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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** |
| **2 Adar 23, 5782 / March 25-26, 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:

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**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: “Parah Adumah” – “A red heifer”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |  | **Saturday Afternoon** |
| **“****Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – Shemot 11:1-3 |
| **“****A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – Shemot 11:4-6 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – Shemot 11:7-10 |
| B’Midbar (Numbers) 19:1 – 20:13‎ | Reader 4 – B’Midbar 19:11-16 |  |
| Ashlamatah: Ezekiel 36:16-38‎ | Reader 5 – B’Midbar 19:17-22 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – Shemot 11:1-3 |
| Psalms 110:1-7 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – Shemot 11:4-6 |
| N.C.: Bereans (Hebrews) 8:1 – 9:14 | Maftir – B’Midbar 20:7-13 | Reader 3 – Shemot 11:7-10 |
|  | Ezekiel 36:16-38 |  |

**Contents of the Torah Seder**

* **The Red Heifer – Numbers 19:1-10**
* **The Specific Purpose of the Water for Purification – Numbers 19:11-13**
* **Mode of Purification – Numbers 19:14-22**
* **Death of Miriam – Numbers 20:1**
* **Striking the Rock – Numbers 20:2-13**

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎19:1 – 20:13‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
| --- | --- |
| 1 ¶ Adonai spoke to Moshe and Aharon, saying. | 1 AND the Lord spoke with Mosheh and Aharon, saying: |
| 2 This is the statute of the Torah which Adonai commanded, saying; speak to B’ne Yisrael that they will take to you **a red, perfect cow** without a blemish, upon which no yoke was laid. | 2 This is the decree, the publication of the law which the Lord has commanded, saying; Speak to the sons of Israel, that they bring to you from the separation of the fold **a red heifer**, two years old, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke. |
| 3 Give it to Eleazar the kohen; he will take it outside the camp, and someone will slaughter it in his presence. | 3 And you will give her unto Elazar, the chief of the priests, who will lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest will slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions. |
| 4 Eleazar the kohen will take some of its blood with his finger and sprinkle it directly facing the Tent of Meeting, some of its blood seven times. | 4 And Elazar, in his priestly dress, will take of her blood with the finger of his right hand, without (first) containing it in a vessel, and will sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (will he sprinkle). |
| 5 Someone will burn the cow in his presence; its skin, flesh, blood, with its waste (that are in its intestines) will be burned. | 5 And they will bring her out from the midst of the railing and another priest, while Elazar looks on, will burn the heifer, her skin, flesh, and blood, with her dung will he burn. |
| 6 The kohen will take a piece of cedar wood, hyssop, and crimson wool, and throw them into the burning of the cow. | 6 And another priest will take a piece of cedar wood and hyssop, and (wool) whose colour has been changed to scarlet and throw them into the midst of the burning of the heifer; and he will enlarge the burning, that the ashes may be increased. [JERUSALEM. And throw into the midst of the ashes of the burning heifer.] |
| 7 Then the kohen will wash his garments and bathe his body in water, and afterwards he may enter the camp; [however,] the kohen will be impure until the evening. | 7 And the priest who slew the heifer will wash his dress in forty satas of water, and afterwards he may go into the camp; but the priest before his ablution will be unclean until the evening |
| 8 Also, the one who burns it must wash his garments and bathe his body in water; he will remain unclean until the evening. | 8 And the priest who was employed in the burning will wash his dress in forty satas of water, and his flesh in forty satas, and before his ablution will be unclean until the evening |
| 9 A ritually clean person will gather the cow's ashes and place [it] outside the camp in a clean place; it will remain a keepsake for the community of B’ne Yisrael for sprinkling water for purification. | 9 And a man, a priest who is clean, will gather up the ashes of the heifer in an earthenware receptacle, its opening covered roundabout with clay; and will divide the ashes into three portions, of which one will be placed within the wall (of Jerusalem), another in the Mount of Olives, and the third portion be in the custody of the Levites; and it will be for the congregation of Israel, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins. |
