
MORDECHAI 98

MORDECHAI 10:41-45

BESB

Mar 10:42 But having called them (all his talmidim) to him, Yeshua said to them, You know that those [who] presume to rule the Gentiles [nations] rule over them, and their great (Heb. לְגִדּוּל) [men] exercise [oppressive] authority over them.

Mar 10:43 But it shall not be so among you; but whoever desires to become [the] greatest (Heb. לְגִדּוּל) (reach maturity i.e. become a Hakham) among you must [first] be your [ministering] servant (Paqid).

Mar 10:44 And whichever of you desires to become (the) first (Heb. הָרִאשׁוֹן), he will a be bond-slave of all.

Mar 10:45 For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give His life (Heb. נַפְשׁוֹ) as a ransom^a (Heb. גְּאֻלָּה) for many [slaves].

GREEK TEXT

⁴² ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἔθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν

⁴³ οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν ἀλλ ὅς ἐὰν θέλη γενέσθαι μέγας ἐν ὑμῖν ἔσται διάκονος ὑμῶν

⁴⁴ καὶ ὅς ἂν θέλη ὑμῶν γενέσθαι πρῶτος ἔσται πάντων δούλος·

⁴⁵ καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν

DELITZSCH HEBREW TRANSLATION

וַיִּקְרָא לָהֶם יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם אַתֶּם יְדַעְתֶּם כִּי הַגְּדוֹלִים לְהִשְׁתַּרְרַת עַל־הַגּוֹיִם הֵם רְדִים בָּהֶם וְגְדוֹלֵיהֶם⁴² שׁוֹלְטִים עֲלֵיהֶם: ⁴³ וְלֹא יְהִי כֵן בְּקִרְבְּכֶם כִּי אִם־הִחְפֵּץ לְהִיּוֹת גְּדוֹל בְּכֶם יְהִי לְכֶם לְמַשְׁרַת: ⁴⁴ וְהִחְפֵּץ לְהִיּוֹת הָרִאשׁוֹן הָאֵשֶׁתִּי לְכָל־אֶחָד מֵעַמְּךָ לְעַבְדוֹ: ⁴⁵ כִּי בֶן־הָאָדָם גָּם־הוּא לֹא בָא לְמַעַן יִשְׁרָתוּהוּ כִּי אִם־לְשָׂרַת וְלָתֵת אֶת־נַפְשׁוֹ כְּפָר תַּחַת רַבִּים:

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^a λύτρον used here to mean גְּאֻלָּה not כַּפָּר to atone and not פְּדָה with the idea of ransom pointing to action not subject. cf. Vayikra 25:48. Here the language smacks of a sign of the שְׁמִטָּה year or יוֹבֵל כַּפָּר contains the idea of atonement as a sacral rite. Here the language betrays that thought.

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Abot 4:5 R. Ishmael, his son, says, “He who learns so as to teach —they give him a chance to learn and to teach. “He who learns so as to carry out his teachings— they give him a chance to learn, to teach, to keep, and to do.” R. Sadoq says, “**Do not make [Torah teachings] a crown with which to glorify yourself or a spade with which to dig.** (So did Hillel say [M. 1:13], “He who uses the crown perishes.”) “Thus have you learned: Whoever derives worldly benefit from teachings of Torah takes his life out of this world.”

Abot 1:13 He would say [in Aramaic], “A name made great is a name destroyed. “And one who does not add subtracts. “And who does not learn is liable to death. “And the one who uses the crown passes away.”^b

INTRODUCTION

I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait (anticipate) every day for his coming. (Ani Ma’amin #12)

Rosh HaShanah 2:4 And at what place did they kindle flares? From the mount of Olives [they gave the signal] to Sarteba, from Sarteba to Agrippina, from Agrippina to Hauran, from Hauran to Bet Baltin. They did not move from Bet Baltin. But one waves them to and fro, up and down, until he saw the whole Exile **הגולה** before him lit up like a bonfire.

