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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **1 Adar 18, 5782 / February 18-19, 2022** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: “Khi-Tolid” – Sabbath “When you will beget”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי-תוֹלִיד** |  | **Saturday Afternoon** |
| **“****Khi-Tolid”** | Reader 1 – D’barim 4:25-27 | Reader 1 – D’barim 5:1-3 |
| **“****When you will beget”** | Reader 2 – D’barim 4:28-30 | Reader 2 – D’barim 5:4-6 |
| **“Cuando hayáis engendrado ¨** | Reader 3 – D’barim 4:31-33 | Reader 3 – D’barim 5:7-9 |
| D’barim (Deuteronomy) 4:25-49 | Reader 4 – D’barim 4:34-36 |  |
| Ashlamatah: Yirmiyahu (Jeremiah) 31:20-33 | Reader 5 – D’barim 4:37-40 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 4:41-46 | Reader 1 – D’barim 5:1-3 |
| Tehillim (Psalms) 110:1- 111:10 | Reader 7 – D’barim 4:47-49 | Reader 2 – D’barim 5:4-6 |
| Mark 13:32-37: Luke 21:34-38 | Maftir: D’barim 4:47-49 | Reader 3 – D’barim 5:7-9 |

**Contents of the Torah Seder**

* Threat of Exile Because of Idolatry and Promise of Grace After Repentance – Deut. 4:25-31
* The Uniqueness of the G-d of Israel – Deut. 4:32-40
* Moses Assigns 3 Cities of Refuge East of Jordan – Deut. 4:41-43
* Title, Time and Place of Moses’ Second Discourse – Deut. 4:44-49

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy)** ‎**4:25 – 49**‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 25. **When you beget** children and children's children, and you will be long established in the land, and you become corrupt and make a graven image, the likeness of anything, and do evil in the eyes of the Lord your God, to provoke Him to anger, | 25. **If, when you will have begotten** children and children's children, and will have grown old in the land, you corrupt your works, and make to you an image or any likeness, and do that which is evil before the LORD to provoke Him; |
| 26. I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the land to which you cross the Jordan, to possess; you will not prolong your days upon it but will be utterly destroyed. | 26. I attest against you this day the sworn witnesses of the heavens and the earth, that perishing you will perish swiftly from the land to possess which you pass the Jordan: you will not lengthen out days upon it but will be utterly destroyed. |
| 27. **And the Lord will scatter you among the peoples, and you will remain few in number among the nations to where the Lord will lead you.** | 27. **And the LORD will scatter you among the Gentiles, and you will remain as a little people with the nations among whom the LORD will disperse you in captivity.** |
| 28. And there you will worship gods, man's handiwork, wood, and stone, which neither see, hear, eat, nor smell. | 28. And there will you be constrained to serve the worshippers of idols, the work of men's hands, of wood and stone, which see not, nor hear, nor eat, nor smell. |
| 29. **And from there you will seek the Lord your God, and you will find Him, if you seek Him with all your heart and with all your soul.** | 29. **But if there you seek to return to the fear of the LORD your God, you will find mercy, when you seek before Him with all your heart and with all your soul.** |
| 30. **When you are distressed, and all these things happen upon you in the end of days, then you will return to the Lord your God and obey Him.** | 30. **When you suffer oppression, and all these things come upon you in the end of the days, and you be converted to the fear of the Lord your God, and obey His Word**; |
| 31. **For the Lord your God is a merciful God; He will not let you loose or destroy you; neither will He forget the covenant of your fathers, which He swore to them.** | 31. **for the LORD our God is a merciful God; He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore unto them.** |
| 32. For ask now regarding the early days that were before you, since the day that God created man upon the earth, and from one end of the heavens to the other end of the heavens, whether there was anything like this great thing, or was the likes of it heard? | 32. For ask now the generations which have been from the days of the beginning, which have been before you from the day when the LORD created man upon the earth, from one end of the heavens to the other, whether so great a thing as this has been, or any like to it has been heard? |
| 33. Did ever a people hear God's voice speaking out of the midst of the fire as you have heard, and live? | 33. Hath it ever been that a people should hear the voice of the Word of the LORD, the Living God, speaking from the midst of fire, as you heard, and remained alive? |
| 34. Or has any god performed miracles to come and take him a nation from the midst of [another] nation, with trials, with signs, and with wonders, and with war and with a strong hand, and with an outstretched arm, and with great awesome deeds, as all that the Lord your God did for you in Egypt before your eyes? | 34. Or, as the wonder which the LORD has wrought, revealing Himself to separate a people to Himself from among another people, by signs, by miracles, by portents, by the victories of ordered battles, by an uplifted arm, and by great visions, like all that the LORD our God has done for us in Mizraim, and your eyes beholding? |
| 35. You have been shown, in order to know that the Lord He is God; there is none else besides Him. | 35. Unto you have these wonders been shown, that you may know that the LORD is God, and there is none beside Him. |
| 36. From the heavens, He let you hear His voice to instruct you, and upon the earth He showed you His great fire, and you heard His words out of the midst of the fire, | 36. He made you hear the voice of His Word from the heavens on high, to give you discipline by His doctrine, and showed you upon earth His great fire, and made you hear His words from the midst of the flame. |
| 37. and because He loved your forefathers and chose their seed after them, and He brought you out of Egypt before Him with His great strength, | 37. And because He loved your fathers Abraham and Izhak, therefore has He pleasure in the children of Jakob after him, and has brought you in His loving-kindness and power from Mizraim, |
| 38. to drive out from before you nations greater and stronger than you, to bring you and give you their land for an inheritance, as this day. | 38. to drive out nations greater and stronger than you from before you and give you their land to inherit as at this day. |
| 39. And you shall know this day and consider it in your heart, that the Lord He is God in heaven above, and upon the earth below; there is none else. | 39. Know therefore today, and set your heart upon it, that the LORD is God, whose Shekinah dwells in the heavens above, and reigns on the earth beneath, neither is there any other beside Him. |
| 40. And you shall observe His statutes and His commandments, which I command you this day, that it may be well with you and your children after you, and that you may prolong your days upon the earth which the Lord your God gives you forever. | 40. Therefore observe His covenant, and the commandments which I command you this day, that He may do good to you and to your children after you, and that you may have continuance upon the land which the LORD your God gives you for all days. |
| 41. Then Moses decided to separate three cities on the side of the Jordan towards the sunrise, | 41. And now, behold, Mosheh set apart three cities beyond the Jordan toward the sunrise, |
| 42. so that a murderer might flee there, he who murders his fellow man unintentionally, but did not hate him in time past, that he may flee to one of these cities, so that he might live: | 42. that the manslayer who had killed his neighbor without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive. |
| 43. Bezer in the desert, in the plain country of the Reubenites, Ramoth in Gilead of the Gadites, and Golan in the Bashan of the Menassites. | 43. Kevatirin the wilderness, in the plain country, for the tribe of Reuben, and Ramatha in Gilead for the tribe of Gad, and Dabera in Mathnan for the tribe of Menasheh. |
| 44. And this is the teaching which Moses set before the children of Israel: | 44. This is the declaration of the Law which Mosheh set in order before the sons of Israel |
| 45. These are the testimonies, statutes and ordinances, which Moses spoke to the children of Israel when they went out of Egypt, | 45. and the statutes and judgments which Mosheh spoke with the sons of Israel at the time when they had come out of Mizraim. |
| 46. on the side of the Jordan in the valley, opposite Beth Peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote, after they went out of Egypt. | 46. And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheh and the sons of Israel smote when they had come out of Mizraim. |
| 47. And they possessed his land and the land of Og, king of the Bashan, the two kings of the Amorites, who were on the side of the Jordan, towards the sunrise, | 47. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward, |
| 48. from Aroer, which is by the bank of the river Arnon, to Mount Sion, which is Hermon, | 48. from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount; |
| 49. and all the plain across the Jordan eastward as far as the sea of the plain, under the waterfalls of the hill. | 49. and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 116-222.

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) ‎4:25 – 49**‎‎‎

**25 and you will be long established** Heb. וְנוֹשַׁנְתֶּם . He hinted to them that they would be exiled from it at the end of 852 years, the gematria, numerical value, of the wordוְנוֹשַׁנְתֶּם , but He exiled them earlier, at the end of 850 years. He did this two years earlier than the numerical value of וְנוֹשַׁנְתֶּם in order that the prophecy about them should not be fulfilled "that you shall utterly perish."(verse 26) This is the meaning of what is said: “And the Lord ‘hastened’ with the evil and brought it upon us, for the Lord our God is charitable (צַדִּיק) ” (Dan. 9:14). He was charitable with us for He hastened to bring it [the exile] two years before its time (San. 38a; Gittin 88a).

**26 I call as witness against you [... heaven and earth]** I hereby summon them to be witnesses that I have warned you.

**28 And there you will worship gods As the Targum [Onkelos] explains: Since you serve those who worship them [idols], it is as though you [yourselves] serve them [i.e., the idols].**

**31 He will not let you loose:**He will not let go of you with His hands. The expression לֹא יַרְפְּךָ means that He will not cause something, i.e., He will not cause you looseness. He will not separate you from [being] near Him. Similarly, “I held him fast, and I would not let him loose (אַרְפֶּנּוּ)” (Song of Songs 3:4), which is not vocalized אֲרַפֶּנּוּ [which would mean to heal]. The term רִפְיוֹן “letting slack” always adopts the hif’il [causative conjugation, that is, causing someone else רִפְיוֹן] or the hithpa’el [reflexive conjugation, that is, causing oneself רִפְיוֹן]. For example: (II Kings 4:2), הַרְפֵּה לָהּ, let her be, means literally “give her looseness [i.e., an example of causing to others]”; (Deut. 9:14) הֶרֶף מִמֶּנִּי, let Me be, means literally “Make yourself loose from me [i.e., an example of causing looseness to oneself].”

**32 regarding the early days** Heb. לְיָמִים רִאשׁוֹנִים [the “lammed” ofלְיָמִים here means] regarding the early days.

**and from the one end of the heavens** And also ask of all the creatures from one end [of the heavens] to the other end. This is its simple meaning, but its midrashic explanation is: [This] teaches [us] about Adam’s height, that it was from the earth to the heavens, and that this is the very same measurement as from one end of the heavens to the other end (San. 38b).

**whether there was anything like this great thing** And what is this great thing?

**34 Or has any god performed miracles** Heb.הֲנִסָּה אֱלֹהִים . Has any god performed miracles (נִסִּים) ?

**to come and take him a nation…:**All the letters “hey” are in the interrogative form. Therefore, they are vocalized with a chataf patach הִנִהְיָה has there been? הִנִשְׁמַע has it been heard? הִשָמַע did there hear? הֲנִסָּה did… perform miracles?

**with trials** Through tests, He let them know His might, for example: “[and Moses said to Pharaoh] 'Boast of your superiority over me [to fix a time]” (Exodus 8:5), whether I am able to do so. This is a test.

**with signs:**Heb. בְּאֹתֹת. With signs, so that they should believe that he [Moses] was the messenger of the Omnipresent, as, e.g., “What is that in your hand?” (Exod. 4:2)

**and with wonders:**Heb. וּבְמוֹפְתִים. These are wonders, [meaning] that God brought upon them [the Egyptians] wondrous plagues.

**and with war** At the Red Sea, as it is said: “because the Lord is fighting for them” (Exod. 14:25).

**35 You have been shown** Heb.הָרְאֵתָ As the Targum [Onkelos] renders it:אִתְחֲזֵיתָא , you have been shown. When the Holy One, blessed is He, gave the Torah, He opened for Israel the seven heavens, and just as He tore open the upper regions, so did He tear open the lower regions, and they saw that He is One. Accordingly, it is stated, “You have been shown, in order to know [that the Lord He is God—there is none else besides Him].”

**37 And because He loved** And all this was because He loved [your forefathers].

**and He brought you out...** **before Him** like a man who leads his son before him, as it is stated (Exod. 14: 19), “Then the angel of the Lord who had been going, who had been going [in front of the Israelite camp,] moved and went behind them.” Another explanation: And He brought you out before him—before his forefathers, as it is said: “Before their forefathers, He wrought wonders” (Ps. 78:12). And do not be astonished by the fact that [Scripture] refers to them in the singular [usingבְּפָנָיו instead ofבִּפְנֵיהֶם ], for it has already written about them in the singular, “And he chose and chose their seed (בְּזַרְעוֹ) after them (אַחֲרָיו) ,” [lit. his. seed after him].