| 10 The one who gathers the cow's ashes will wash his garments and remain unclean until the evening; it will be for B’ne Yisrael and for the proselyte who lives among them an eternal statute. | 10 And the priest who gathered up the ashes of the heifer will wash his clothes, and before his ablution be unclean till the evening. And this will be for the cleansing of the children of Israel, a statute forever. |
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| 11 ¶ **One who touches the corpse of any [human] soul will become unclean for seven days**. | 11 **Whoever touches the body of a dead man, or of a child of some months old, either his body or his blood, will be unclean seven days**. |
| 12 **He will cleanse himself with it on the third day and on the seventh day, so that he may become clean; if he does not have himself cleansed on the third day and on the seventh day, he will not become clean**. | 12 **He will sprinkle himself with this water of the ashes on the third day, and on the seventh day he will be clean. But if he sprinkles not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day**. |
| 13 Whoever touches a corpse of a [human] soul, who died and does not have himself cleansed defiles the Mishkan of Adonai (if he enters it), that soul will be cut off from Yisrael; because the sprinkling water was not sprinkled on him, he will be impure his impurity remains. | 13 Whoever has touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he has defiled the tabernacle of the Lord, and that man will be cut off from Israel; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he will sprinkle himself; yet may he sprinkle and make ablution on the seventh evening. |
| 14 This is the law [regarding] a person who dies in a tent; anyone who enters the tent and everything that is in the tent will be unclean for seven days. | 14 This is the indication of the law concerning a man when he has died under the outspread tent everyone who enters into the tent by the way of the door, but not from its side, when its door is open, (or when one has opened its door,) and whatever is in the tent, its floor, stone, wood, and vessels, will be unclean seven days. |
| 15 Any open utensil that has no cover fastened to it, will be unclean. | 15 And every earthen vessel which has no covering fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which touches its mouth, and its interior, and not the outside of it (only). [JERUSALEM. And every open vessel which has no covering of stone upon it will be unclean.] |
| 16 Anyone who touches, in an open field, one slain by the sword, a corpse, human bone, or grave, will be unclean for seven days. | 16 And whoever will touch not one who has died in his mother's womb, but who has been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which has been separated from him, or a grave, or a shroud, or the bier, will be unclean seven days. |
| 17 They will take for the unclean person of the ashes from the burnt purification-offering and he will place upon them living [spring] water in a vessel. | 17 And for him who is unclean, they will take of the ashes of the burnt sin offering and put spring water upon them in an earthen vessel. |
| 18 He will take hyssop and dip it into the water; [this is done by] a ritually clean person, he will sprinkle it on the tent, on all the utensils and people that were there, and on anyone who touched the bone, murder victim, corpse, or grave. | 18 And let a man, a priest, who is clean, take three branches of hyssop bound. together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who has touched the bone of a living man that has been severed from him, and has fallen, or him who has been slain with the sword, or has died by the plague, or a grave, or a wrapper, or a bier. |
| 19 The ritually clean person will sprinkle upon the unclean person on the third day and on the seventh day; he will purify him on the seventh day when he must wash his garments and bathe in water, and then he becomes clean in the evening. | 19 And the priest who is clean will sprinkle upon the unclean man on the, third day, and on the seventh day, and will make him clean on the seventh day; and he will sprinkle his clothes, and wash himself with water, and at eventide be clean. |
| 20 A person who became ritually unclean [and enters the Sanctuary] without purifying himself, that soul will be cut off from the community; for he defiled the Sanctuary of Adonai, the sprinkling water was not sprinkled upon him, he remains unclean. | 20 But the unclean man who will not be sprinkled, that man will be cut off from among the congregation, because he has defiled the sanctuary of the Lord; the water of sprinkling has not been sprinkled upon him, he is unclean. |
