html) YEAR went to the Levites, who made distribution to themselves, the [priest](priests.html)’s portion and the poor. |
| Darshan / Maggid | Sheliach Bet Din / Sheliach Tzibbur | Ba’al [Masorah](mishna1.html) / Masoret | Moreh / Meturgeman | Parnas / Shamash | Parnas / Shamash | Parnas / Shamash |
| Netzach  (Victory) | Hod  (Glory) | Yesod  (Foundation) | Malchut  (Kingship) | Chesed  (Kindness) | Gevurah  (Strength) | Tiferet  (Beauty) |
| Theft | Murder | Adultery | Establish a legal system | [Eating](eating.html) limbs from a live animal | Blasphemy | [Idol](idolatry.html) worship |

**It all hinges on the** [**number**](nchart.html)[**seven**](seven.html)**.**

The [tribes](tribes.html) and their months are taken from the Sefer Yetzirah, by Aryeh Kaplan. [Tribes](tribes.html) without parenthesis are according to [Exodus](exodus.html). Those [tribe](tribes.html) with parenthesis are from [Numbers](nchart.html).

|  |  |
| --- | --- |
| **Sefirah** | **Electromagnetic Radiation** |
| Chesed (Kindness) | gamma waves |
| Gevurah (Strength) | x-rays |
| Tiferet (Beauty) | ultraviolet waves |
| Netzach (Victory) | visible light |
| Hod (Glory) | infrared waves |
| Yesod (Foundation) | micro waves |
| Malchut (Kingship) | radio waves |

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Return to The [WATCHMAN](https://www.betemunah.org/) home page