**38 from before you [nations greater and stronger] than you** Heb.מִמְּךָ מִפָּנֶיךָ , lit. than you from before you. The verse can be explained by transposing it: to drive out from before youמִפָּנֶיךָ , nations greater and stronger than you מִמְּךָ .

**as this day** As you see today.

**41 Then [Moses] decided to separate:** Heb. אָז יַבְדִּיל [The future form יַבְדִּיל instead of the past form הִבְדִּיל is to be explained]: Moses set his heart to hasten to [implement] the matter to separate them. And even though they were not to serve as cities of refuge until those of the land of Canaan would be separated, Moses said, “Any commandment that is possible to fulfill, I will fulfill” (Makkoth 10a).

**on the side of the Jordan towards the sunrise** On that side which is on the east of the Jordan.

**towards the sunrise** Heb.מִזְרְחָה שָׁמֶשׁ Because the wordמִזְרְחָה is in the construct state, the “reish” is punctuated with a “chataf” (vocal “sh’va”), the meaning being, “the rising of the sun,” i.e., the place of the sunrise.

**44 And this is the teaching** This one which he is about to set down after this chapter.

**45 These are the testimonies... which [Moses] spoke** They are the very same ones that he spoke when they went out of Egypt, and he taught it to them again in the plains of Moab.

**47 who were on the side of the Jordan** which is in the east, because the other side was in the west. [That means on the side opposite the western side.]

**Ketubim: Psalm 110:1 – 111:10**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Of David a psalm. The word of the Lord to my master; "Wait for My right hand, until I make your enemies a footstool at your feet." | 1. Composed by David, a psalm. The LORD said in His decree to make me lord of all Israel, but He said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards I will make your enemies a prop for your feet." ANOTHER TARGUM: **The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet.**"  ANOTHER TARGUM: The LORD said in His decree to appoint me ruler over Israel, but the LORD said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and I will make your enemies a prop for your feet." |
| 2. The staff of your might the Lord will send from Zion; rule in the midst of your enemies. | 2. The LORD will send from Zion the rod of your strength, and you will rule in the midst of your enemies. |
| 3. Your people will volunteer on the day of your host, because of the beauty of holiness when you fell from the womb; for you, your youth is like dew. | 3. Your people are those of the house of Israel who devote themselves to the Torah; you will be helped in the day of your making battle with them; in the glories of holiness the mercies of God will hasten to you like the descent of dew; your offspring dwell securely. |
| 4. **The Lord swore and will not repent; you are a priest forever because of the speech of Malchizedek.** | 4. **The LORD has sworn and will not turn aside, that you are appointed leader in the age to come, because of the merit that you were a righteous king (Heb.: Melekh Tsadiq).** |
| 5. **The Lord, on your right hand, has crushed kings on the day of His wrath.** | 5. **The presence of the LORD is at your right hand; He struck down kings on the day of his anger.** |
| 6. He will execute justice upon the nations [into] a heap of corpses; He crushed the head on a great land. | 6. He was appointed judge over the Gentiles; the earth is full of the bodies of the slain wicked; he smote the heads of kings on the earth, very many. |
| 7. From the stream on the way he would drink; therefore, he raised his head. | 7. He will receive instruction from the mouth of the prophet on the way; because of this, he will lift up his head. |
|  |  |
| 1. Hallelujah, I shall thank the Lord with all my heart with the counsel of the upright and [in] the congregation. | 1. Hallelujah! I will sing praise in the presence of the LORD with all my heart in the secret of the upright and the assembly. |
| 2. Great are the works of the Lord, available to all who desire them. | 2. The deeds of the LORD are great; they are sought for by all who desire them. |
| 3. Majesty and splendor are His work, and His righteousness endures forever. | 3. His work is praise and glory, and His merit endures forever. |
| 4. He made a memorial for His wonders; the Lord is gracious and merciful. | 4. He made a good memorial for His wonders; the LORD is gracious and merciful. |
| 5. He gave food to those who fear Him; He remembers His covenant forever. | 5. He gave food to those who fear Him; He will remember His covenant forever. |
| 6. The strength of His works He related to His people, to give them the inheritance of the nations. | 6. The might of His deeds He told to His people, to give them the inheritance of the Gentiles. |
| 7. The works of His hands are truth and justice; all His commandments are faithful. | 7. The works of His hands are truth and justice; all His commands are faithful. |
| 8. Steadfast forever, made in truth and uprightness. | 8. They are reliable forever and ever; they are done in truth and uprightness. |
| 9. He sent redemption to His people; He commanded His covenant forever; His name is holy and awesome. | 9. He sent redemption to his people; He commanded His covenant forever; His name is holy and awesome. |
| 10. **The beginning of wisdom is the fear of the Lord; good understanding to all who perform them; his praise endures forever.** | 10. **The beginning of wisdom is fear of the LORD, good understanding to all who do them; His praise endures forever.** |
|  |  |

**Rashi’s Commentary for: Psalm 110:1 – 111:10**

**Chapter 110**

**1 The word of the Lord to my master** Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called “my master,” as it is written (Gen. 23:6): “Hearken to us, my master.”

**“Wait for My right hand”** Wait for My salvation and hope for the Lord. [The root] ישיבה means only waiting, as Scripture states (Deut. 1:46): “And you stayed (ותשבו) in Kadesh for many days.”

**for My right hand** For the salvation of My right hand.

**until I make your enemies** Amraphel and his allies.

**2 The staff of** [This is] an expression of support, as (above 105:16): “every staff of bread.”

**The staff of your might the Lord will send from Zion** When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).

**rule** in the war.

**in the midst of your enemies** safely.

**3 Your people will volunteer on the day of your host** When you gather an army to pursue them, your people and your friends will volunteer to go out with you, as we find (Gen. 14:14): “and he armed his trained men, those born in his house,” and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.

**because of the beauty of holiness when you fell from the womb** And this will be to you in the merit of the beauty of holiness that was in you from your mother’s womb, for he recognized his Creator at the age of three.

**when you fell from the womb** Heb.משחר , when you fell from the womb, like (Beizah 35b): “We may let fruit down (משילין) through a skylight on a festival,” and some learn משחירין .

**for you, your youth is like dew** For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

**4 The Lord swore and will not repent** Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): “Fear not, Abraham, etc.”

**and will not repent** over the good that He spoke about you.

**you are a priest forever because of the speech of Malchizedek** From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. דִבְרָתִי מלכי-צדק. The “yud” is superfluous, like (Lam. 1: 1): “the city that was once so populous (רבתי).” Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כהן. The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): “and David’s sons were chief officers.”

**5 The Lord** Who was on your right hand in battle.

**has crushed kings on the day of His wrath** The four kings. He...

**6 will execute justice upon the nations [into] a heap of corpses** This is the tidings of the ‘covenant between the segments,’ [in] which was stated to him concerning Egypt (Gen. 15:14): “But also that nation whom they will serve do I judge.”

**a heap of corpses** Heb. מלא , a heap of corpses.מלא is an expression of gathering, as (Jer. 12:6): “have called a gang (מלא) after you”; (Isa. 31:4), “although a band (מלא) of shepherds gather against him.” Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), “the Egyptians dead on the seashore.”

**He crushed the head on a great land** This resembles the prophecy of Habakkuk (3:12): “You have crushed the head of the house of the wicked.” [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): “a ruler of peoples [sent] and loosed his bonds,” for all the nations were under the rule of Egypt.

**7 From the stream on the way he would drink, etc.** From the Nile River, on the way of its course, his land would drink, and it was not in need of rainwater. Therefore, he would raise his head and boast (Ezek. 29:3): “My river is my own, and I made myself.” In another manner, this psalm can be explained regarding David:

**[1]** **The word of the Lord about my master** Concerning my master, Saul, when I was pursued by him.

**about my master** Heb.לאדני , about my master, as (Exod. 14:3): “Then Pharaoh will say concerning the children of (לבני) Israel”; (Gen. 26:7), “The people of the place asked him about his wife (לאשתו) .”

**“Wait for My right hand”** Stay and wait for My salvation.

**[2] The staff of your might the Lord will send from Zion** The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.

**[3] Your people will volunteer on the day of your host** The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12: 21); that they were joining him from every tribe: “When he went to Ziklag, there deserted to him of Manasseh, etc.”; (ibid. verse 8): “And from the Gadites there separated themselves to David, etc.”

**because of the beauty of holiness when you fell from the womb** Because of the beauty of holiness that was in you from your youth.

**your youth is like dew** A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.

**[4] The Lord has sworn, etc.** **that the kingdom will be yours forever.**

**You are a priest forever** And which of the priesthoods? **A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.**

**above the charge of Malchizedek** above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. **Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.**

**[5] The Lord will always be on your right hand** to save you, Who...

**crushed kings on the day of His wrath** Those who fought with Abraham and with Joshua and with Barak.

**[6] He will execute justice upon the nations** [into] a heap of corpses And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who...

**[7] From the stream on the way he was drinking,** for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): “I dug and drank water, and I dry up, etc.”

**therefore, he raised his head** He praised himself and boasted of his greatness.

**Chapter 111**

**1 Hallelujah, I shall thank, etc.** This psalm was based on the alphabet, one letter at the beginning of the verse and one in the middle of it, and so all of them [this psalm’s verses are] from “aleph” to “tav,” and so too is the second psalm. The first one speaks in praises of the Holy One, blessed be He, and the second one speaks in praise of a righteous, God-fearing person.

**4 He made a memorial** He set down for Israel Sabbaths and festivals and commandments, of which was stated (Deut. 5: 15): “And remember that you were a slave in the land of Egypt,” because He is gracious and merciful to His children, and He wishes to make them righteous.

**5 He gave food** Heb.טֶרֶף , food.

**6 The strength of His works He related to His people** When He gave them the inheritance of the nations, He let them know His strength and His might. And Midrash Tanchuma (Buber, Bereishith 11): He wrote for Israel [about] the Creation to let them know that the earth is His and that it is in His power to settle in it anyone He wishes, and to move these out and settle others, so that the nations will not be able to say to Israel, “You are thieves, for you conquered the land of the seven nations.”

**8 Steadfast are His commandments**, supported by might, strengthened with punishments and warnings, and the chapters are set one next to the other in sequence and to expound on them. This is what Solomon said (Song 5:15): “His thighs are pillars of marble, etc.”

**Meditation from the Psalms**

**Psalms ‎‎110:1 – 111:10**

**By: H.Em. Rabbi Dr. Hillel ben David**

Midrash Shocher Tov interprets Psalms chapter 110 as a hymn of gratitude which G-d recited to Avraham. G-d speaks to Avraham and calls him, “My master!” The Midrash explains: Rabbi Reuven said: The nations were in a slumber that prevented them from coming under the wing of G-d’s Presence. Who aroused them to come? Avraham! ... The concept of kindness was also asleep, and Avraham aroused it, for he opened an inn and invited passersby to share his table.

G-d Himself was indebted to Avraham because until Avraham proclaimed G-d as Master, the purpose of Creation had been frustrated. G-d created the universe so that man could perceive Him and appreciate His works. Until Avraham’s time, however, the world failed to achieve its purpose, because men were oblivious of G-d. By teaching the world to recognize G-d, Avraham gave meaning to existence. In a sense, therefore, Avraham became the master of the world, for it owed its continued existence to him.

G-d also called Avraham My master because Avraham had presented G-d with a gift that He, despite His infinite power, could not have fashioned for Himself. Because man is a creature of free will, even G-d cannot guarantee that man will choose good over evil and truth over falsehood. By dint of his indomitable faith, Avraham presented G-d with the heart and minds of mankind, to whom he had revealed the essence of the Divine. Avraham’s mission was continued by David, and it will be completed by the Messiah. This psalm is dedicated to these three pillars of Jewish tradition.[[1]](#footnote-1)

Sforno explains that Psalms chapter 111 is a sermon exhorting the common Jew to devote time to Torah study. Usually, simple, and uneducated people offer two excuses for their neglect of Torah: they claim that the subject matter is too difficult for them and that their preoccupation with the pursuit of a livelihood leaves them no time for study.

In answer to these claims, the Psalmist responds that Israel is deeply indebted to G-d for all His kindness. The man who is sincerely grateful to the Almighty yearns to thank HaShem wholeheartedly (v. 1). The only way to demonstrate this gratefulness is to study His word in order to fathom His will. If a person dedicates all his heart to comprehend G-d’s will, then no obstacle can deter him! Every person can find some time for Torah and learn to appreciate its lessons.

This truth is the סוד, counsel, of the ישרים, upright, who have dedicated themselves to Torah, which the Psalmist now communicates to the עדה, congregation (verse 1).