| 21 **This will be the statute for all times; one who sprinkles the sprinkling waters will wash his garments, and one who touches the sprinkling waters will remain unclean until the evening**. | 21 **And it will be unto you an everlasting statute. The priest, also, who sprinkles the water of sprinkling will sprinkle his clothes, and he who touches the water of sprinkling will be unclean until evening.** |
| 22 Anything which the unclean person touches, will become unclean; and anyone touching him will be ritually unclean until the evening. | 22 And whatever the unclean person has touched, though he carries it not, will be unclean; and the clean man who touches him will be unclean till evening. |
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| 1 ¶ The entire community of B’ne Yisrael came to the wilderness of Tzin, in the first month. The people settled in Kodesh, and Miriam died and was buried there. | 1 And the whole congregation of the children of Israel came to the desert of Zin on the tenth day of the month Nisan. And Miriam died there and was buried there. |
| 2 There was no water for the community, and they assembled against Moshe and Aharon. | 2 And as on account of the innocence of Miriam a well had been given, so when she died the well was hidden, and the congregation had no water. And they gathered against Mosheh and Aharon, |
| 3 The people quarrelled with Moshe and said, "Would that we had died by our brothers' death before Adonai. | 3 and the people contended with Mosheh, and said, Would that we had died when our brethren died before the Lord! |
| 4 Why did you bring the congregation of Adonai into this wilderness for us and our livestock to die there? | 4 And why have you brought the congregation of the Lord into this desert, that we and our cattle may die here? |
| 5 **Why did you take us out of Egypt and bring us to this terrible place? It is not a place of seed, figs, grapes, or pomegranates; and there is no water to drink"**! | 5 **And why did you make us come up out of Mizraim, to bring us to this evil place, a place which is not fit for sowing, or for planting fig trees, or vines, or pomegranates, and where there is no water to drink**? |
| 6 Moshe and Aharon moved away from the assembly to the entrance of the Tent of Meeting and fell on their faces; the glory of Adonai appeared to them. | 6 And Mosheh and Aharon went from the face of the murmuring congregation to the door of the tabernacle of ordinance, and bowed upon their faces, and the Glory of the Lord's Shekinah was revealed to them. |
| 7 Adonai spoke to Moshe, saying. | 7 And the Lord spoke with Mosheh, saying: |
| 8 "Take the staff and assemble the community, you and Aharon your brother, and speak to the rock in their presence that it may give forth its water; you will then bring forth for them water from the rock and give drink [to] the community and their livestock." | 8 Take the rod of the miracles, and gather the congregation, you, and Aharon your brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it will give forth its waters: but if it refuse to bring forth, smite it once with the rod that is in your hand, and you will bring out water for them from the rock, that the congregation and their cattle may drink. |
| 9 Moshe took the staff from before Adonai, as He instructed him. | 9 And Mosheh took the rod of the miracles from before the Lord, as he had commanded him. |
| 10 Moshe and Aharon assembled the community before the rock; [Moshe] said to them, "**Listen, you rebels!** Can we extract water from this rock for you"? | 10 And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, **Hear now, rebels**: is it possible for us to bring forth water for you from this rock? |
| 11 And Moshe raised his hand and struck the rock with his staff twice; water rushed out abundantly, and the community and their livestock drank. | 11 And Mosheh lifted up [JERUSALEM. And Mosheh lifted up] his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank. |
| 12 **Adonai said to Moshe and Aharon, "Because you did not believe in Me to sanctify Me in the presence of B’ne Yisrael; therefore, you will not bring this congregation into the land that I have given them."** | 12 **But the Lord spoke to Mosheh and Aharon with the oath, Because you have not believed in My Word, to sanctify Me in the sight of the children of Israel, therefore you will not bring this congregation into the land that I will give them**. |
| 13 They are the waters of dispute where B’ne Yisrael contended with Adonai, and He was sanctified through them. | 13 These are the Waters of Contention, where the sons of Israel contended before the Lord on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them. |