Lighting a bonfire for others is a commendable deed. Our generation has produced its own Torah Giants who have built a bonfire on the signal mountains per se. They have built these fires for us to know when and how to keep the Festivals. We must listen to these Torah Giants to be able to apprehend their light.

Pesahim 3:7 He who goes to slaughter his Passover lamb, to circumcise his son, or to eat the betrothal meal at his father-in-law’s house, and remembers that he has left some leaven in his house, if he can go back and remove it and go on to do his religious duty, let him go back and remove it. But if not, let him nullify it in his heart. [If he was going] to help against an invasion or to save someone from drowning in a river, from thugs, from a fire, or from a suddenly collapsed house, let him nullify it in his heart. [If he was going] to enjoy the Sabbath rest on a pleasure jaunt, let him go back immediately [and remove the leaven].

This Mishnah offers a juxtaposed thought. The man who has left some leaven in his house without nullifying it must have the appropriate motive for remaining on his journey.

DEALING WITH PRIDE (HAMETS)

Motivation in life finds many engines and mechanisms. Most of us are faced with a daily occupation by which means we are able to support ourselves. However, the Torah Scholar only works to provide

^b All citations of Mishnah will be from, Jacob Neusner, *The Mishnah A New Translation*, (New Haven & London: Yale University Press) 1988 unless otherwise noted.

necessary sustenance not wealth. A man like Hillel is a great mentor for Torah Scholars. We would ask the question; what drives the Torah Scholar? Is it wealth, pride or some other mechanism?



Regardless of the driving force, the ego is central to all avenues of life. The Mishkan traveled at the core of the Bne Yisrael to teach them that the core of our being is to be set apart to G-d. The Jewish soul is attributed with having a “yester hara” and a “yester hatov.” The mastery of both these driving forces is attributed to the righteous/generous. The balance between our loves for G-d, most blessed be He and our ego is a delicate dance. Humanity is endowed with varied mechanisms that provide for the continuation of life and species. G-d intentionally placed these drives within us for the survival of the species. Again, finding the balance to these traits is what proves us to be more than just an animal. The Exodus from Egypt is a lesson, which demonstrates that man must master his whole being.

This Torah Seder (Numbers 101-11:15) shows us that the Egyptian life was focused on the pleasures of life rather than subservience to G-d. Here I am not speaking of the Jewish slaves of the Egyptians but the Egyptians themselves. However when speaking of the Bne Yisrael, the Torah Seder demonstrates the wants of a people that had yet to master their entire being. Another perspective found in this Torah Seder is a group of people preparing to meet at Sinai and receive the Torah. It is easy to serve personal motives rather than be of service to G-d. The Torah Seder we read last week demonstrated two of Yeshua’s Talmidim that possessed a desire to sit near him when Yeshua would sit at his seat of honor. There is nothing wrong with this desire. Yeshua’s talmidim demonstrated a desire to sit near their teacher who would carry them into the olam haba. However, when that type of desire permeates every act of our being and we are wholly consumed by it, we have entered into an unhealthy state.

ACTS OF KINDNESS

“Acts of kindness” are often called “righteous deeds.” We are taught to give to those who have needs and lack the benefits of life we possess. In other words, we are to share our resources. These acts of “righteousness” are NOT to be flaunted before others.

Kohelet (Ecc.) 12:14. For every deed God will bring to judgment-for every hidden thing, whether good or bad.