In conclusion, the Psalmist offers the masses the following advice on how to embark on the pursuit of wisdom: **The beginning of wisdom is the fear of HaShem, good understanding to all their [the mitzvot] practitioners (verse 10).** If man is determined to fear HaShem and to practice His mitzvot, then the highest heavens are within his reach! [[2]](#footnote-2)

Psalm 110 attributes authorship to David. We find no such attribution for psalm 111. Since these psalms are treated as a unit, it makes sense that they share a common author. Our psalms open with a reference to Melchizedek and continue with the importance of Torah study. Melchizedek was replaced as the Kohen Gadol by Avraham when he gave praise to Avraham before HaShem. Let’s spend some time examining the priesthood of the firstborn and its substitution by the Levitical priesthood.

The first use of the word *Kohen*, priest, is found in:

***Bereshit (Genesis) 14:14-20*** *When* [*Abram*](https://d.docs.live.net/a736bede32699e72/Documents/avraham.html) *heard that his relative had been taken captive, he called out the 318 trained men born in his* [*household*](https://d.docs.live.net/a736bede32699e72/Documents/househld.html) *and went in pursuit as far as Dan. During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people. After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King’s Valley). Then Melchizedek king of Salem brought out bread and wine.* ***He was priest of G-d Most High****, And he blessed Abram, saying, “Blessed be Abram by G-d Most High, Creator of* [*heaven*](https://d.docs.live.net/a736bede32699e72/Documents/heaven.html) *and earth. And blessed be G-d Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.*

This first use of the word gives us a clue as to what HaShem intended a priest to be, and to do. Please do note that this G-dly priest was not a Levite (Levi, Avraham’s great grandson, was not yet born). The [Talmud](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) has this to say about Melchizedek:

***Nedarim 32b****R. Zechariah said on R. Ishmael’s authority: The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high G-d.[[3]](#footnote-3)* ***But because he gave precedence in his blessing to Avraham over G-d, He brought it forth from Avraham; as it is written, And he blessed him and said, Blessed be Abram of the most high G-d, possessor of*** [***heaven***](https://d.docs.live.net/a736bede32699e72/Documents/heaven.html) ***and earth, and blessed be the most high G-d.[[4]](#footnote-4) Said Avraham to him, ‘Is the blessing of a servant to be given precedence over that of his master?’ Straightway it [the priesthood] was given to Avraham, as it is written, The Lord said unto my Lord,[[5]](#footnote-5) Sit thou at my right hand, until I make thine enemies thy footstool;[[6]](#footnote-6)*** *which is followed by, The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek,’[[7]](#footnote-7) meaning, ‘because of the words of Melchizedek.’[[8]](#footnote-8) Hence it is written, And he was a priest of the most High G-d, [implying that] he was a priest, but not his* [*seed*](https://d.docs.live.net/a736bede32699e72/Documents/flower.html)*.[[9]](#footnote-9)*

From the [Talmud](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) we learn that the *title*, **“Melchizedek”,** was held by Shem the first-born son of Noah. Shem received the birthright which was normally given to the firstborn.

We know that Shem was Noah’s first born from:

***Sanhedrin 69b ...****And Noah was* [*five*](https://d.docs.live.net/a736bede32699e72/Documents/five.html) *hundred years old, and Noah begat Shem, Ham and Japheth; hence [if the order is according to age], Shem was at least a year older than Ham, and Ham a year older than Japheth, so that Shem was two years older than Japheth. Now, it is written, And Noah was six hundred years old when the flood of water was upon the earth;[[10]](#footnote-10) and it is written, These are the* [*generations*](https://d.docs.live.net/a736bede32699e72/Documents/toldot.html) *of Shem. Shem was a hundred years old, and begat Arphaxad* [*two*](https://d.docs.live.net/a736bede32699e72/Documents/two.html) *years after the flood.[[11]](#footnote-11) But was he a hundred years old? He must have been a hundred and two years old?[[12]](#footnote-12) Hence thou must say that they are enumerated in order of wisdom [not age];[[13]](#footnote-13) then here too [in the case of Terah’s sons], they are stated in order of wisdom.*

*R. Kahana said: I repeated this discussion before R. Zebid of Nahardea. Thereupon he said to me: You deduce [that the order is according to wisdom] from these verses, but we deduce it from the following: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even unto him were children born;[[14]](#footnote-14) this means that he was the eldest of the brothers.*

According to Ibn Ezra,[[15]](#footnote-15) Radak,[[16]](#footnote-16) and Ramban,[[17]](#footnote-17) Shem was the eldest and the designation ‘the elder’, from Genesis 10:21, reverts to Shem as in Isaiah son of Amos, the prophet[[18]](#footnote-18) Isaiah, not Amos being the prophet referred to.

Targum Yonatan is also of the opinion that Shem is the firstborn. At any rate, the fact that the priesthood was given to Shem is demonstrated by the Torah when it calls Melchizedek a priest.

The priesthood of Melchizedek is also important because it is also the priesthood of [Yeshua](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html):

***Bereans (Hebrews) 5:5-10*** *So* [*Mashiach*](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html) *also did not take upon himself the glory of becoming a high priest. But G-d said to him, “You are my Son; today I have become your Father.” And he says in another place, “You are a priest forever, in the order of Melchizedek”.[[19]](#footnote-19) During the days of Yeshua’ life on earth, he offered up* [*prayers*](https://d.docs.live.net/a736bede32699e72/Documents/prayer.html) *and petitions with loud cries and* [*tears*](https://d.docs.live.net/a736bede32699e72/Documents/mashal.html) *to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered And, once made perfect, he became the source of* [*eternal*](https://d.docs.live.net/a736bede32699e72/Documents/eternal.html)[*salvation*](https://d.docs.live.net/a736bede32699e72/Documents/salvation.html) *for all who obey him And was designated by G-d to be* ***high priest*** *in the order of Melchizedek.*

From this passage we learn that Melchizedek was also a high priest. So, what distinguishes Melchizedek’s priesthood from the Levitical priesthood? To answer this question, we must examine the origins of the Levitical priesthood.

The first time that the Levites have an *action* type role is in:

***Shemot (Exodus) 32:22-29*** *“*[*Do not be angry, my lord,*](https://d.docs.live.net/a736bede32699e72/Documents/fathers.html)*“ Aaron answered. “You know how prone these people are to evil. They said to me, ‘Make us G-ds who will go before us. As for this fellow Moses who brought us* [*up out of Egypt*](https://d.docs.live.net/a736bede32699e72/Documents/thebirth.html)*, we don’t know what has happened to him.’ So, I told them, ‘Whoever has any gold jewelry, take it off.’ Then they gave me the gold, and I threw it into the* [*fire*](https://d.docs.live.net/a736bede32699e72/Documents/fire.html)*, and out came this calf!” Moses saw that the people were running wild and that Aaron had let them get out of control and so become a laughingstock to their enemies. So he stood at the entrance to the camp and said, “Whoever is for* [*HaShem*](https://d.docs.live.net/a736bede32699e72/Documents/hashem.html)*, come to me.” And all the Levites rallied to him. Then he said to them, “This is what HaShem, the G-d of Israel, says: ‘Each man strap a sword to his side. Go back and forth through the camp from one end to the other, each killing his brother and friend and neighbor.’” The Levites did as Moses commanded, and that day about* [*three*](https://d.docs.live.net/a736bede32699e72/Documents/three.html) *thousand of the people died. Then Moses said, “You have been set apart to HaShem today, for you were against your own sons and brothers, and he has blessed you this day.”*

The Levites were set apart to HaShem because they did not participate in the [sin of the golden calf](https://d.docs.live.net/a736bede32699e72/Documents/fathers.html) and they rallied to Moses to destroy the sinners, at that time. The sin of the Golden Calf was the seminal event which caused a transfer of the priesthood. Later HaShem traded the firstborn sons for the Levites:

***Bamidbar (Numbers) 3:40-45*** *HaShem said to Moses, “Count all the firstborn Israelite males who are a month old or more and make a list of their names. Take the Levites for me in place of all the firstborn of the Israelites, and the livestock of the Levites in place of all the firstborn of the livestock of the Israelites. I am HaShem.” So, Moses counted all the firstborn of the Israelites, as HaShem commanded him. The total number of firstborn males a month old or more, listed by name, was 22,273. HaShem also said to Moses, “Take the Levites in place of all the firstborn of Israel, and the livestock of the Levites in place of their livestock. The Levites are to be mine. I am HaShem.*

Notice that immediately after the sin of the Golden Calf, and the breaking of the first tablets, that the Levites are given the duties of the priesthood:

***Devarim (Deuteronomy) 10:1-9*** *At that time HaShem said to me, “Chisel out* [*two*](https://d.docs.live.net/a736bede32699e72/Documents/two.html) *stone tablets like the first ones and come up to me on the mountain. Also make a wooden chest. I will write on the tablets the words that were on the first tablets, which you broke. Then you are to put them in the chest.” So, I made the ark out of acacia wood and chiseled out two stone tablets like the first ones, and I went up on the mountain with the two tablets in my hands. HaShem wrote on these tablets what he had written before, the* [*Ten*](https://d.docs.live.net/a736bede32699e72/Documents/ten.html) *Commandments he had proclaimed to you on the mountain, out of the* [*fire*](https://d.docs.live.net/a736bede32699e72/Documents/fire.html)*, on the* [*day of the assembly*](https://d.docs.live.net/a736bede32699e72/Documents/shavuot.html)*. And HaShem gave them to me. Then I came back down the mountain and put the tablets in the ark I had made, as HaShem commanded me, and they are there now. (The Israelites traveled from the wells of the Jaakanites to* [*Moserah*](https://d.docs.live.net/a736bede32699e72/Documents/stages.html)*. There Aaron died and was buried, and Eleazar his son succeeded him as priest. From there they traveled to GudGodah and on to Jotbathah, a land[[20]](#footnote-20) with streams of water. At that time HaShem set apart the* [*tribe*](https://d.docs.live.net/a736bede32699e72/Documents/tribes.html) *of Levi to carry the ark of the* [*covenant*](https://d.docs.live.net/a736bede32699e72/Documents/covenant.html) *of HaShem, to stand before HaShem to minister and to pronounce blessings in his* [*name*](https://d.docs.live.net/a736bede32699e72/Documents/name.html)*, as they still do today. That is why the Levites have no share or* [*inheritance*](https://d.docs.live.net/a736bede32699e72/Documents/inherit.html) *among their brothers; HaShem is their inheritance, as HaShem your G-d told them.)*

A footnote in the Soncino [Talmud](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) helps to make this clear:

**Sanhedrin 17a** Footnote number 13: Num. III, 47. **After the completion of the Tabernacle, the Levites were called to replace the firstborns of all Israelites in the service of the** [**Sanctuary**](https://d.docs.live.net/a736bede32699e72/Documents/temple.html)**,** (cf. Shemot 24:5; 19:24.) In order to effect this transfer of office, both the firstborn and the Levites were numbered. And when it was found that of the former there were twenty-two thousand two hundred and seventy-three; and of the latter, twenty-two thousand, the two hundred and seventy-three firstborns who were in excess of the Levites were [redeemed](https://d.docs.live.net/a736bede32699e72/Documents/redemption.html) at the rate of [five](https://d.docs.live.net/a736bede32699e72/Documents/five.html) shekels per head. (Five shekels is the legal sum for the redemption of a firstborn. v. Num. XVIII, 16).

The [Midrash](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) reiterates this exchange of the first born for the Levites:

***Midrash Rabbah Bamidbar 4:8*** *Originally the* [*Temple*](https://d.docs.live.net/a736bede32699e72/Documents/temple.html) *service devolved upon the firstborn, but when they committed the* [*sin*](https://d.docs.live.net/a736bede32699e72/Documents/sin.html) *of the* [*Golden Calf*](https://d.docs.live.net/a736bede32699e72/Documents/fathers.html)*, the Levites, inasmuch as they had not erred in the matter of the calf,* *were privileged to enter in their stead.*

**So, the Levitical priesthood was established because of the** [**sin of the golden calf**](https://d.docs.live.net/a736bede32699e72/Documents/fathers.html)**.** The priesthood had been held by the firstborn males, until that time. The Levitical priesthood, therefore, was a replacement for the priesthood of the firstborn, which was [HaShem’s](https://d.docs.live.net/a736bede32699e72/Documents/hashem.html) ideal. This ideal was established with [Adam](https://d.docs.live.net/a736bede32699e72/Documents/adam.html), and was the norm until the sin of the golden calf.