**Reading Assignment:**

**The Torah Anthology, Volume 14, The Final Wanderings, pp. 67 -91**

By: Hakham Yitschak Magrisso

Translated by Dr. Tzvi Faier

Edited and with notes by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1991

**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: B’Midbar (Numbers) 19:1 – 20:13‎**

**2 This is the statute of the Torah** Because Satan and the nations of the world taunt Israel, saying, “ What is this commandment, and what purpose does it have?” Therefore, the Torah uses the term “statute.” I have decreed it; You have no right to challenge it.-[Yoma 67b]

**and have them take for you** It will always be called on your name; 'the cow which Moses prepared in the desert.’-[Mid. Tanchuma Chukath 8, see Etz Yosef]

**perfectly red** Heb. אֲדֻמָּה תְּמִימָה , **lit., red, perfect. It shall be perfect in redness, so that two black hairs disqualify it.**-[Sifrei Chukath 5]

**3 Eleazar** The mitzvah was performed by the deputy [to the kohen gadol].-[Sifrei Chukath 8]

**outside the camp** Outside all three camps.-[Yoma 68a]

**and slaughter it in his presence** A non-kohen slaughters it while Eleazar watches.-[Yoma 42a]

**4 toward the front of the Tent of Meeting** [**In later generations, when this rite will be performed outside the Temple in Jerusalem,] he is to stand to the east of Jerusalem and to direct his gaze toward the entrance to the Temple while sprinkling the blood.-[Sifrei Chukath 14]**

**7 enter the camp** The camp of the Divine Presence, because no ritually unclean person is banished from two camps, except one who experienced a flow, one who experienced a seminal emission, or one afflicted with tzara’ath. [Hence, he is admitted to the one camp from which he was banished.] -[Pes. 67a]

**and the kohen shall be unclean until evening** Transpose it [the verse] and explain it [thus]: He shall be unclean until evening, and then he may enter the camp.

**9 and place them outside the camp** **He divided it into three parts; one was put on the Mount of Olives, one was divided among all the watches, and one who put on the rampart surrounding the Temple area. The one given to the watches was outside the courtyard, allowing access to it for the inhabitants of outlying cities, whoever needed to purify himself. The one on the Mount of Olives was for the kohanim gedolim to sanctify themselves from it for use with other [red] cows. The one put on the rampart was kept as a keepsake by Scriptural ruling, as it says, "It shall be as a keepsake for the congregation of Israel.-[Sifrei Chukath 30, Parah 3:11 Tosefta Parah 3:8]**

**for sprinkling water** Heb. לְמֵי נִדָּה , water used for sprinkling, as in, “they cast (וַיַּדּוּ) a stone at me” (Lam. 3:53); “to cast down (לְיַדּוֹת) the horns of the nations” (Zech. 2:4); an expression denoting throwing.

**for purification** - חַטָּאת , an expression of cleansing (חִטּוּי) , according to its simple meaning, but according to its halachoth, Scripture calls it חַטָּאת , “sin-offering,” to tell us that it is like holy objects, and using it for personal benefit is forbidden.-[Sifrei Chukath 34]

**12 He shall cleanse himself with it** With these ashes. - [Sifrei Chukath 39]

**13 corpse of a human soul** Which type of corpse? That of a human soul, to exclude an animal, that its uncleanness does not require sprinkling. Another explanation: “Of a human soul” refers to a quarter [of a log] of blood [necessary for maintaining life] -[Chul. 72a]

**he has defiled the Mishkan of the Lord** If he enters the courtyard even after [ritual] immersion, without having been sprinkled on both the third and seventh days.-[Sifrei Chukath 45]

**his uncleanness remains** Although he [ritually] immersed himself. -[Sifrei Chukath 45]

**14 anyone entering the tent** while the corpse is inside.

**15 any open vessel** Scripture refers to an earthenware vessel, whose exterior does not accept contamination, only its interior. Thus, if the seal around its top is not securely fastened, it becomes contaminated. But if there is a securely fastened seal, it remains clean. - [Sifrei Chukath 50, Chul. 25a]

**fastened** Heb. פָּתִיל , an expression meaning “fastened” in Hebrew. Similarly, “[With] divine bonds נִפְתַּלְתּי , I have been joined, with my sister” (Gen. 30:8).

**16 in an open field** The Sages expounded [on this phrase] to include the top and side of a coffin (Sifrei Chukath 56, Chul. 72a). But the simple meaning is that in an open field, where there is no tent, a corpse contaminates through contact.