1Co 13:3 And though I (give) morsels of (unleavened) bread to (feed the poor), and if I give my body as an olah (burnt offering), and have not love (ahavah), it what benefit is it.

c <http://www.torahfocus.com/triennial/Nisan0571.pdf>, <http://www.torahfocus.com/triennial/Mark97.pdf>

The language here is clearly weighed against Hag HaMatzah. The “morsels of bread are “pieces of matzah, “to feed with sops or tid-bits.”^d Hakham Shaul questions the motive of the heart in his discussion on Hag HaMatzah. However, it is very interesting that Hakham Shaul points to the real meaning of ahavah (love), which means to give. I have pointed to these two passages because we must make sure that even our “deeds of righteousness” are done with purity of heart. The Rabbis teach us that the only one who loved G-d with a pure motive was Abraham.^e

Abot 1:3 Antigonus of Sokho received [the Torah] from Simeon the Righteous. He would say, “Do not be like servants who serve the master on condition of receiving a reward, “but [be] like servants who serve the master not on condition of receiving a reward. “**And let the fear of Heaven be upon you.**”

Nedarim 62a It was taught: That thou mayest love the Lord thy God and that thou mayest obey his voice, and that thou mayest cleave unto him:^f [This means] that one should not say, I will read Scripture that I may be called a Sage. I will study, that I may be called Rabbi, I will study,^g to be an Elder, and sit in the assembly [of elders];^h but learn out of love, and honour will come in the end, as it is written, Bind them upon thy fingers, write them upon the table of thine heart,ⁱ and it is also said, Her ways are ways of pleasantness;^j also, She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her.^k

R. Eliezer son of R. Zadok said: Do [good] deeds for the sake of their Maker,^l and speak of them^m for their own sake. Make not of them a **crown** wherewith to magnify thyself, nor a spade to dig with.ⁿ And this follows a fortiori. If Belshazzar, who merely used the holy vessels which had been profaned, was driven from the world; how much more so one who makes use of the **crown** of the Torah!

As we can clearly see, righteous deeds are armed with their own set of evils. The motive behind every act must be scrutinized. When we question our own personal motive behind generosity, Torah study and other deeds of generosity, it may be as evil as submitting to the acts of the yester hara. The inner man is as complex as the tendency to submit to physical desire. Spiritual drive and desire must be controlled and moderated as well as physical behavior. Here my aim is to reveal the fact that we must have the appropriate motive in acts of spiritual service as well as all other opportunities of life.

Mar 10:45 For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give His life (Heb. שָׁרָפָה) as a ransom (Heb. גְּאֻלָּה) for many [slaves].

^d Henry George Liddel and Robert Scott Henry Oxford University Press. see entry ψωμίζω

^e Nedarim 62a

^f Deut. XXX, 20.

^g [So Bah. cur. edd.: ibat ‘I will teach.’I.e. he teaches others, so that his fame may spread and he may obtain a seat in the Academy.]

^h Elder’ may simply mean scholar (cf. Kid. 32b), or more exactly a member of the Sanhedrin; cf. Joseph. Ant. XII, 111, p. 3.

ⁱ Prov. VII, 3: i.e., make it an integral part of thyself, not as something outside thee, cherished only for its worldly advantages.

^j Ibid. III, 17.

^k Ibid. 18: this is quoted to shew that honour comes eventually.

^l I.e., God Who decreed them (Ran.). [Or. the performance of them, i.e., for the sake of doing good (Bahja Ibn Pakuda, Duties of the Heart, Introduction.)]

^m Viz., the words of the Torah.

ⁿ In I Sam. XIII, 20. and Ps. LXXIV, 5, kardom means an axe. Possibly it was a two-sided tool, one side serving as a spade and the other as an axe.

^o λύτρον used here to mean גְּאֻלָּה not כַּפָּר to atone and not פְּדָה with the idea of ransom pointing to action not subject. cf. Vayikra 25:48. Here the language smacks of a sign of the שְׁמִטָּה year or יוֹבֵל. כַּפָּר contains the idea of atonement as a sacral rite. Here the language betrays that thought.

Hakham Tsefet teaches us a valuable lesson in this pericope. The inner man must be sacrificed before any act can be consecrated. It was the “soul” (life) that Yeshua gave as a ransom. In a manner of speaking, he laid down his personal desire as a ransom **הַנְּשָׂאָה** for many. This presents a lesson on the way of the ministering servant. Yeshua and those who would minister on his behalf are not slaves to the masses. However, they are placed at the disposal of those in need.