Rashi confirms this change of priesthood:

***Rashi on Bamidbar 3:12*****from among the children of Israel:** That the Israelites should have to hire them for My service? I gained My right to them through the [Israelite] firstborns, taking them [the Levites] in their place. **For [originally] the service was performed by the firstborns, but when they sinned by [worshipping] the [golden] calf, they became disqualified.** The Levites, who had not committed idolatry, were chosen in their stead. [Midrash Aggadah]

So, why did Avraham pay a tithe to Melchizedek, alias Shem? The [Talmud](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) talks about the “court” or “yeshiva” of Shem in the Gemara, in Avodah Zarah 36b and Makkoth 23b. Tradition indicates that Avraham studied in the yeshiva (Torah school) of Shem and Eber.

Biblical personalities Shem and Eber formed a Yeshiva called Yeshiva Shem V’Eber. Our forefather [Yaaqob](https://d.docs.live.net/a736bede32699e72/Documents/israelja.html) learned there for [fourteen](https://d.docs.live.net/a736bede32699e72/Documents/fourteen.html) years. This was all prior to the [giving of the Torah](https://d.docs.live.net/a736bede32699e72/Documents/shavuot.html) at Mount Sinai. The Talmud mentions the yeshiva of Shem in two places: Avodah Zara 36b and Makkot 23b.

At this point we can put together some of the pieces: Avraham paid a tithe to Melchizedek because Melchizedek was a priest, and the task of a priest was to teach Torah. Since Avraham learned Torah from the priest Melchizedek, therefore he gave Melchizedek a tithe. We will see that the giving of a tithe to the priests, the Torah [teachers](https://d.docs.live.net/a736bede32699e72/Documents/teacher.html), will later be codified in Torah:

***Bamidbar (Numbers) 18:26*** *Thus speak unto the Levites, and say unto them, When ye take of the* [*children of Israel*](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html) *the tithes which I have given you from them for your* [*inheritance*](https://d.docs.live.net/a736bede32699e72/Documents/inherit.html)*, then ye shall offer up an heave* [*offering*](https://d.docs.live.net/a736bede32699e72/Documents/offering.html) *of it for HaShem, even a tenth part of the tithe.*

**So, the reason that Avraham paid a tithe to Melchizedek, the priest of G-d Most High, is because he was Avraham’s Torah teacher.**

**How did Shem know how to act as a priest?**

Melchizedek, whose name was Shem, was very close to Adam. Shem lived during the days of Methuselah, and Methuselah lived during the days of Adam. The Gemara records this closeness:

***Baba Bathra 121b*** *Our Rabbis taught: Seven [men] spanned[[21]](#footnote-21) [the life of] the whole world.[[22]](#footnote-22) [For] Methuselah saw Adam; Shem saw Methuselah, Yaaqob saw Shem; Amram saw* [*Yaaqob*](https://d.docs.live.net/a736bede32699e72/Documents/israelja.html)*; Ahijah the Shilonite saw Amram; Elijah saw Ahijah the Shilonite, and he[[23]](#footnote-23) is still alive.*

In order to begin to understand the true role of Jewish leadership, we must remember that Avraham was not the first person after Noah to devote himself to HaShem. Noah’s son, Shem who, according to the [Midrash](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html), was not only born [nine](https://d.docs.live.net/a736bede32699e72/Documents/nine.html) generations before Avraham but lived [forty](https://d.docs.live.net/a736bede32699e72/Documents/forty.html) years after the first patriarch died, really qualified for this preeminent position. He, together with his son Eber, established the first yeshiva in history. And when Rivka, Avraham’s daughter-in-law, felt unwell in her pregnancy (the fetuses in her womb struggled), she “inquired of the Lord”,[[24]](#footnote-24) and Rashi explains that she sought the spiritual advice not of Avraham but rather of Shem. Several verses later, after she gives birth to twins, [Yaaqob,](https://d.docs.live.net/a736bede32699e72/Documents/israelja.html) the younger son, is described as “[dwelling](https://d.docs.live.net/a736bede32699e72/Documents/dwelling.html) in tents”.[[25]](#footnote-25) And again Rashi tells us that these are the tents of Torah, the tent of Shem and the tent of Eber for which Yaaqob, [midrashic](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) sources reveal, left his father’s and grandfather’s home and studied Torah for [fourteen](https://d.docs.live.net/a736bede32699e72/Documents/fourteen.html) years.

Indeed, the centrality of Shem and Eber in the unfolding spiritual development of the [Jewish](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html) people is given full fanfare when Rashi, in the very context of Avraham’s own life back in Parashat [Vaera](https://d.docs.live.net/a736bede32699e72/Documents/annual.html), explains that the guests of honor “at the great feast Avraham made on the day that [Isaac](https://d.docs.live.net/a736bede32699e72/Documents/isaac.html) was weaned”,[[26]](#footnote-26) were “...the greatest of the generation: Shem, Eber, and Elimelech”.

At this point we understand that Shem was a priest because he was a firstborn. Further, we also understand that as the patriarch of the family he represented the entire family before [HaShem](https://d.docs.live.net/a736bede32699e72/Documents/hashem.html). This helps us to understand that [Mashiach](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html) was a priest according to the order of Melchizedek because He, too, was not only the first born of His mother, but He was the firstborn of creation, as we read in the Nazarean Codicil:

***Colossians 1:14-17*** *In whom we have* [*redemption*](https://d.docs.live.net/a736bede32699e72/Documents/redemption.html) *through his blood, even the forgiveness of* [*sins*](https://d.docs.live.net/a736bede32699e72/Documents/sin.html)*: 15 Who is the image of the invisible G-d, the firstborn of every creature: 16 For by him were all things created, that are in* [*heaven*](https://d.docs.live.net/a736bede32699e72/Documents/heaven.html)*, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.*

The Midrash also states that Mashiach will be a firstborn:

***Midrash Rabbah - Exodus 19:7*** *Rabbi Natan said: “The Holy One, blessed be He, told Moses: ‘Just as I have made Yaaqob a firstborn, for it says: Israel is My son, My firstborn, so will I make the King* [*Messiah*](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html) *a firstborn, as it says: I also will appoint him firstborn.[[27]](#footnote-27)*

Thus, we see that [Yeshua](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html) is the ultimate patriarch priest of the human race. He was thus the [High Priest](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html) according to the order of Melchizedek. Ultimately, the Levites will divest themselves of the priesthood in favor of the priesthood of the firstborn. This will happen at the restoration of all things:

***Matityahu (Matthew) 17:11*** *And Yeshua answered and said unto them, Elijah truly shall first come, and restore all things.*

The Nazarean Codicil also foresees a day when the Nazareans will also be priests:

***Revelation 1:4-6*** *John to the* [*seven*](https://d.docs.live.net/a736bede32699e72/Documents/seven.html)[*churches*](https://d.docs.live.net/a736bede32699e72/Documents/church.html) *which are in Asia:* [*Grace*](https://d.docs.live.net/a736bede32699e72/Documents/grace.html) *be unto you, and peace, from him which is, and which was, and which is to come; and from the* [*seven*](https://d.docs.live.net/a736bede32699e72/Documents/seven.html) *Spirits which are before his throne; 5 And from Yeshua* [*Mashiach*](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html)*, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our* [*sins*](https://d.docs.live.net/a736bede32699e72/Documents/sin.html) *in his own blood, 6 And hath made us kings and priests unto G-d and his Father; to him be glory and dominion for ever and ever. Amen.*

***Revelation 20:6*** *Blessed and holy is he that hath part in the first* [*resurrection*](https://d.docs.live.net/a736bede32699e72/Documents/techiyat.html)*: on such the second death hath no power, but they shall be priests of G-d and of* [*Mashiach*](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html)*, and shall reign with him a thousand years.*

The word [*Toldot*](https://d.docs.live.net/a736bede32699e72/Documents/toldot.html),[[28]](#footnote-28) in Bamidbar 3:1,points to the counting of the Levites, the servants of HaShem, who stand instead of the first-born of [Yisrael](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html), and it starts by saying that “These are the Toldot of Aharon and Moshe”, which in a way is the [Toldot](https://d.docs.live.net/a736bede32699e72/Documents/toldot.html) (Generations) of two priesthoods one after the order of Melech Tsadiq (Melchizedek) exemplified by Moshe Rabbeinu, and the other of the order of Aharon, which are still to this day with us by those who are surnamed [*Kohen*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html). How interesting it is that these [two](https://d.docs.live.net/a736bede32699e72/Documents/two.html) priesthoods have their tents side by side at the entrance of the [Tabernacle](https://d.docs.live.net/a736bede32699e72/Documents/temple.html). But not only are their generations important but also their counting which is unique amongst the [Bne Yisrael](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html). Whilst the counting of the various [tribes](https://d.docs.live.net/a736bede32699e72/Documents/tribes.html) to establish the men of war was done by individuals over the age of twenty, of the Levites we read that their accounting, from one month and older, is by family units which have specific tasks to discharge as family units.

What I find quite fascinating is that the early Nazareans did not establish their headquarters in any of the many available [Synagogues](https://d.docs.live.net/a736bede32699e72/Documents/synagog.html) around [Yerushalayim](https://d.docs.live.net/a736bede32699e72/Documents/city.html), but they established their headquarters in the [Temple](https://d.docs.live.net/a736bede32699e72/Documents/temple.html).[[29]](#footnote-29) It appears that they saw themselves very much as Levites but of a different Priesthood, that of Moshe Rabbeinu and His Majesty King [Yeshua](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html) the [Messiah](https://d.docs.live.net/a736bede32699e72/Documents/mashiach.html)![[30]](#footnote-30)

We also see that all [Israel](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html) is to be a kingdom of priests at the restoration of all things:

***Shemot (Exodus) 19:6*** *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the* [*children of Israel*](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html)*.*

Israel can all be priests because they are all firstborn sons. This is what the Torah teaches:

***Shemot (Exodus) 4:21*** *And* [*HaShem*](https://d.docs.live.net/a736bede32699e72/Documents/hashem.html) *said unto Moses, When thou goest to return into Egypt, see that thou do all those* [*wonders*](https://d.docs.live.net/a736bede32699e72/Documents/plagues.html) *before Pharaoh, which I have put* [*in thine hand*](https://d.docs.live.net/a736bede32699e72/Documents/staff.html)*: but I will harden his heart, that he shall not let the people go. 22 And thou shalt say unto Pharaoh, Thus saith HaShem****,*** [***Israel***](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html) ***is my son, even my firstborn****: 23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy* [*firstborn*](https://d.docs.live.net/a736bede32699e72/Documents/passover.html)*.*

Thus, we see that the priesthood of the firstborn is an enduring priesthood. What makes this especially interesting is that we have previously learned that: **Mashiach =** [**Israel**](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html)**.**

Thus we understand that since [Yeshua](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html), the Mashiach, is a priest according to the order of Melchizedek, and Israel is a “Kingdom of Priests”, then we can understand that Yeshua is the head of the body called [Israel](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html), and the [body](https://d.docs.live.net/a736bede32699e72/Documents/body.html) of Mashiach is a priest according to the order of Melchizedek.

In the beginning [Adam](https://d.docs.live.net/a736bede32699e72/Documents/adam.html) walked with HaShem in [Gan Eden](https://d.docs.live.net/a736bede32699e72/Documents/eden.html). In the end, Mashiach, the second Adam, will walk with HaShem in Gan Eden.[[31]](#footnote-31)

In Matityahu (Matthew) we have a very interesting [midrashic](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html) allusion to Nazarean priests:[[32]](#footnote-32)

***Matityahu (Matthew) 19:16-22*** *16 An behold, one approached and said, “Good Rabbi, what good will I do in order that I may have* [*life eternal*](https://d.docs.live.net/a736bede32699e72/Documents/eternal.html)*? 17. And he (Yeshua) said to him, Why do you ask me about good? Only One is good. But if you wish to come into life, you must continually keep the* [*commandments*](https://d.docs.live.net/a736bede32699e72/Documents/law.html)*. 18. He said to Him, What sort of commandments? [Or which ones?] And* [*Yeshua*](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html) *answered, You will not murder, You will not commit adultery, You will not steal, You will not bear false witness, 19. Honor your father and your mother, and, You will love your companion as [you do] yourself 20. The youth said, I have observed all these; what still do I lack? 21. Yeshua answered him, If you wish to be whole, go innocuously and sell your property and give [the proceeds] to the humble, and you will have treasure in the* [*heavens*](https://d.docs.live.net/a736bede32699e72/Documents/heaven.html)*; and come, then come over here and follow me! 22. And having heard that saying, the youth went away distressed, for he had much property.*

This pasuk from the Nazarean Codicil is the [triennial cycle](https://d.docs.live.net/a736bede32699e72/Documents/shmita.html) connection to the Torah reading of the Sotah.[[33]](#footnote-33) In this Torah portion we have the detailed procedure for the woman suspected of adultery and this is followed by the procedure for the [Nazir](https://d.docs.live.net/a736bede32699e72/Documents/hair.html). Chazal, in the [Gemara](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html), teach that the Nazir takes his vow and grows his [hair](https://d.docs.live.net/a736bede32699e72/Documents/hair.html) in order to be a priest, of sorts, for a short time (typically 30 days).