**19 and he shall cleanse him** This consummates his cleansing.

**20 If a person becomes unclean...** If “Sanctuary” is stated [here], why need it say “ Mishkan ...” [in verse 13]? The answer is that if it would say “ Mishkan,” I would say that the person is punished with excision only if he enters the Mishkan in a state of uncleanness because the Mishkan was anointed with the anointing oil, but if he enters the Temple in a state of uncleanness, he would not be punished since the Temple was not anointed with the anointing oil. If it would say, “Sanctuary,” denoting the Temple, I would say that only for entering the Temple in a state of uncleanness, would he be punished by excision because its sanctity is permanent, but for entering the Mishkan in a state of uncleanness, he would not be punished because its sanctity was temporary. Therefore, it was necessary to mention both,]... as it is stated in [Tractate] Shevuoth [16b].

**21 and the one who sprinkles the sprinkling waters** Our Rabbis said that the one who sprinkles is actually ritually clean, but this teaches us that the one who carries the purifying waters becomes defiled with a stringent uncleanness, for even the clothes he is wearing are contaminated, unlike the one who merely touches [the sprinkling waters]. Scripture uses the expression מַזֵּה , “the one who sprinkles” to teach that the waters do not contaminate until there is an amount of water adequate for sprinkling.-[Yoma 14a]

**and the one who touches... shall be unclean** but he is not required to wash his clothes.

**22 Whatever the unclean one touches** I.e., this unclean one who was defiled by a corpse [touches], “becomes unclean.”

**and anyone touching him,** that is, the one defiled by a corpse-

**shall be unclean until evening** From here we derive that a corpse is the supreme source of contamination, whereas one touching it is a primary source of contamination, who can in turn defile another person [through contact]. This is the explanation [of this passage] according to its literal meaning and the laws associated with it.

I have transcribed a homiletic interpretation from the commentary of R. Moshe HaDarshan [the preacher], which is as follows:

**and have them take for you** From their own [possessions]; just as they removed their own golden earrings for the [golden] calf, so shall they bring this [cow] from their own [possessions] in atonement.-[Midrash Aggadah]

**a red cow** This can be compared to the son of a maidservant who soiled the king’s palace. They said, “Let his mother come and clean up the mess.” Similarly, let the cow come and atone for the calf.-[Midrash Aggadah and Tanchuma Chukath 8]

**red** Alluding to [the verse], **“if they [your sins] prove to be as red as crimson dye”** (Isa. 1:18), for sin is described as [being] ‘red.’ -[Midrash Aggadah]

**perfectly** An allusion to the Israelites, **who were perfect, but became blemished.** Let this come and atone for them so that they regain their perfection.-[See Midrash Aggadah.]

**and upon which no yoke was laid** **Just as they cast off from themselves the yoke of Heaven.**-[Midrash Aggadah]

**to Eleazar the kohen** -just as they assembled against Aaron, who was a kohen, to make the calf, but because Aaron made the calf, this service was not performed through him, for the prosecution cannot serve as the defense.-[Midrash Aggadah]

**The cow shall then be burned** just as the calf was burned. -[Midrash Aggadah

**a piece of cedar wood, hyssop, and of crimson wool** **These three types [of objects] correspond to the three thousand men who fell because of the [sin of the golden] calf.** The cedar is the highest of all trees, and the hyssop is the lowest of them all. This symbolizes that the one of high standing who acts haughtily and sins should lower himself like a hyssop and a worm [for the תּוֹלַעַת means ‘worm’ as well as ‘crimson.’ See Rashi on Isa. 1:18], and he will then gain atonement. -[Midrash Aggadah]

**a keepsake** Just as the transgression of the calf is preserved throughout the generations for retribution, **for there is no reckoning [punishment] which does include a reckoning for the calf, as it says, “But on the day I make an accounting [of sins upon them], I will bring their sin to account...”** (Exod. 32:34). Just as the calf defiled all those who were involved in it, so does the cow render unclean all those involved with it. And just as they were cleansed through its ashes, as it says, “[he] scattered [the ashes of the burned calf] upon the surface of the water” (ibid. 20), so [with the cow], “They shall take for that unclean person from the ashes of the burnt purification offering...” (verse 17). -[Midrash Aggadah]