Abot 4:5 R. Ishmael, his son, says, “He who learns so as to teach —they give him a chance to learn and to teach. “He who learns so as to carry out his teachings— they give him a chance to learn, to teach, to keep, and to do.” R. Sadoq says, “Do not make [Torah teachings] a **crow**n with which to glorify yourself or a spade with which to dig. (So did Hillel say [M. 1:13], “He who uses the **crow**n perishes.”) “Thus have you learned: Whoever derives worldly benefit from teachings of Torah takes his life out of this world.”

1Co 3:12-15 ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. ¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.^p

YEHI RATZON

And may it be Your will, Adonay, our God and God of our fathers, to make us study Torah regularly, and hold fast to Your commandments. Do not bring us into the grasp of sin, nor into the grasp of transgression. Do not cause us to be tested nor scorned (nor be held in contempt). Distance us from the Evil Inclination and bond us to the Good Inclination. Grant us love, favor, kindness, and compassion in Your eyes and in the eyes of all who see us, and bestow bountiful kindness upon us. Blessed are You, Adonay, bestower of bountiful kindness upon His people Yisrael.

It is said that Rabbi Yehuda HaNasi prayed this prayer every day after morning Shacharit.

Berakhot 16a Rabbi on concluding his prayer added the following: May it be Thy will, O Lord our God, and God of our fathers, to deliver us from the impudent and from impudence, from an evil man, from evil hap, from the evil impulse, from an evil companion, from an evil neighbour, and from the destructive Accuser, from a hard lawsuit and from a hard opponent, whether he is a son of the covenant or not a son of the covenant!^q [Thus did he pray] although guards^r were appointed^s to protect Rabbi.

The beauty of the prayer is in its opening words. “**May it be your will Adonay, our God and God of our fathers.**” The expression of desire in this prayer is to have a pure desire. As we have seen, life is filled with personal motives even in Torah study.

What is the answer to the question?

Hakham Tsefet is perfectly aware of all the pitfalls mentioned above. However, he remembers the Mesorah of the Master. If we are to have a place of prominence, we must have a pure motive. Becoming a ministering servant as a Paqid is the place of initial beginnings for a Torah Scholar.

^p KJV

^q I.e., a Jew or non-Jew. This now forms part of the daily prayers. V. P. B. p. 7

^r Lit., eunuchs.

^s By the Roman Government.

THE PEW AND THE PUTTY KNIFE

Many years ago, I went to the pastor where I went to Church to tell him I wanted to minister to the congregation as he did. The Pastor said we needed to meet before the Sunday evening service to discuss the matter. I arrived that evening early as was bid to do. We began to talk of humility and things of that nature when he pulled a putty knife from a desk drawer. He said that he needed to make sure that I was humble in service to G-d never asserting my will above the plan of G-d for my life. Then he put me to the test. If you are willing to be a humble servant, you will take this putty knife and scrape all the gum off the bottoms of the pews. I reached for the putty knife to implement my training. (I was consoled by the fact that the pews and Church was relatively new and that there could not be much gum on these beautiful new pews) As I exited his office and knelt before the first pew, he called me back to his office. He said that it was only a test to see if I was humble and willing to serve others.

He then gave me the task of teaching a Sunday school class. I must say that teaching that class was far more humbling than scraping gum off the bottoms of pews. My class was a group of fifth and sixth graders. My first lesson was simple enough so I read and prepared as best as I knew how. The lesson finished a little earlier than the allotted class period length so I gave the class the opportunity to ask questions. Much to my surprise, I felt as if I were Daniel in the lion's den. The questions that that class asked intimidated me hastily. I made two vows that day. The first was never to enter a class or teaching session without the proper preparation. The second was never to feed G-d's children stale bread. Here my thought was to have a positive, keen understanding of what I was talking about to the best of my ability before engaging a lesson.