***Ta’anith 17a*** *Our Rabbis have taught: A king cuts his hair every day, a* [*high priest*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html) *on the eve of every* [*Sabbath*](https://d.docs.live.net/a736bede32699e72/Documents/sabbath.html)*, all ordinary priests once in thirty days. Why has a king to cut his hair every day? — R. Abba b. Zabda said: Scripture says, Thine eyes shall see the king in his beauty. Why has a* [*high priest*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html) *[to cut his hair] on the eve of every* [*Sabbath*](https://d.docs.live.net/a736bede32699e72/Documents/sabbath.html)*? — R. Samuel b. Isaac said: Because the Mishmar changes every week. Whence can it be adduced that an ordinary priest [must cut his hair] once in thirty days? — It is to be adduced from the analogous use of the word pera’ in connection with the Nazirite [and the priests]. Of the priests [it is written], Neither shall they shave their* [*heads*](https://d.docs.live.net/a736bede32699e72/Documents/body.html)*, ‘nor suffer their* [*locks*](https://d.docs.live.net/a736bede32699e72/Documents/hair.html) *[pera’] to grow long; and of the Nazirite it is written, He shall be holy. he shall let the locks of the* [*hair*](https://d.docs.live.net/a736bede32699e72/Documents/hair.html) *of his head grow long [pera’]; as in the case of the Nazirite the period of growing his hair is thirty days so too must it be in the case of the ordinary priest. But whence do we know this to be the requirement of the Nazirite himself? R. Mattena said: A Nazirite’s unspecified [term of] vow is thirty days. Whence is this to be adduced? — Scripture uses the word yihyeh the numerical value of which is thirty. R. Papa said to Abaye: Perhaps Scripture means [that the priests] should not let their hair grow at all? — The latter replied: Had Scripture written, ‘nor suffer to grow long their locks’, it might be as you suggest, but since Scripture has written, ‘Nor suffer their locks to grow long,’ this implies, they may grow their hair, but they may not suffer their locks to grow long. If that is so, this restriction should be valid even at the present* [*time*](https://d.docs.live.net/a736bede32699e72/Documents/time.html)*! — [This restriction is] on the same lines as that of the drinking of wine; just as the restriction of drinking wine applied only to the time when they might enter [the* [*Temple*](https://d.docs.live.net/a736bede32699e72/Documents/temple.html)*] to do service, so too with regard to the restriction of letting the locks grow long. But has it not been taught: Rabbi says, I declare that [a priest] should not at any time drink wine, but what can I do, seeing that his misfortune turned out to be an advantage to him?*

***Ta’anith 26b*** *It is, however, generally agreed that an intoxicated [priest] may not lift up his hands [in benediction]. Whence is this view adduced? — R. Joshua b. Levi said in the name of Bar Kappara: Why does the section dealing with [the blessing by] the priest follow immediately after the portion of the* [*Nazirite*](https://d.docs.live.net/a736bede32699e72/Documents/hair.html)*? In order to teach you that, just as the Nazirite is forbidden to drink wine, so too is the priest about to recite the priestly benediction.*

***Nazir 47a***[*MISHNAH*](https://d.docs.live.net/a736bede32699e72/Documents/orallaw.html)*. A* [*HIGH PRIEST*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html) *AND A NAZIRITE MAY NOT DEFILE THEMSELVES [BY CONTACT] WITH THEIR [DEAD] RELATIVES, BUT THEY MAY Defile THEMSELVES WITH A METH MIZWAH.*

***Nazir 47a*** *It is clear that as between a* [*High Priest*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html) *and a Nazirite, the one [*[*authority*](https://d.docs.live.net/a736bede32699e72/Documents/authority.html)*] is of the opinion that the High Priest is of superior sanctity, and the other that the Nazirite is of superior sanctity.*

***Midrash Rabbah - Numbers X:11*** *DEAD* [*BODY*](https://d.docs.live.net/a736bede32699e72/Documents/body.html) *(VI, 6). Observe now that whenever a man hallows himself here below, he is hallowed from on high. Of this man, inasmuch as he separates himself from wine and imposes suffering on himself by refraining from shaving his head, with the object of keeping himself free from* [*sin*](https://d.docs.live.net/a736bede32699e72/Documents/sin.html)*, the Holy One, blessed be He, said: ‘Behold, he ranks in My estimation as a* [*High Priest*](https://d.docs.live.net/a736bede32699e72/Documents/kohen.html)*.’ As a priest is forbidden to defile himself by any dead* [*bodies*](https://d.docs.live.net/a736bede32699e72/Documents/body.html)*, so is the Nazirite forbidden to defile himself by any dead bodies. As in reference to the High Priest it is written, For the consecration of the anointing oil of his G-d is upon him, (Lev. XXI, 12), so in reference to the Nazirite it says, Because his consecration unto G-d is upon his* [*head*](https://d.docs.live.net/a736bede32699e72/Documents/body.html) *(Num. VI, 7). As in regard to the priest it is written, And Aaron was separated, that he should be sanctified as most holy (I Chron. XXIII, 13), so also is the Nazirite described as holy; for it says, All the days of his* [*Naziriteship*](https://d.docs.live.net/a736bede32699e72/Documents/hair.html) *he is holy unto the Lord (Num. VI, 8). Come and observe how the* [*commandments*](https://d.docs.live.net/a736bede32699e72/Documents/law.html) *circle* [*Israel*](https://d.docs.live.net/a736bede32699e72/Documents/gen-jew.html) *like crowns! The growing of long* [*hair*](https://d.docs.live.net/a736bede32699e72/Documents/hair.html)*, surely, makes man uncouth, for he cannot cleanse his head, yet because he grows it with a lofty motive Scripture calls it a ‘crown’ to his head; hence it is written, Because the crown of his G-d is upon his head.*

Thus, we see the [connection](https://d.docs.live.net/a736bede32699e72/Documents/connection.html) between a Nazir and a priest. The Nazarean codicil then tells us about a man who desires to have [eternal life](https://d.docs.live.net/a736bede32699e72/Documents/eternal.html). [Yeshua](https://d.docs.live.net/a736bede32699e72/Documents/yeshua.html) tells him to sell his property and give it to the poor and follow Him. Now just as the priest does not own any property, here the Nazarean is enjoined not to have any property. Thus, we have a [connection](https://d.docs.live.net/a736bede32699e72/Documents/connection.html) between the priests => the Nazir = > and the Nazarean. From this we can deduce that a Nazarean is also a priest.

**Ashlamatah: Jeremiah 31:20-33**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 20. "Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says the Lord. | 20. ls not Israel already beloved before me? Is he not a beloved child? For at the time when I put the words of My Law upon his heart to do them, I surely remember to do good to him again. Therefore, my mercies have prevailed over him: I will surely have mercy upon them, says the LORD. |
| 21. Set up markers for yourself, place small palms for yourself, put your heart to the highway, the road upon which you went. Return, O virgin of Israel, return to these your cities. | 21. O assembly of Israel, remember for yourself the works of your righteous fathers: pour out supplications in bitterness; apply your heart, understand the works which you have done, whether they are right. For thus have you gone into exile to a road afar off. Now return, O assembly of Israel, to the Law. and be restored to these your cities. |
| 22. How long will you hide, O backsliding daughter? For the Lord has created something new on the earth, a woman shall go after a man. | 22. How long will you restrain yourselves from returning, O assembly whose repentances are many. For behold, the LORD is creating a new thing upon the earth: the people, the house of Israel, will pursue the Law. |
| 23. So said the Lord of Hosts, the God of Israel; They shall yet say this thing in the land of Judah and in its cities when I return their captivity; May the Lord bless You, dwelling of righteousness, holy mount. | 23. Thus says the LORD of Hosts, the God of Israel: "Again they shall say this word in the land of the house of Judah and in its cities when I restore their exiles: 'May the LORD bless you, O habitation of His truth. O holy mountain. |
| 24. And Judah shall dwell therein and [in] all its cities together, farmers and those who travel with flocks. | 24. And Judah and all its cities shall dwell in it together, husbandmen and those who travel in companies. |
| 25. For I have sated the faint soul and every worried soul have I replenished. | 25. For I have satisfied the soul of the weary, and every fearful soul I have filled with good. |
| 26. Thereupon, I awoke, and I had seen, and my sleep was pleasant to me. | 26. The prophet said, Because of this good news about the days of consolation which are about to come, I awoke, said the prophet, and saw; I slept again, and my sleep was pleasant to me. |
| 27. Behold days are coming, says the Lord, and I will sow the house of Israel and the house of Judah with seed of man and seed of beasts. | 27. Behold the days are coming, says the LORD, when I shall establish the house of Israel and the house of Judah: I will increase them with men and will make them prosper with beasts. |
| 28. And it shall be, as I have watched over them to uproot and to break down, to demolish and to destroy and to afflict, so will I watch over them to build and to plant, says the Lord. | 28. So it shall be that, as My Memra rejoices over them to uproot and to break, and to split and to destroy and to do evil, so my Memra will rejoice over them to build and to establish, says the LORD. |
| 29. In those days, they shall no longer say, "Fathers have eaten unripe grapes, and the teeth of the children shall be set on edge." | 29. In those days they shall not say any more, the fathers have sinned, but the children are punished. |
| 30. But each man shall die for his iniquity; whoever eats the unripe grapes- his teeth shall be set on edge. | 30. But each man shall die because of his own sin: every man who sins shall die. |
| 31. Behold, days are coming, says the Lord, and I will form a covenant with the house of Israel and with the house of Judah, a new covenant. | 31. Behold, the days are coming, says the LORD, when I will make a new covenant with those of the house of Israel and with those of the house of Judah. |
| 32. Not like the covenant that I formed with their forefathers on the day I took them by the hand to take them out of the land of Egypt, that they broke My covenant, although I was a lord over them, says the Lord. | 32. Not like the covenant which I made with their fathers on the day that I took them by their hand to bring them out from the land of Egypt, which covenant of Mine they changed, although I took pleasure in them," says the LORD. |
| 33. For this is the covenant that I will form with the house of Israel after those days, says the Lord: I will place My law in their midst and I will inscribe it upon their hearts, and I will be their God and they shall be My people. | 33. But this is the covenant which I shall make with the house of Israel after those days, says the LORD: I will put: My Law in their inward parts, and upon their heart I will write it; and I will be their God, and they will become a people before Me. |

**Rashi’s Commentary for: Jeremiah 31:20-33**

**20 “Is Ephraim a son who is dear to me?”** These are the words of the Shechinah. That is to say, He is complaining, “And as for Me, I have a change of heart to have pity. Is he My dear son (as one who has but one son, whose every wish he grants him)?” dandled (Esbaniement in O.F.)

**dandled:**(Esbaniement in O.F.)

**whenever I speak of him** Every time that I speak of him. And the Midrash Leviticus Rabbah (2:3) explains: It is enough My speech (דַּי דִבּוּרִי) with which I endowed him, that I taught him My Torah, for Me to have mercy on him.

**21 Set up markers for yourself** Signs in the good ways of your ancestors.

**small palms:**small palms (תְּמָרִים) planted for a sign on the way. And the simple interpretation of the verse is. Make signs to know the way you traversed from Eretz Israel to Babylon, so that you will return by that road; that is to say that you will surely return from there.

**the road upon which you went** The “kethib” is הָלָכְתִּי, “I went,” and everywhere that you went I went with you Jonathan, however, renders. place “tamrurim” for yourself: Pray with embittered spirit, deriving תַּמְרוּרִים from מַר bitter. (And Menahem [Machbereth p. 119] explained תַּמְרוּרִים as an expression of raising up, and so he explained וְתִמְרוֹת “raising of smoke” (Joel 3:3). In some editions, this is missing.)

**22. will you hide** will you hide from Me, that you are ashamed to return to Me because of your way? Behold, something new has been created on earth, that a woman shall go after a man to seek him that he should marry her. This is an expression of “and I will go around (וַאֲסוֹבְבָה) in the city; I will seek, etc.” (Song 3:2). And in the name of Rabbi Judah the Preacher I heard: A woman shall turn around to become a man. I gave you like a daughter, who receives a tenth of the property of her father, seven nations out of seventy. Ultimately, you shall take everything like a son, a male, who inherits everything.