**Chapter 20**

**1 The entire congregation** The complete congregation, for the ones destined to die in the desert had already died and these were assigned for life.- [Midrash Tanchuma Chukath 14]

**Miriam died there** **Why is the passage relating Miriam’s death juxtaposed with the passage of the Red Cow? To teach you that just as sacrifices bring atonement, so the death of the righteous secure atonement.-[M.K. 28a].**

**Miriam died there** She too died through a kiss [from God’s mouth rather than by the angel of death]. Why does it not say “by God’s mouth” [as it does with Moses]? Because it is not respectful to speak of the Most High in this way (M.K. 28a). Concerning Aaron, it does say “by God’s mouth” in [the portion beginning] “These are the Journeys” (33:38).

**2 had no water** **From here [we learn that] all forty years they had the well in Miriam’s merit.-** [Ta’anith 9a]

**3 If only we had died** We wish that we had died.-[Onkelos]

**with the death of our brothers** With the death of our brothers from plague. This teaches us that death from thirst is more dreadful than it [death by plague].

**with the death** Heb. בִּגְוַע אַחֵינוּ . This is a noun, like בְּמִיתַת אַחֵינוּ , with our brothers’ death [that is, in the way they died]. But it is incorrect to explain it as meaning, ‘ when our brothers died’ for in that case, Scripture would have punctuated it בִּגְוֽעַ .

**8 and their livestock** **From here we learn that the Holy One, blessed is He, has regard for the property of Israel.**-[Midrash Tanchuma Chukath 9, Lev. Rabbah 10:9, Num. Rabbah 19:9]

**10 assembled** This is one of the places where we find that a small area held a large number [of people].-[Midrash Tanchuma Chukath 9, Lev. Rabbah 10:9, Num. Rabbah 19:9]

**Shall we draw water... from this rock?** Since they did not recognize it, for the rock had gone and settled among the other rocks when the well departed. The Israelites said to them, “What difference is it to you from which rock you draw water for us?” Therefore, he said to them, הַמּוֹרִים , **obstinate ones; in Greek, ‘fools,’ those who teach (מוֹרִים) their teachers**. [He said,] “Can we draw water from this rock regarding which we were not commanded?”-[Midrash Tanchuma Chukath 9, Num. Rabbah 19:9]

**11 twice** **Because the first time he drew out only a few drops, since God had not commanded him to strike it, but, “you shall speak to the rock.” However, they spoke to a different rock, and nothing came out. They said, “Perhaps we ought to strike it first,” as it says, “and strike the rock” (Exod. 17:6). They came upon that very rock and struck it.**-[Midrash Tanchuma Chukath 9, Num. Rabbah 19:9]

**12 Since you did not have faith [faithful obedience] in Me** Scripture reveals that if it were not for this sin alone, they would have entered the Land, so that it should not be said of them, “The sin of Moses and Aaron was like the sin of the generation of the desert against whom it was decreed that they should not enter [the Land].” But was not [the question asked by Moses] “If sheep and cattle were slaughtered for them...” (11:22) [a] more grievous [sin] than this? However, there he [Moses] said it in private, so Scripture spares him [and refrains from punishing him]. Here, on the other hand, it was said in the presence of all Israel, so Scripture does not spare him because of the sanctification of the Name.-[Tanchuma Chukath 10, Num. Rabbah 19:10]

**to sanctify Me** For had you spoken to the rock and it had given forth [water], I would have been sanctified in the eyes of the congregation. They would have said, "If this rock, which neither speaks nor hears, and does not require sustenance, fulfills the word of the Omnipresent, how much more should we! -[Midrash Aggadah]

**therefore, you shall not bring** Heb. לָכֵן , by an oath, as in, “Therefore (וְלָכֵן) , I have sworn to the house of Eli” (I Sam. 3:14) [Tanchuma Va’era 2]. He hurried to take an oath so that they should not engage in lengthy prayer concerning it [i.e., to repeal the decree].