I could never imagine being anyone's role model. I have shared this experience because I believe this is what Hakham Tsefet was saying in the present pericope.

DYNAMIC TENSION

The righteous/generous man is faced with a dynamic tension between his focus on himself and his focus on G-d. We may also include the idea that he is faced with a tension between himself and fellow humans. The animal life is a life without ambition. However, man's ambitions must be subservient to G-d's will. I will further, the thought by saying that man's ambition must be subservient to his own pure will. The above cite prayer is a prayer that demonstrates the subservience of the will to the will of G-d. The prayer asks G-d for the permission to have a particular will or ambition.

Mar 10:45 For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give His life (Heb. נַפְשׁוֹ) as a ransom (Heb. גְּאֻלָּה) for many [slaves].

The selfless model of Messiah is one of laying down the soul. I realize that many so called "scholars" want to make this an atoning sacrifice. This simply allows them the license to do as they choose rather than practice the mastery of ones being. The "life" of Yeshua was a life of example and demonstration. He sacrificed personal ambitions for our sake and for the sake of the Mesorah.

On the other hand, you have the fastidious legalist trying to encumber man with a number of inapplicable restraints. We do not have room for this kind of mentality. What is lacking in today's word is the heart of a true father who looks at his children with compassion. He is then able to instruct them in the areas of their weaknesses.

Unlike the animals, roaming the earth, man has the unique capacity to master his being. Life's search is one of looking for leaven (*hamets*). The seven-day festival represents a whole life of trying to free ourselves of leaven. While we take seven days to remember a lifelong task, we are faced with reality of the daunting task of searching, removing and nullifying leaven in our personal lives. The Festival of

Pesach is called the “Festival of Freedom.” This is because what we really want in life is to be like Avinu Abraham, someone who really loves G-d.

SHABBAT HASHUBA

Shabbat HaGadol is always weighed against its counterpart Shabbat Shuba. These two Sabbaths mark turning points in life. The word for the Shelosh Regalim (Pilgrimage Festivals) is “Hag.”[†] The idea of “Hag” is one of moving in a circle. It is also indicative of a sacred procession. This demonstrates the endless cycle of the Festivals and Torah reading. This motion is centrifugal in nature. “Shuba” also contains idea of turning. The spiral motion is that of turning away from the prideful ambitions and turning towards the will of G-d regardless of the cost to the soul.

ELIYAHU WHERE ART THOU?

Pesachim 3:7 He who goes to slaughter his Passover lamb, to circumcise his son, or to eat the betrothal meal at his father-in-law’s house, and remembers that he has left some leaven in his house, if he can go back and remove it and go on to do his religious duty, let him go back and remove it. But if not, let him nullify it in his heart. [If he was going] to help against an invasion or to save someone from drowning in a river, from thugs, from a fire, or from a suddenly collapsed house, let him nullify it in his heart. [If he was going] to enjoy the Sabbath rest on a pleasure jaunt, let him go back immediately [and remove the leaven].

The Pesach Seder has a beautiful element that speaks of the coming redemption. I have seen an element that connects the redemption of Yisrael to Eliyahu and the Seder in a very special way. I have referred to this special element as the “Fifth Cup.” During the Pesach Seder, we set a place for a special invited guest. That guest is Eliyahu. I have always had a special affinity for Eliyahu. This is not because my Hebrew name is Eliyahu. My affinity towards this larger than life character in many a legend is his empathy for Yisrael. He confronts evil kings and queens for Yisrael’s sake. He confronts false prophets and calls fire down from heaven. One of the most fascinating things about Eliyahu is his association with Messiah.

During the Pesach Seder, we have set a place for him; we open the door and look for him. Some Jews sing a song about him during the Pesach Seder. All of this is because he is to be the harbinger of Messiah. The Prophet Malachi tells...