**26 Thereupon, I awoke** So said Jeremiah, “All this time I was sleeping deeply while perceiving the prophecy of retribution, but with this prophecy I awoke from my deep sleep.”

**was pleasant:**Heb. עָרְבָה.

**27 seed of man and seed of beasts** The good and the foolish of them, I will sow all of them to be My seed. Seed of man and seed of beasts. Jonathan renders. I will set them up (our edition: I will increase them) like people and I will make them succeed like a beast, whose iniquities are not visited upon her.

**29 unripe grapes** A fruit that is not yet ripe, and it sets the teeth on edge.

**And the teeth of the children shall be set on edge...** The children for the fathers’ iniquity.

**Verbal Tallies**

**By: H. Em. Rabbi Dr. Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Debarim (Deuteronomy) 4:25-49**

**Tehillim (Psalms) 110 & 111**

**Yirmiyahu (Jeremiah) 31:20-33**

**Mk 13:32-37 Lk 12:35-48, Lk 19:11-27, Lk 21:34-38**

**The verbal tallies between the Torah and the Psalm are:**

Land / Earth / Countries - ארץ, Strong’s number 0776.

Made / Make / Do - עשה, Strong’s number 06213.

LORD - יהוה, Strong’s number 03068.

**The verbal tallies between the Torah and the Ashlamata are:**

Children / Son - בן, Strong’s number 01121.

Land / Earth / Countries - ארץ, Strong’s number 0776.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

**Debarim (Deuteronomy) 4:25** When thou shalt beget **children <01121>**, and **children’s <01121> children <01121>**, and ye shall have remained long in the **land <0776>**, and shall corrupt yourselves, and **make <06213> (8804)** a graven image, or the likeness of anything, and shall **do <06213> (8804)** evil in the sight of the **LORD <03068>** thy **God <0430>**, to provoke him to anger:

**Tehillim (Psalms) 110:6** He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many **countries <0776>**.

**Tehillim (Psalms) 111:4** He hath **made <06213> (8804)** his wonderful works to be remembered: the **LORD <03068>** is gracious and full of compassion.

**Yirmiyahu (Jeremiah) 31:20** Is Ephraim my dear **son <01121>**? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore, my bowels are troubled for him; I will surely have mercy upon him, saith the **LORD <03068>**.

**Yirmiyahu (Jeremiah) 31:22** How long wilt thou go about, O thou backsliding daughter? for the **LORD <03068>** hath created a new thing in the **earth <0776>**, A woman shall compass a man.

**Yirmiyahu (Jeremiah) 31:23** Thus saith the **LORD <03068>** of hosts, the **God <0430>** of Israel; As yet they shall use this speech in the **land <0776>** of Judah and in the cities thereof, when I shall bring again their captivity; The **LORD <03068>** bless thee, O habitation of justice, and mountain of holiness.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 4:25-49** | **Psalms**  **110:1- 111:10** | **Ashlamatah**  **Jer 31:20-33** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Deut. 4:31 Deut. 4:37 |  | Jer. 31:29 Jer. 31:32 |
| **db;a'** | utterly, destroy | Deut. 4:26 |  | Jer. 31:28 |
| **~d'a'** | men, man | Deut. 4:28 Deut. 4:32 |  | Jer. 31:27 Jer. 31:30 |
| **rx;a;** | after | Deut. 4:37 Deut. 4:40 |  | Jer. 31:33 |
| **lk;a'** | eat, ate | Deut. 4:28 |  | Jer. 31:29 Jer. 31:30 |
| **~yhil{a/** | God | Deut. 4:25 Deut. 4:28 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:32 Deut. 4:33 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40 |  | Jer. 31:23 Jer. 31:33 |
| **#r,a,** | land, earth, ground | Deut. 4:25 Deut. 4:26 Deut. 4:32 Deut. 4:36 Deut. 4:38 Deut. 4:39 Deut. 4:43 Deut. 4:46 Deut. 4:47 | Ps. 110:6 | Jer. 31:22 Jer. 31:23 Jer. 31:32 |
| **aAB** | come, go | Deut. 4:34 Deut. 4:38 |  | Jer. 31:27 Jer. 31:31 |
| **!Be** | children, grandchildren, sons | Deut. 4:25 Deut. 4:40 Deut. 4:44 Deut. 4:45 Deut. 4:46 |  | Jer. 31:20 Jer. 31:29 |
| **arB** | created | Deut. 4:32 |  | Jer. 31:22 |
| **tyrIB.** | covenant | Deut. 4:31 | Ps. 111:5 Ps. 111:9 | Jer. 31:31 Jer. 31:32 Jer. 31:33 |
| **lAdG"** | great, high | Deut. 4:32 Deut. 4:34 Deut. 4:36 Deut. 4:37 Deut. 4:38 | Ps. 111:2 |  |
| **yAG** | nations | Deut. 4:27 Deut. 4:34 Deut. 4:38 | Ps. 110:6 Ps. 111:6 |  |
| **rBeDI** | speak, spoke | Deut. 4:33 Deut. 4:45 |  | Jer. 31:20 |
| **rb'D'** | things, words, speech | Deut. 4:30 Deut. 4:32 Deut. 4:36 |  | Jer. 31:23 |
| **%r,D,** | wayside, way |  | Ps. 110:7 | Jer. 31:21 |
| **vrD** | seek, studied | Deut. 4:29 | Ps. 111:2 |  |
| **rh;** | mount, mountain | Deut. 4:48 |  | Jer. 31:23 |
| **rk;z"** | mindful, remember |  | Ps. 111:5 | Jer. 31:20 |
| **[r;z<** | descendents, seed | Deut. 4:37 |  | Jer. 31:27 |
| **dy"** | hands | Deut. 4:28 Deut. 4:34 | Ps. 111:7 | Jer. 31:32 |
| **hw"hoy>** | LORD | Deut. 4:25 Deut. 4:27 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40 | Ps. 110:1 Ps. 110:2 Ps. 110:4 Ps. 111:1 Ps. 111:2 Ps. 111:4 Ps. 111:10 | Jer. 31:20 Jer. 31:22 Jer. 31:23 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33 |
| **~Ay** | day | Deut. 4:26 Deut. 4:30 Deut. 4:32 Deut. 4:38 Deut. 4:39 Deut. 4:40 | Ps. 110:3 Ps. 110:5 | Jer. 31:27 Jer. 31:29 Jer. 31:31 Jer. 31:32 Jer. 31:33 |
| **ac'y"** | brought out, came out | Deut. 4:37 Deut. 4:45 Deut. 4:46 |  | Jer. 31:32 |
| **bv;y"** | dwelt, dwell | Deut. 4:46 | Ps. 110:1 | Jer. 31:24 |
| **laer'f.yI** | Israel | Deut. 4:44 Deut. 4:45 Deut. 4:46 |  | Jer. 31:21 Jer. 31:23 Jer. 31:27 Jer. 31:31 Jer. 31:33 |
| **x;Ko** | power | Deut. 4:37 | Ps. 111:6 |  |
| **bb'le** | heart | Deut. 4:29 Deut. 4:39 | Ps. 111:1 |  |
| **alem'** | fill |  | Ps. 110:6 | Jer. 31:25 |
| **%l,M,** | king | Deut. 4:46 Deut. 4:47 | Ps. 110:5 |  |
| **hf,[]m;** | work | Deut. 4:28 | Ps. 111:2 Ps. 111:6 Ps. 111:7 |  |
| **~yIr;c.mi** | Egypt | Deut. 4:34 Deut. 4:37 Deut. 4:45 Deut. 4:46 |  | Jer. 31:32 |
| **jP'v.mi** | judgments | Deut. 4:45 | Ps. 111:7 |  |
| **~aun>** | said |  | Ps. 110:1 | Jer. 31:20 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33 |
| **lx;n:** | river | Deut. 4:48 | Ps. 110:7 |  |
| **hl'x]n:** | inheritance | Deut. 4:38 | Ps. 111:6 |  |
| **vp,n<** | soul | Deut. 4:29 |  | Jer. 31:25 |
| **!t;n"** | give, gave | Deut. 4:38 Deut. 4:40 | Ps. 111:5 Ps. 111:6 | Jer. 31:33 |
| **ry[i** | cities | Deut. 4:41 Deut. 4:42 |  | Jer. 31:21 Jer. 31:23 Jer. 31:24 |
| **~[;** | peoples | Deut. 4:27 Deut. 4:33 | Ps. 110:3 Ps. 111:6 Ps. 111:9 | Jer. 31:33 |
| **hf'['** | made, make, do, did, done | Deut. 4:25 Deut. 4:34 | Ps. 111:4 Ps. 111:8 Ps. 111:10 |  |
| **hWc** | command | Deut. 4:40 | Ps. 111:9 |  |
| **vd,qo** | holiness, holy |  | Ps. 110:3 | Jer. 31:23 |
| **br,q,** | midst | Deut. 4:34 | Ps. 110:2 | Jer. 31:33 |
| **ha'r'** | see, saw, perceive | Deut. 4:28 Deut. 4:35 Deut. 4:36 |  | Jer. 31:26 |
| **~Wxr;** | merciful | Deut. 4:31 | Ps. 111:4 |  |
| **[b;v'** | swore, swear | Deut. 4:31 | Ps. 110:4 |  |
| **bWv** | turn, return | Deut. 4:30 Deut. 4:39 |  | Jer. 31:21 Jer. 31:23 |
| **~Wf** | set, put | Deut. 4:44 |  | Jer. 31:21 |
| **tyvi** | make, set |  | Ps. 110:1 | Jer. 31:21 |
| **hr'AT** | law | Deut. 4:44 |  | Jer. 31:33 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deut. 4:25-49** | **Psalms**  **110:1- 111:10** | **Ashlamatah**  **Jer 31:20-33** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 13:32-37** | **Tosefta of**  **Luke**  **Lk 12:35-48**  **Lk 19:11-27**  **Lk 21:34-36**  **Lk 21:37-38** |
| --- | --- | --- | --- | --- | --- | --- |
| ἀγαθός | good |  | Psa 111:10 |  |  | Lk. 19:17 |
| ἀγαπάω | loving, love | Deu 4:37 |  |  |  |  |
| ἀγρυπνέω | watch |  |  |  | Mk. 13:33 | Lk. 21:36 |
| αἴρω | lift |  |  | Jer 31:24 |  | Lk. 19:21 Lk. 19:22 Lk. 19:24 Lk. 19:26 |
| ἀκούω | hear, heard | Deu 4:28  Deu 4:32  Deu 4:33  Deu 4:36 |  |  |  | Lk. 19:11 Lk. 21:38 |
| ἄνθρωπος | men, man | Deut. 4:28 Deut. 4:32 |  | Jer. 31:27 Jer. 31:30 | Mk. 13:34 | Lk. 12:36 Lk. 12:40 Lk. 19:12 Lk. 19:21 Lk. 19:22 Lk. 21:36 |
| ἀποστέλλω | send, sent |  | Psa 111:9 |  |  | Lk. 19:14 |
| ἀφίημι | left, allowed |  |  |  | Mk. 13:34 | Lk. 12:39 |
| βλέπω | seeing, heed | Deu 4:34 |  |  | Mk. 13:33 |  |
| γῆ | land, earth, ground | Deut. 4:25 Deut. 4:26 Deut. 4:32 Deut. 4:36 Deut. 4:38 Deut. 4:39 Deut. 4:43 Deut. 4:46 Deut. 4:47 | Ps. 110:6 | Jer. 31:22 Jer. 31:23 Jer. 31:32 |  | Lk. 21:35 |
| γινώσκω | know | Deu 4:39 |  |  |  | Lk. 12:39 Lk. 12:46 Lk. 12:47 Lk. 12:48 Lk. 19:15 |
| γρηγορεύω | viligent |  |  | Jer 31:28 | Mk. 13:34 Mk. 13:35 Mk. 13:37 | Lk. 12:37 Lk. 12:39 |
| δίδωμι | give, gave | Deut. 4:38 Deut. 4:40 | Ps. 111:5 Ps. 111:6 | Jer 31:21 Jer 31:33 | Mk. 13:34 | Lk. 12:42 Lk. 12:48 Lk. 19:13 Lk. 19:15 Lk. 19:23 Lk. 19:24 Lk. 19:26 |
| δοῦλος | servant |  |  |  | Mk. 13:34 | Lk. 12:37 Lk. 12:38 Lk. 12:43 Lk. 12:45 Lk. 12:46 Lk. 12:47 Lk. 19:13 Lk. 19:15 Lk. 19:17 Lk. 19:22 |
| δύναμις | power |  | Ps. 111:6 | Jer 31:23 |  |  |
| ἐγγύς | near | Deu 4:46 |  |  |  | Lk. 19:11 |
| εἴδω | behold, see | Deu 4:35  Deu 4:42 |  | Jer 31:26 | Mk. 13:32 Mk. 13:33 Mk. 13:35 | Lk. 12:39 Lk. 19:22 |
| ἕκαστος | each |  |  | Jer 31:30 | Mk. 13:34 |  |
| ἐντέλλομαι | charge | Deu 4:40 | Psa 111:9 |  | Mk. 13:34 |  |
| evxe,rcomai | coming forth | Deu 4:45  Deu 4:46 |  |  |  | Lk. 21:37 |
| ἐξουσία | authority |  |  |  | Mk. 13:34 | Lk. 19:17 |
| ἔπω | said |  | Ps. 110:1 | Jer. 31:20 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33 |  | Lk. 12:41 Lk. 12:42 Lk. 12:45 Lk. 19:11 Lk. 19:12 Lk. 19:13 Lk. 19:15 Lk. 19:17 Lk. 19:19 Lk. 19:24 Lk. 19:25 |
| ἔργον | work | Deut. 4:28 | Ps. 111:2 Ps. 111:6 Ps. 111:7 |  | Mk. 13:34 |  |
| ἔρχομαι | came.come |  |  | Jer 31:27 Jer 31:31 | Mk. 13:35 Mk. 13:36 | Lk. 12:36 Lk. 12:37 Lk. 12:38 Lk. 12:39 Lk. 12:40 Lk. 12:43 Lk. 12:45 Lk. 19:13 Lk. 19:18 Lk. 19:20 Lk. 19:23 |
| ἐσθίω | eat, ate | Deut. 4:28 |  | Jer. 31:29 Jer. 31:30 |  | Lk. 12:45 |
| εὖ | good | Deu 4:40 |  |  |  | Lk. 19:17 |
| εὑρίσκω | find | Deu 4:29  Deu 4:30 |  |  | Mk. 13:36 | Lk. 12:37 Lk. 12:38 Lk. 12:43 |
| ἐχθρός | enemies |  | Psa 110:1 Psa 110:2 |  |  | Lk. 19:27 |
| ἡμέρα | day | Deut. 4:26 Deut. 4:30 Deut. 4:32 Deut. 4:38 Deut. 4:39 Deut. 4:40 | Ps. 110:3 Ps. 110:5 | Jer. 31:27 Jer. 31:29 Jer. 31:31 Jer. 31:32 Jer. 31:33 | Mk. 13:32 | Lk. 12:46 Lk. 21:34 Lk. 21:37 |
| θέλημα | wants |  | Psa 111:2 |  |  | Lk. 12:47 |
| θεός | God | Deut. 4:25 Deut. 4:28 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:32 Deut. 4:33 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40 |  | Jer. 31:23 Jer. 31:33 |  | Lk. 19:11 |
| ἰδού | behold | Jer 31:27  Jer 31:31 |  |  |  | Lk. 19:20 |
| ἵστημι | establish, stand |  |  | Jer 31:21 |  | Lk. 21:36 |
| κάθημαι | sit down |  | Psa 110:1 |  |  | Lk. 21:35 |
| καιρός | time, season |  |  |  | Mk. 13:33 | Lk. 12:42 Lk. 21:36 |
| καρδία | heart | Deut. 4:29 Deut. 4:39 | Ps. 111:1 | Jer 31:21 Jer 31:33 |  | Lk. 12:45 Lk. 21:34 |
| κρίνω | judge |  | Psa 110:6 |  |  | Lk. 19:22 |
| κύριος | LORD | Deut. 4:25 Deut. 4:27 Deut. 4:29 Deut. 4:30 Deut. 4:31 Deut. 4:34 Deut. 4:35 Deut. 4:39 Deut. 4:40 | Ps. 110:1 Ps. 110:2 Ps. 110:4 Ps. 111:1 Ps. 111:2 Ps. 111:4 Ps. 111:10 | Jer. 31:20 Jer. 31:22 Jer. 31:23 Jer. 31:27 Jer. 31:28 Jer. 31:31 Jer. 31:32 Jer. 31:33 | Mk. 13:35 | Lk. 12:36 Lk. 12:37 Lk. 12:41 Lk. 12:42 Lk. 12:43 Lk. 12:45 Lk. 12:46 Lk. 12:47 Lk. 19:16 Lk. 19:18 Lk. 19:20 Lk. 19:25 |
| λαμβάνω | take, took | Deu 4:34 |  |  |  | Lk. 19:12 Lk. 19:15 |
| λαός | peoples |  | Ps. 110:3 Ps. 111:6 Ps. 111:9 | Jer. 31:33 |  | Lk. 21:38 |
| λέγω | saying |  |  |  | Mk. 13:37 | Lk. 12:37 Lk. 12:41 Lk. 12:44 Lk. 19:14 Lk. 19:16 Lk. 19:18 Lk. 19:20 Lk. 19:22 Lk. 19:26 |
| λόγος | things, words, speech | Deut. 4:30 Deut. 4:32 Deut. 4:36 |  | Jer. 31:23 |  |  |
| μακάριος | blessed |  |  |  |  | Lk. 12:37 Lk. 12:38 Lk. 12:43 |
| μισέω | detested | Deu 4:42 |  |  |  | Lk. 19:14 |
| ὀδούς | teeth |  |  | Jer 31:29  Jer 31:30 |  |  |
| οἶκος | house | Deu 4:46 |  | Jer 31:31  Jer 31:33 |  | Lk. 12:39 |
| ὀλίγος | few | Deu 4:27 |  |  |  | Lk. 12:48 |
| ὄρος | mount, mountain | Deut. 4:48 |  | Jer. 31:23 |  | Lk. 21:37 |
| οὐρανός | heaven | Deu 4:32  Deu 4:36  Deu 4:39 |  |  | Mk. 13:32 |  |
| παρατίθημι | placed | Deu 4:44 |  |  |  | Lk. 12:48 |
| πατήρ | father | Deut. 4:31 Deut. 4:37 |  | Jer. 31:29 Jer. 31:32 | Mk. 13:32 |  |
| πειρασμός | test | Deu 4:34 |  |  |  |  |
| πίνω / πίω | drink |  | Psa 110:7 |  |  | Lk. 12:45 |
| πιστός | trustworthy |  | Psa 111:7 |  |  | Lk. 12:42 Lk. 19:17 |
| πλήν | besides | Deu 4:35  Deu 4:39 |  |  |  | Lk. 19:27 |
| ποιέω | made, make, do, did, done, execute | Deut. 4:25 Deut. 4:34 | Ps. 111:4 Ps. 111:8 Ps. 111:10 | Jer 31:21 |  | Lk. 12:43 Lk. 12:47 Lk. 12:48 Lk. 19:18 |
| πόλις | cities | Deut. 4:41 Deut. 4:42 |  | Jer. 31:21 Jer. 31:23 Jer. 31:24 |  | Lk. 19:17 Lk. 19:19 |
| πονηρός | wicked, evil | Deu 4:25 |  |  |  | Lk. 19:22 |
| πρόσωπον | face | Deu 4:38 |  |  |  | Lk. 21:35 |
| σπείρω | sow |  |  | Jer 31:27 |  | Lk. 19:21 Lk. 19:22 |
| τίθημι | put, place, make |  | Psa 110:1 |  |  | Lk. 12:46 Lk. 19:21 Lk. 19:22 |
| τρίτος | third | Deu 4:42 |  |  |  | Lk. 12:38 |
| υἱός | children, grandchildren, sons | Deut. 4:25 Deut. 4:40 Deut. 4:44 Deut. 4:45 Deut. 4:46 |  | Jer. 31:20 Jer. 31:29 | Mk. 13:32 | Lk. 12:40 Lk. 21:36 |
| φοβέω | fearful, fearing |  | Psa 111:5 |  | Lk. 19:21 |  |
| χρονίζω | time | Deu 4:25 |  |  | Lk. 12:45 |  |
| ὥρα | hour |  |  | Mk. 13:32 | Lk. 12:39 Lk. 12:40 Lk. 12:46 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) 4:25-49**