**13 These are the waters of dispute** These are the ones mentioned elsewhere. Pharaoh’s astrologers saw these [when they foresaw that] the savior of Israel would be smitten through water, and that is why they decreed: "Every son who is born you shall cast into the Nile.-[Sanh. 101b]

**and He was sanctified through them** For Moses and Aaron died because of them. When God judges His holy ones, He is feared and sanctified by mankind. Similarly, it says, “You are awesome, O God, because of Your holy ones” (Ps. 68:36). And likewise it says, “I am sanctified by those close to Me” (Lev. 10:3) -[Zev. 115b].

**Ketubim: Tehillim (Psalms) 110**

| **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/generous king. |
| 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 you judge over the Gentiles;** the earth is full of the bodies of the slain wicked/lawless; 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.** |

**Rashi’s Commentary to Psalm 110**

**1** **The word of the Lord to my master** Our Rabbis interpreted it as referring to Abraham our father, and I will 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 (וַתֵּשְׁבוּ) 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. מִשְׁחָר, when you fell from the womb, like (Beizah 35b): “We may let fruit down through a skylight on a festival.”

**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. דִּבְרָתִי, מַלְכִּי-צֶדֶק. The “yud” is superfluous, like (Lam. 1:1): “the city that was once so populous (רַבָּתִי).” Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כֹהֵן. The word כֹהֵן 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 parts,’ [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. מָלֵא, a heap of corpses. מָלֵא is an expression of gathering, as (Jer. 12:6): “have called a gang (מָלֵא) after you”; (Isa. 31:4), “although a band (מְלֹא) 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 rain water. 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.

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

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

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

**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.

**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.

**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.

**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.

**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...

**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.

**Meditation from the Psalms**

**Psalms ‎‎110**

**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!”[[1]](#footnote-1) 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.[[2]](#footnote-2)

Lets start by examining Tehillim (Psalms) 110:1:

|  |  |
| --- | --- |
| **א**  לְדָוִד, מִזְמוֹר: נְאֻם יְהוָה, **לַאדֹנִי**--שֵׁב לִימִינִי;    עַד-אָשִׁית אֹיְבֶיךָ, הֲדֹם לְרַגְלֶיךָ. | **1** A Psalm of David. **{N}** The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.' |

Note that the Hebrew, translated as ‘lord’ is the Hebrew word adoni - **לַאדֹנִי**, *is not Adonai*, the substitute name the Bne Israel use when referring to HaShem.. Thus we see that HaShem (יְהוָה), is translated as ‘LORD’, as opposed to ‘lord’. From this we learn that *HaShem is talking to a human being*.

The **Targum** teaches that adoni **לַאדֹנִי** (lower case lord) is referring to King David:

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.”

Rashi teaches us that ‘lord’ is referring to Avraham:

**1** **The word of the Lord to my master** Our Rabbis interpreted it as referring to Abraham our father, and I will 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.”

**Midrash Tehillim 110** teaches us that ‘lord’ is referring to Avraham:

*“Of David. A psalm. The LORD said to my lord, “Sit at My right hand…” This is what the verse says “Who awakened one from the east whom righteousness met wherever he set his foot?” (Isaiah 41:2) The nations of the world we as if asleep, failing to take shelter beneath the wings of the Divine presence. Who awakened them to come and take shelter? Avraham, as it says: Who awakened one from the east. And not only the nations, but even righteousness itself was sleeping until Avraham awakened it. How did Avraham do this? He made an inn and opened doors in every direction in order to receive all those passing by, as it says “He planted a tamarisk (eshel) at Beer-sheba…” (Genesis 21:33) R’ Azaria said: what is this eshel (אשל)? It is an acronym for eating (אכילה), drinking (שתייה) and escorting one’s guests (לוייה). This is “righteousness met wherever he set his foot…”*

The Gemara also apeaks of Psalms 110:1 as a reference to Avraham:

***Sanhedrin 109a*** *R. Hana b. Liwai said: Shem, [Noah's] eldest son, said to Eliezer [Abraham's servant]. ‘When the kings of the east and the west attacked you, what did you do?’ — He replied. ‘The Holy One, blessed be He, took* ***Abraham*** *and placed him at His right hand, and they [God and Abraham] threw dust which turned to swords, and chaff which turned to arrows, as it is written, A Psalm of David. The Lord said unto my master, Sit thou at my right hand, until I make thine enemies thy footstool…[[3]](#footnote-3)*

According to ***Malbim***, God proclaims that it is He, not David, who truly sits on the royal throne of Israel and controls the nation's destiny. Thus God commanded David to sit at His side and to recognize that he, the mortal king, is merely God's assistant.