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1. Much of the information here was found in Bullinger’s *Commentary on Revelation* and Lightfoot’s Commentary on the New Testament from the [Talmud](orallaw.html) and Hebraica (Hendrickson Publishers). I am also deeply indebted to my teacher. His Eminence Hakham Dr. Yoseph ben Haggai, for his insights on the synagogue. [↑](#footnote-ref-1)
2. The so called New Testament which is neither new nor a testament. [↑](#footnote-ref-2)
3. See Jenning’s *Jewish Antiquities* ; and Article *Synagogue* in Kitto’s *Biblical Cyclopedia*, vol, iii, 903. [↑](#footnote-ref-3)
4. The Encyclopedia Judaica [↑](#footnote-ref-4)
5. "The Book of Jewish [Knowledge](knowledge.html)", by Nathan Ausubel. [↑](#footnote-ref-5)
6. Yehezechel 11:16, Megillah 29a [↑](#footnote-ref-6)
7. [↑](#footnote-ref-7)
8. The Encyclopedia Britannica, under the “synagogue” heading, page 291. [↑](#footnote-ref-8)
9. Megillah 29a, Megillah 1:3 [↑](#footnote-ref-9)
10. Pseudo-Jonathan to Shemot 18:20 [↑](#footnote-ref-10)
11. in Shemot (Exodus) 18:20 [↑](#footnote-ref-11)
12. Yalkut, Exodus 408 [↑](#footnote-ref-12)
13. Apion, 2:175 [↑](#footnote-ref-13)
14. III, 27 [↑](#footnote-ref-14)
15. Megill. cap.I. Hal.3. [↑](#footnote-ref-15)
16. Heb. batlanim (idle men), v. supra, p. 14, n. 5. [↑](#footnote-ref-16)
17. The times when the Megillah is to be read. [↑](#footnote-ref-17)
18. It was usual for certain families to undertake to bring to [Jerusalem](city.html) on a certain day of the year a certain quantity of wood for the [fire](fire.html) on the altar. V. Ta'an. 28a. [↑](#footnote-ref-18)
19. In commemoration of the destruction of the first and second [Temples](temple.html), v. Glos. [↑](#footnote-ref-19)
20. The hagigah, an optional peace-offering brought by individuals in honour of the festival, usually on the first day of the festival. [↑](#footnote-ref-20)
21. On the [Feast of Tabernacles](succoth.html) in the first year of the Septenate, to hear the [Law](law.html) read. V. Debarim (Deuteronomy) 31:10-13. [↑](#footnote-ref-21)
22. If it happens to fall on Sabbath. [↑](#footnote-ref-22)
23. On which the Megillah is actually read. [↑](#footnote-ref-23)
24. That a concession is made to villagers to read on the alternate days. [↑](#footnote-ref-24)
25. Lit. , ‘Who are in the synagogue’. I.e., who are always available to attend synagogue if required. Cf. supra. [According to Rashi: These were men specially maintained for the purpose from the communal fund. Aliter: men of ample means who freely devoted their time to the service of the [community](community.html). V. Aruch s.v. kyc [↑](#footnote-ref-25)
26. Who always have [time](time.html) to attend synagogue. V. infra 5a. [↑](#footnote-ref-26)
27. [A lrf which is distinguished from a vkusd rhg in that it is a marketing centre to which are drawn people from all parts.] [↑](#footnote-ref-27)
28. Lit., ‘from the world’. These are only a floating population, and we require ten men who are always available. [↑](#footnote-ref-28)
29. l.e., its walls were raised anew. [↑](#footnote-ref-29)
30. Lev. XXV, 30. [↑](#footnote-ref-30)
31. The lesson is derived from the curious spelling of the word in the [Hebrew](hebrew.html) text, which may imply either that it has or has not a wall. [↑](#footnote-ref-31)
32. Sanhedrin cap.4 hal.6. [↑](#footnote-ref-32)
33. see also [Ruth](ruth.html) 4:2 and Psalm 68:27 [↑](#footnote-ref-33)
34. “Aasarah Tsadiqim” in [Hebrew](hebrew.html). [↑](#footnote-ref-34)
35. Tanach [↑](#footnote-ref-35)
36. Deuteronomy 6:4-9, 11:13-21; Numbers 15:37-41 [↑](#footnote-ref-36)
37. The Encyclopedia Britannica, under the “synagogue” heading, page 291. [↑](#footnote-ref-37)
38. Lit. “wise men”. This is the term used by Sephardim to address their Rabbis. [↑](#footnote-ref-38)
39. “The Pentateuch”, by Rabbi Samson Rafael Hirsch, on Exodus 18. [↑](#footnote-ref-39)
40. Before they signed it. [↑](#footnote-ref-40)
41. So that it should be known that the document was confirmed in the presence of three judges. [↑](#footnote-ref-41)
42. Lit., ‘has gone out’. This term also implies that the document has been found valid. [↑](#footnote-ref-42)
43. It is then evident that they were three, as a court of law cannot consist of less than three judges. [↑](#footnote-ref-43)
44. The “so called” New Testament which is neither new nor a testament. [↑](#footnote-ref-44)
45. The Peshitta (“simple, common, straight, vulgate”) is the standard version of the Syriac Bible. [↑](#footnote-ref-45)
46. A bimah (among Ashkenazim, derived from Greek βῆμα), or tebah (among Sephardim) is the elevated area or platform in a Jewish synagogue which is intended to serve the place where the person reading aloud from the Torah stands during the [Torah reading service](shmita.html). [↑](#footnote-ref-46)
47. “The Book of Jewish [Knowledge](knowledge.html)” by Nathan Ausubel. [↑](#footnote-ref-47)
48. OH 53:4-9 [↑](#footnote-ref-48)
49. Magen Avraham to Shulchan Arukh OH. 53:6 [↑](#footnote-ref-49)
50. See also TJ, Ber. 9:1, 12d. Tosef., Suk. 4:12. Sotah 7:7-8. TJ, Ber. 5:3, 9c. [↑](#footnote-ref-50)
51. “The Book of Jewish [Knowledge](knowledge.html)” by Nathan Ausubel. [↑](#footnote-ref-51)
52. Sheliah zibbur, lit., ‘the messenger of the congregation’, who reads the [prayers](prayer.html) for, and on behalf of those who are themselves unable to read them. [↑](#footnote-ref-52)
53. Of prayer. The Reader in the lesser courtyard which is regarded as a part of the larger one is deemed to be in the same place as the congregation. [↑](#footnote-ref-53)
54. since the Reader in the larger courtyard, which (as explained supra) is independent of the’ lesser one, cannot be regarded as present with them in the lesser one, while a whole congregation cannot be deemed to be transferred from their position and shifted towards the position of an individual. [↑](#footnote-ref-54)
55. Heb. שליח ציבור, lit., ‘messenger of the congregation’. This usually connotes the person who acts as the reader of the congregation in conducting the prayers. Since, however, the subsequent words, ‘descend before the Ark’, clearly refer to the function of the reader, the representative of the community would mean, therefore, the warden or person appointed to attend to the affairs of the community. Cf. R. Gershom and Rashi. [↑](#footnote-ref-55)
56. V. preceding note. [↑](#footnote-ref-56)
57. Lit., ‘to lift up his hands’. Of course, provided he is a priest. V. Num. VI, 22-27. [↑](#footnote-ref-57)
58. Ezra III, 8. [↑](#footnote-ref-58)
59. It is conceded that a Levite under the age of twenty years would not be appointed to supervise the work. [↑](#footnote-ref-59)
60. How, then, can this verse be adduced in support of the rule concerning the priests? [↑](#footnote-ref-60)
61. Ezek. XLIV, 15. The term ‘Levites’ in this verse means descendants of the [tribe](tribes.html) of Levi, or it might mean ‘attendants’ (Rashi). [↑](#footnote-ref-61)
62. V. Lev. XXIII, 12. The lamb was an obligatory burnt-offering. [↑](#footnote-ref-62)
63. Aliter: How could they have offered up if the date was not clear to them? [↑](#footnote-ref-63)
64. Similarly with the case of Hezekiah, formal permission was first obtained from him before sacrificing the lamb offered in connection with the [omer](omer.html), though it was an obligatory one. [↑](#footnote-ref-64)
65. Hieros. Peah, fol. 21.I. [↑](#footnote-ref-65)
66. “The Jewish Encyclopedia”, under the heading: Community, page 195. [↑](#footnote-ref-66)
67. Shiur ([Hebrew](hebrew.html): שעור‎, pronounced "*shee-ur*", pl. shiurim, שעורים) is a lesson on any Torah topic, such as [Gemara](orallaw.html), [Mishnah](orallaw.html), [halakha](walking.html), etc. [↑](#footnote-ref-67)
68. Rashi to Berachoth 56a [↑](#footnote-ref-68)
69. Rashi to Yoma 20b [↑](#footnote-ref-69)
70. See also Megillah 26a, 27a and Josephus’ Antiquities 4:214-4 [↑](#footnote-ref-70)
71. The seven sephirot are called in Kabbala "the Seven Days of Creation", for it is essentially through them that constitution of each of the planes of reality is built. [↑](#footnote-ref-71)