

|38| So then both the one entering *bibrit hanissuim* with his *betulah* does well, and the one not entering *bebrit hanissuim* with his *arusah* (betrothed) will do better (7:34).

|39| An *isha* has been bound (*bibrit hanissuim*, in covenant of marriage) for so long a time as her *ba'al* lives, but if her *ba'al* should sleep the sleep of the *mesim*, she is free to enter *bibrit hanissuim* with the *ba'al* she desires, but only in *Rebbe, Melech HaMoshiach Adoneinu*.

|40| However, happy is she, and even more so, if she remains as she is; and I think in this bit of wisdom I am offering that I have the *Ruach Hakodesh*.

**8** Now concerning the sacrifice to an *elil* (idol in *avodah zarah*, idol worship), we know that "we all possess *da'as* (knowledge)." But *da'as* puffs up (with *ga'avah*), but *ahavah* (*agape'* 14:1) builds up.

|2| If anyone presumes he has *da'as* of anything, he does not yet have *da'as* of the necessary *da'as*.

|3| But if a person has *Ahavas Hashem*, *Hashem* has *da'as* of that person. [YIRMEYAH 1:5]

|4| Now concerning the eating of the *okhel* (food) at the *mizbe'ach* of *avodah zarah* which is sacrificed to an *elil* (idol), we have *da'as* that an *elil* is nothing in the world, and that there is no *G-d* but *ECHAD* (DEVARIM 4:35, 39; 6:4).

|5| For even if there are [in popular tradition] so-called "g-ds," whether in *Shomayim* or on *ha'arets*, even as there are so-called "g-ds" many and "l-rds" many,

|6| Yet in fact for us we have

*da'as* that there is *ADONOI ECHAD* ('L-rd is One' DEVARIM 6:4), *Hashem AV ECHAD L'CHULLANU* ('One Father of us all' MALACHI 2:10), from whom are all things, and we exist for *Hashem*, and there is *Adon Echad* [MALACHI 3:1], *Moshiach Yehoshua* [ZECHARYAH 3:8; 6:11-12], through whom are all things and we through him.

|7| However, not *kol Bnei Adam* have this *da'as* (knowledge). Some are so accustomed to the *elil* (idol) until now that when they eat, they think of the *okhel* (food) as being sacrificed to the *elil* in *avodah zarah*, and their *matzpun* (conscience), being weak, is made to be *tameh* (defiled).

|8| But *okhel* (food) will not usher us into the presence of *Hashem*; neither are we falling short if we do not eat *okhel*, nor are we better if we eat.

|9| But beware lest somehow your *cherut* (freedom) becomes a *michshol* (stumbling block) to the weak ones.

|10| For if anyone sees you, the one having *da'as* (knowledge), eating in the temple of an *elil*, will not the *matzpun* of him be strengthened so as to eat the *okhel* sacrificed to an *elil* (idol) at the *mizbe'ach* of *avodah zarah*?

|11| For the one being weak [in *emunah*] is being destroyed by your "da'as," the *Ach b'Moshiach* for whom *Moshiach* died.

|12| And thus by sinning against the *Achim b'Moshiach* and wounding their weak *matzpunim* (consciences), you commit *averos* against *Rebbe, Melech HaMoshiach*.

|13| Therefore, if *okhel*

causes my *Ach b'Moshiach* to trip on a *michshol*, I should never eat meat again, lest I cause my *Ach b'Moshiach* to stumble.

**9** Do I not have *cherut* [in *Rebbe, Melech HaMoshiach*] ? Am I not a *Shliach*? Have I not seen *Rebbe, Melech HaMoshiach Adoneinu*? Are you not my *po'al* (work) in *Adoneinu*? |2| If to others I am not a *Shliach*, surely I am to you, for you are the *chotam* (seal) of my *shlichus* (Ga 2:10), in *Hashem*.

|3| My apologetic to the ones cross-examining me is this:

|4| Do I not have the privilege of eating and drinking?

|5| Is the privilege not mine to take an *achot b'Moshiach* as *isha* in my travels for *Rebbe, Melech HaMoshiach's avodas kodesh*, just as the rest of his *Shlichim* do and the *Achim* [see p.848] of *Rebbe, Melech HaMoshiach Adoneinu* and *Kefa*?

|6| Or is it only *Bar-Nabba* and I who are denied the privilege of not working at a *parnasah*?

|7| Whoever heard of someone serving as a *chaiyal* (soldier) but having to pay his own wages for doing so? Who plants a *kerem* (vineyard) but does not eat the *p'ri hakerem*? And who serves as a *ro'eh* (shepherd) over a flock and of the *cholor* (milk) of the flock does not partake? [Devarim 20:6; Mishle 27:18]

|8| Do I say this according to the *dvar haBnei Adam*? Or does not the *Torah* say these things?

|9| For, in the *Torah* of *Moshe* [Rabbenu] it has been written, *LO TACHSOM SHOR BEDISHO* ("You shall