Mal’akhi 3:23 *Lo, I will send you Elijah the prophet **before the coming of the great and awesome day of the Lord** [Hebrew: לְפָנֵי יוֹם בּוֹא, הַגָּדוֹל, הַיְהוָה – **Lifne (before) Bo (the coming) Yom (of the day) Adonai (of the LORD) HaGadol (the great) V’HaNora (and terrible)**].*

Consequently, this Sabbath is called Shabbat HaGadol.

Certainly, I am like every other individual, in that I also await the coming of Messiah.

I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait (anticipate) every day for his coming.

However, my fascination with Eliyahu goes beyond waiting for Mashiach. I read one verse further to find my fascination.

[†] See Strong’s Number H2287

Mal'akhi 3:24 that he may **turn the heart of the fathers back through the children, and the heart of the children back through their fathers** - lest I come and smite the earth with utter destruction.

A few years ago, I was invited to present a Pesach Seder in St. Louis. During the Pesach Seder, I happened to notice the interaction between the Father and the Sons in the four questions.

“Why is this night different than all other nights?”

מה נשתנה הלילה הזה מכל הלילות?

The youngest son “who does not know what to ask” is looked at with compassion by the father. The Father then begins to explain...

Shemot 13:8. And you shall tell your son on that day, saying, “Because of this, the Lord did [this] for me when I went out of Egypt.”

Here is where I found Eliyahu at work. He was “turning the heart of the fathers back through the children, and the heart of the children back through their fathers.” Here the Jewish child was connected to his ancestry by the heart of the compassionate father, which had been turned to his child. The child’s heart was turned to the Father. Here I say “Father” as in HaShem whom we look to as Father. Every enactment of the Pesach Seder is a fulfillment of Malachi’s prophecy. The hearts of the Father is focused on His children and the children focused on the Father.

In a manner of speaking, every day is a Pesach Seder, every day is Hag HaMatzah, and every Shabbat is Shabbat HaGadol and Shabbat Shuba.

Mar 10:45 For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give His life (Heb. נָפֶשׁ) as a ransom (Heb. גְּאוּלָּה) for many [slaves].

We were once slaves in Egypt. If not for the continual work of Eliyahu, we would still be slaves in Egypt. I realize that it was Moshe who lead Yisrael out of Egypt. However, each time someone causes a person to accept the way and works of the Torah we can see Eliyahu “turning the heart of the fathers back through the children, and the heart of the children back through their fathers” (our forefathers).

The guest of honor at the “*brit milah*” is Eliyahu HaNavi. Here again, Eliyahu is at work on his Divine Mission of turning hearts. Likewise, in every conversion Eliyahu is present seeing that the heart of a child convert is turned to the Father and the forefathers.

CONCLUSION

What is so great about Shabbat HaGadol? If you were to ask me I would say that it is the work of Eliyahu’s turning hearts to the Torah. How does this relate to the words of Hakham Tsefet?

Mar 10:43 But it shall not be so among you; but whoever desires to become [the] greatest (Heb. גָּדוֹל) (reach maturity i.e. become a Hakham) among you must [first] be your [ministering] servant (Paqid).

⁴⁴ *And whichever of you desires to become (the) first (Heb. הָרֵאשִׁי), he will a be bond-slave of all.*

Or in the words of Mattiyahu...

*Mat 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called **great in the kingdom of heaven**.*

A **Great** lesson is to be learned from these words and associated Rabbinic connections.

When the Jews complained against Moshe and Aron for their lack of food, Moshe gave them this reply. On this verse, the Mechilatah comments: "Whosoever speaks against the Shepherds of the Jewish people is considered as if he spoke against God."^u

Just as a person is commanded to honor his father and hold him in awe, so, too, is he obligated to honor his teacher and hold him in awe.