**“Khi-Tolid” – “When You Will Beget”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham**

|  |  |  |
| --- | --- | --- |
| |  | | --- | | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk)** | | ¶ But concerning that day and hour no one knows, not the messengers of the heavens nor the Son of Man (the Prophet) only the Father. Watch with discernment STAY FOCUSED and pray for (you do not) know the appointed time. It is like a man away on a journey, leaving home; he places each of his bondservants in charge of their appointed work and orders the doorkeeper to REMAIN FOCUSED! Therefore, keep alert because you do not know when the master of the house will come, it may be late in the day or at midnight or at the (the cry of) the Temple crier or at dawn. So that he will not find you sleeping when he (the Messiah) comes unexpectedly. Rather, I say to you, I command to everyone “STAY FOCUSED” in your appointed task. |   **Hakham Shaul’s School of Tosefta**  **Luqas (LK)**  ¶ “You must be prepared for action and your lamps burning. And you, be like people who are waiting for their master when he returns from the wedding feast, so that whenhe comes back and knocks, they can open the door for him immediately. Blessed are those slaves whom the master will find on the alert when he returns! Truly I say to you that he will dress himself for service and have them recline at the table and will come by and serve them. Even if he should come back in the second or in the third watch of the night and find them like this, blessed are they! But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, because the Son of Man is coming at an hour that you do not think he will come.” And Tsefet said, “Master, are you telling this parable for us, or also for the Gentiles?” And the Master said, “Who then is the faithful wise manager whom the master will put in charge over his servants to give them their food allowance at the right time? Blessed *is* that slave whom his master will find so doing when he comes back. Truly I say to you that he will put him in charge of all his possessions. But if that slave should say to himself, ‘My master is taking a long time to return,’ and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk, the master of that slave will come on a day that he does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unfaithful. And that slave who knew the will of his master and did not prepare or do according to his will be given a severe beating. But the one who did not know and did things deserving blows will be given a light beating. And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him for even more.  ¶ Now while they were listening to these things, he went on and gave them an analogy, because he was near Yerushalayim and they thought[[34]](#footnote-34) that the Governance of God through bate Din and Hakhamim as opposed to Kings and despotic rulers was needed immediately.[[35]](#footnote-35)  Therefore, he said, “A certain Royal Ish (man of nobility i.e. Hakham)[[36]](#footnote-36) traveled to a distant country to take upon himself[[37]](#footnote-37) a seat on the Bench (office of authority)[[38]](#footnote-38) (become a judge in a Bet Din) and to return. And summoning ten of his own Paqidim, he gave them ten minas [[39]](#footnote-39) and said to them, ‘conduct business until I come back.’ But the Gentile citizens (of his region) hated him, and sent a delegation after him, saying, ‘We do not want this man to be Judge[[40]](#footnote-40) over us!’ And it happened that when he returned after receiving a seat on the Bench (office of authority)[[41]](#footnote-41) (become a judge in a Bet Din), he ordered these Paqidim to whom he had given the money to be summoned to him, so that he could know what they had gained by trading. So the first arrived, saying, ‘Sir, your mina has made ten minas more!’ And he said to him, ‘Well done, you are a good Paqid! Because you have been faithfully obedient in a very small thing, have authority over ten cities.’ And the second came, saying, ‘Sir, your mina has made five minas.’ So he said to this one also, ‘And you be over five cities.’ And another came, saying, ‘Sir, behold your mina, which I had put away for safekeeping in a piece of cloth. For I was afraid of you, because you are an austere man—you withdraw what you did not deposit, and you reap what you did not sow!’ He said to him, ‘By your own words I will judge you, wicked Paqid! You knew that I am an austere man, withdrawing what I did not deposit and reaping what I did not sow. And why did you not give my money to the bank, and when I returned, would have collected it with interest?’ And to the bystanders he said, ‘Take away from him the mina and give it to the one who has the ten minas!’ And they said to him, ‘Sir, he already has ten minas.’ ‘I tell you that to everyone who has, more will be given. But from the one who does not have, even what he has will be taken away. But these enemies of mine who did not want me to be king over them—bring them here and slaughter them *in* my presence!’ ”  ¶ “But take care[[42]](#footnote-42) for yourselves, lest your hearts are weighed down with dissipation and drunkenness and the worries of daily life,[[43]](#footnote-43) and that day come upon you unexpectedly. For it will come as a snare on all the Gentiles who dwell on the face of the whole earth. But be always alert, praying that you may have strength to escape all these things that are going to happen, and to stand before the Son of Man.”  ¶ And in the daytime he was teaching in the temple, but at night he went out and stayed on Har Zeytim (Mount Of Olives)  ¶ And all the people were getting up very early in the morning[[44]](#footnote-44) to recite the Shema with him in the temple courts and to listen to him. |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Deut. 4:25-49** | **Psa. 110:1- 111:10** | **Jer 31:20-33** | **Mk 13:32-37** | **Lk 12:35-48,** |

**Commentary to Hakham Tsefet’s School of Peshat**

**Temple Crier**

The setting for our pericope must be somewhere near Yerushalayim. Consequently, it would have been impossible to hear the crow of the Rooster. Both the Mishnah and Gemara attest to the fact that a “chicken” or fowl were restricted within the city limits of Yerushalayim. Please forgive our extensive use of cited materials. These materials make clear that the Temple crier was not a crowing rooster. Nor is the “rooster” of our morning prayers, anything more than a Temple crier. The Siddur is not making mention of a bird.[[45]](#footnote-45)

**m. B.K. 7:7** **They do not rear chickens in Jerusalem, on account of the Holy Things, nor do priests [rear chickens] anywhere in the Land of Israel, because of the [necessity to preserve] the cleanness [of heave offering and certain other foods which are handed over to the priests]. They do not rear pigs anywhere.**

﻿**b. B.K.82b** Ten special regulations were applied to Jerusalem…[[46]](#footnote-46) **no fowls should be reared there**, and that no dead person should be kept there overnight.[[47]](#footnote-47)

**m. Tam. 1:2** A He who wants to take up [the ashes] from the altar gets up early and immerses before the superintendent comes by. And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him. He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won, won.