[Indeed, the measure of honor and awe] due one's teacher exceeds that due one's father. His father brings him into the life of this world, while his teacher, who teaches him wisdom, brings him into the life of the world to come.^v

Abot 4:12 R. Eleazar b. Shammua says, "The honor owing to your disciple should be as precious to you as yours. "And the honor owing to your fellow should be like the reverence owing to your master. "And the reverence owing to your master should be like the awe owing to Heaven."

Sanhedrin 110a R. Hisda said: Whoever contends against [the ruling of] his teacher is as though he contended against the Shechinah, as it says, when they strove against the Lord.^w R. Hama son of R. Hanina said: Whoever quarrels^x with his teacher is as though he quarrelled with the Shechinah, as it is said, This is the water of Meribah; because the children of Israel strove with the Lord.^y R. Hanina b. Papa said: Whoever expresses resentment against his teacher, is as though he expressed it against the Shechinah, as it is said, Your murmurings are not against us, but against the Lord.^z R. Abbahu said: He who imputes [evil] to his teacher is as though he imputed [it] to the Shechinah, as it says, And the people spake against God, and against Moses.^{aa}

In the spirit of p'shat understanding, it is not wrong to have a different opinion than that of your teacher. However, once the teacher has established a ruling it is the duty of the talmid to abide by that ruling.

The ministering servant who teaches Torah and the mitzvot is **great** (גָּדוֹל) in the *Malchut Shamayim*.

Yeshayahu 28:5 On that day, the Lord of Hosts shall be for a **crown** of beauty and for a diadem of glory, for the rest of His people. **Yeshayahu 28:5** In that time the Messiah of the LORD of hosts will be a diadem of joy and a **crown** of praise, to the remnant of His people.

The heart of a Hakham is the heart of a compassionate father. Baruch HaShem for our compassionate father, His Eminence Rabbi Dr. Yoseph ben Haggai.

BS"D (B'Siyata D'Shamaya)
Aramaic: With the help of Heaven
Pakid Dr. Adon Eliyahu ben Abraham

^u Rambam, Mishneh Torah, Moznaim Publishing Corporation, Hilchot Talmud Torah, Chapter 5 Halachah 1 p.230

^v Ibid p.226

^w Num. XXVI, 9. The reference is to Korah's rebellion; though against Moses only, it is stigmatised as being against God.

^x I.e., in general.

^y Ibid. XX, 13. V. n. 14.

^z Ex. XVI, 8.

^{aa} Num. XXI, 5.

CONNECTIONS TO TORAH READINGS

Torah Seder

Mordechai connects through the idea of assembly. Mordechai 10:42 and Numbers 10:2. This pericope of Mordechai is also connected to the Torah Seder the heads of the tribal leaders who lead Yisrael through the wilderness. Verses 10:15-27

Tehillim

Mordechai connects to the Psalm through the idea of the Gentiles and righteous/generosity and the idea of singing to the Lord. Verses 98:1 and 2 Verse 2 connects by way of looking towards the future. Yeshua's statement looks to the future when the Talmidim would rule in his absence.

Ashlamatah

Hakham Tsefet attacks the sin of pride in his commentary. This is also attacked in Yeshayahu 28:1 and 3

Mordechai connects to the Special Ashlamatah through the double use of "Gadol" in his pericope. Vs 10:42 and 43.

MITZVOT

Torah Add	M#	Mitzvah	Oral Torah
B'Midbar 10:9	384	Precept of the Silver Trumpets.	Sukkah 5.4, R.H. 3.3-4 Tamid 7.3

QUESTIONS FOR REFLECTION

1. In your opinion, what drives the Torah Scholar?
2. What places did they kindle flares for the New Moon?
3. What is the result of making the Torah a spade to dig with?
4. What drives a true Torah Scholar?
5. What is the real meaning of ahavah (love)?
6. What prayer did Rabbi Yehuda HaNasi pray after the Amidah?
7. How does Eliyahu relate to the words of Hakham Tsefet?