**The title for the Town (Temple) crier was the “Gever” (cock).** This was because the Temple Crier was similar to the Rooster, permitted in rural locations, which crowed at dawn or thereabouts.

﻿**b. Yoma 20b** What does Gebini the **Temple crier call out:** Arise, ye priests for your service, Levites for your platform, Israel for your post!

**The interesting point is that the “Gever” was often given the duty of being the “doorkeeper” or making the announcement for the doorkeeper to open the door.** From Hakham Shaul’s writings,[[48]](#footnote-48) we learn that the “Gever” must have sounded out at various watches of the night.

The theme of the crier is VERY important to our present Torah Seder as we will see below.

The present portion of our pericope reading highlights the importance of **staying focused.** The core of the thought is found in verse 34.

It is like a man away on a journey, leaving home, he places each of his bondservants in charge of his appointed work and orders the doorkeeper to **REMAIN FOCUSED!**

The contiguity of the Pericope of Mordechai 13:3-8 helps us understand this passage and the theme of the present pericope. In that reading of the Torah and Mordechai both Moshe and Yeshua, initiate their “farewell speeches.” Here the Master – man of the house (Moshe and Yeshua) take their journey into a far country leaving instruction to their talmidim.[[49]](#footnote-49) EACH servant has his or her appointed task and duties. These tasks are of preeminent import. Therefore, we (servants of the master) MUST STAY FOCUSED on our appointed task. Focus on the duties and tasks of others OR, worrying about all these “SIGNS” will only serve as a distraction. Therefore, mental clarity and focus are COMMANDED!

Rather, I say to you, I command to everyone **“STAY FOCUSED” in your appointed task.**

Our choice for a website name was “Torah Focus.” This is because we believe our primary occupation in these times is to REMAIN FOCUSED ON THE TORAH!

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat: “Az Yavdil” – Sabbath “Then set apart”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אָז יַבְדִּיל** |  | **Saturday Afternoon** |
| **“****Az Yavdil”** | Reader 1 – D’barim 4:41-43 | Reader 1 – D’barim 6:4-9 |
| **“****Then set apart”** | Reader 2 – D’barim 4:44-46 | Reader 2 – D’barim 6:10-12 |
| **“Entonces apartó¨** | Reader 3 – D’barim 4:47-49 | Reader 3 – D’barim 6:13-15 |
| D’barim (Deut.) 4:41 – 6:3 | Reader 4 – D’barim 5:1-18 |  |
| Ashlamatah: Josh 20:7- 21:8 | Reader 5 – D’barim 5:19-21 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 5:22-24 | Reader 1 – D’barim 6:4-9 |
| Psalms: 112:1- 113:9 | Reader 7 – D’barim 5:25 – 6:3 | Reader 2 – D’barim 6:10-12 |
| Mk 14:1-2: Luke 22:1-2 | Maftir: D’barim 6:1-3 | Reader 3 – D’barim 6:13-15 |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

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1. See Overview to ArtScroll Bereishis, vol. II, p. 375. [↑](#footnote-ref-1)
2. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-2)
3. Bereshit (Genesis) 14:18. The Midrash identifies him with Shem, the son of Noah, Avraham's eighth ancestor. [↑](#footnote-ref-3)
4. Bereshit (Genesis) 14:19ff [↑](#footnote-ref-4)
5. Here taken as referring to Abraham; cf. Ber. 7b, where my lord is explicitly so explained. [↑](#footnote-ref-5)
6. Tehillim (Psalms) 110:1. [↑](#footnote-ref-6)
7. Tehillim (Psalms) 110:4. [↑](#footnote-ref-7)
8. I.e., because of his giving precedence to Abraham. [↑](#footnote-ref-8)
9. Though Avraham was a descendant of Melchizedek, and thus the priesthood was inherited by the latter's seed, yet this was through the merit of Avraham, not of Melchizedek. - Ran. [↑](#footnote-ref-9)
10. Ibid. VII, 6. [↑](#footnote-ref-10)
11. Ibid. XI, 10. [↑](#footnote-ref-11)
12. Since Noah was five hundred years old when Shem was born, and six hundred when the flood commenced, Shem must have been a hundred then. Consequently, two years later he was a hundred and two years old. [↑](#footnote-ref-12)
13. So that Shem as the youngest, not the eldest. [↑](#footnote-ref-13)
14. Ibid. X, 21. [↑](#footnote-ref-14)
15. Rabbi Abraham Ben Meir Ibn Ezra [↑](#footnote-ref-15)
16. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-16)
17. Nachmanides (רבי משה בן נחמן), also known as Rabbi Moses ben Nachman Girondi, Bonastruc ça (de) Porta and by his acronym Ramban (1194 – 1270), was a leading medieval Jewish scholar, Catalan Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. [↑](#footnote-ref-17)
18. II Melachim (Kings) 20:1 [↑](#footnote-ref-18)
19. Tehillim (Psalms) 110:4. [↑](#footnote-ref-19)
20. Our verbal tally between the Torah, Ashlamata, and Psalms: Land / Earth / Countries - ארץ, Strong’s number 0776. [↑](#footnote-ref-20)
21. Lit., ‘folded’. [↑](#footnote-ref-21)
22. The total length of their respective lives covered the entire period of the life of the human species. [↑](#footnote-ref-22)
23. Elijah. [↑](#footnote-ref-23)
24. Bereshit (Genesis) 25:22. [↑](#footnote-ref-24)
25. Bereshit (Genesis) 25:27. [↑](#footnote-ref-25)
26. Bereshit (Genesis) 21:8. [↑](#footnote-ref-26)
27. Tehillim (Psalms) 89:28. [↑](#footnote-ref-27)
28. *Toldot* means “offspring” and “generations”; it also means “generations” in the more general sense—that which a person generates and produces.  [↑](#footnote-ref-28)
29. 2 Luqas (Acts) 2:46 [↑](#footnote-ref-29)
30. This section contains what I have learned from my teacher, His Eminence Hakham Dr. Yoseph ben Haggai. Most represent His Eminence’s words. [↑](#footnote-ref-30)
31. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-31)
32. I heard this from Paqid Adon Poriel ben Avraham. [↑](#footnote-ref-32)
33. Woman suspected of adultery. Bamidbar (Numbers) 5:11 – 6:21. [↑](#footnote-ref-33)
34. **δοκεῖν** is used here also from 1 Luqas - Luke 12:39 [↑](#footnote-ref-34)
35. “Without delay” not **"Εὐθύς"** Immediately – moral immediacy ([Sivan 12, 5772](file:///G:\Documents\Dr%20Walter%20Oakley%20projects\Bne%20Torah\Classes\Torah%20Seder\5772\Sivan%2012,%205772.docx)) See also footnote in Tebeth 16, 5773. Hakham Shaul uses here **παραχρῆμα** - *parachrema* to show “Necessity,” “**it is inevitable**,”﻿ the abstract. **χρῆμα** “**something necessary**” does not have a neutral sense “thing,” as one might think, but rather a factitive “affair,” **τὴν τελευτὴν παντὸς χρήματος ὁρᾶν** “to see the outcome of the matter,”

    *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 9:480. **παραχρῆμα μέλλει** - the compounding of "necessity" and "inevitability" is here reflected in Hakham Shaul's thoughts. This draws a parallel between **Εὐθύς** and **παραχρῆμα** giving both words the sense of immediacy and moral acceptance and urgency. Why is it that Yeshua's talmidim believe in the immediate and inevitable appearance of the Malchut Shamayim (מַלְכוּת הָאֱלֹהִים). It seems that they could not be able to think otherwise. The Master has been teaching his Talmidim about a structured ecclesiology and the power and necessity of the Bate Din. It should come as no surprise that they naturally arrived at this solution. [↑](#footnote-ref-35)
36. The "man of nobility" is a Royal Ish or specifically a Hakham. [↑](#footnote-ref-36)
37. Kibal - receive or See Strong’s Enhanced Lexicon G2983 entry 1A2 - to take upon one’s self. [↑](#footnote-ref-37)
38. The "place of authority comes from the use of **βασιλείαν** (**βασιλεία**). Interestingly **βασιλικός** isalso related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of **λαμβάνω** - *lambano.* [↑](#footnote-ref-38)
39. "**ten minas**" monetary value Cf. Strong's 3414 [↑](#footnote-ref-39)
40. The text here is now allegorical. The Gentiles of the foreign lands, regions do not want a Jewish Judge to rule over them. They send a "delegation" saying we do not want a "Jewish Judge" per se. The Greek word **χώραν** is now clear because we can see the exile of the Jewish Hakhamim who are exiled for the sake of establishing Bate Din and bringing Teshuba in foreign "countries." [↑](#footnote-ref-40)
41. The "place of authority comes from the use of **βασιλείαν** (**βασιλεία**). Interestingly **βασιλικός** isalso related to royalty. It is here that we get the idea that a Hakham is a man of "Royalty" or a Royal Ish. We can put a deal of emphasis on the idea of reception. In other words, he "became" a Hakham, or as a Hakham he received a seat on the Bench. If we had no inference of "receive" we might of said that he went to confer upon someone "authority" and a place as a Hakham. These ideas can be seen in the differing uses of **λαμβάνω** - *lambano.* [↑](#footnote-ref-41)
42. GK 4668 **continue to believe**, hold firmly to a belief, your confidence in G-d. [↑](#footnote-ref-42)
43. These vices are specifically suited to a Gentile audience. This is not to say that some Jewish people suffer from these things. But, as we have learned in the past, these are things that the Jewish people despised in the Gentiles of the first century. [↑](#footnote-ref-43)
44. Cf. Berakhot 1:2 From what time do they recite the Shema in the morning? Note here also that the Temple crier would arise early to make the announcement s of each watch. [↑](#footnote-ref-44)
45. Toledano, Rabbi Eliezer. Orot Sephardic Shabbat Siddur: A New Linear, Sephardic Siddur with English Translation. Orot, n.d. p. 236 [↑](#footnote-ref-45)
46. Yoma 23a; Ar. 32b and Tosef. Neg. VI, 2. [According to Krauss, REJ. LIII, 29 ff., some of these regulations relate only to the Temple Mount] [↑](#footnote-ref-46)
47. Cf. Hag. 26a; v. infra, p. 469 [↑](#footnote-ref-47)
48. Cf. Luke 22:56-62 [↑](#footnote-ref-48)
49. Obviously, Moshe passes the Torah on to Yehoshua. However, the Kohanim and other agents such as the Bet Din have received specific instruction from Moshe on their duties. In similar manner, we should expect that Yeshua passed down his Mesorah to his most trusted talmidim. Mishnah Abot 1:1 reads Moshe received the Torah on Sinai and handed it down to Yehoshua… In similar manner, we might suggest that Yeshua (Yehoshua) received the Torah from Moshe and handed it down to Hakham Tsefet… The analogy is furthered in the Torah Seder where Moshe (the master of the house) appoints the leaders of each tribe their portion of land to occupy and possess. [↑](#footnote-ref-49)