**Midrash Shocher Tov** and the **Targum** interpret ימיני as a reference to King Saul of the Tribe of בממין, Benjamin. Saul was called ימיני.[[4]](#footnote-4) God sent Samuel the Prophet to anoint David while Saul still reigned, and the reign of a new king cannot encroach upon the reign of the previous king. Therefore, Hashem said to David, "Wait for Saul, the ימיני, Benjaminite, to complete his reign. You, David, will inherit his throne because you are immersed in the study of Torah which was given to Israel by ימיני, My right hand”.[[5]](#footnote-5)

**Radak** quotes **Ibn Ezra's** assertion that immediately after David assumed his throne, he was attacked by the Philistines. [See comm, to 2:1.] He maintains that God renewed David's confidence and resolve with the reassurance expressed in this psalm.

**Ibn Ezra** says: UNTO MY LORD. One can correctly interpret this psalm as referring to Abraham,1 for the psalm goes on to say *after the manner of Melchitzedek* (verse 4).[[6]](#footnote-6) [[7]](#footnote-7)

However, the word *Zion* (verse 2) presents a problem to us, for it was David s city.[[8]](#footnote-8) Nevertheless, we are able to sustain this interpretation[[9]](#footnote-9) [[10]](#footnote-10) in a somewhat farfetched manner.

It appears to me that, in reality, one of the poets composed this psalm with regard to David, as in the case of *The Lord answer thee in the day of trouble* (Ps. 20:2); O *Lord, in Thy strength the king rejoiceth* (Ps. 21:2);־'’ and also *Of Solomon—give the king Thy judgments, O God* (Ps 72: l).[[11]](#footnote-11) [[12]](#footnote-12) The poet composed this poem when David’s men adjured him, saying, *Thou shaltgo no more out with us to battle* (2 Sam. 21:17). The poet opened his composi- tion with the words *The Lord saith unto my lord.*

SIT THOU AT MY RIGHT HAND. The meaning of this is, “Sit in My house and serve Me.” The psalmist says *at My right hand* because the right hand is victorious. The meaning of our verse thus is, “Do not go out with us to war,8 for the right hand of the Lord will wage war on your behalf and He will make your enemies your footstool. They will be brought before you and you will trample them.”

End of Ibn Ezra’s comments

עד אשית איביף הדם לרגליף — Until I make your enemies a stool for your feet.

**Sforno** says that this psalm is dedicated to the future King Messiah. He is on God's right hand and the ministering angels are on the left. The armies of Gog and Magog will attack, but Hashem will subdue them until they come crawling to the feet of the Messiah.

**Meam Loez** says: David composed the present psalm about God’s lovingkindness towards our forefather Abraham, when Abraham pursued and defeated the four kings (cf. Genesis 14).

During Abraham’s battle against those kings, God said: “Sit at My right hand.” Do not exert yourself to fight them, for I will fight them for you “until I make your enemies your footstool.” I will degrade them, make them as lowly as a footstool for Israel. Similarly, the prophet says, “Therefore will I give men under you”.[[13]](#footnote-13)

Another reading says: “The Lord said to my master.” David calls Abraham “my master,” indicative of the reverence accorded to Abraham by his contemporaries. As the sons of Het said to him, “Hear us, my lord”.[[14]](#footnote-14)

This was Abraham’s reward, measure for measure, for having called God “Master”[[15]](#footnote-15) and making it known to all men that God is Master of the world. As it says, “And he called upon the name of the Lord”.[[16]](#footnote-16) That is something not even the greatest men before him had done.

**Some relate this verse to the messianic king.** According to our sages, R. Yudan said in the name of R. Acha bar Haninah: In the Future, the Holy One will seat the King Messiah to His right and Abraham to His left. Abraham’s face will turn crimson. He will say, “My descendant is at Your right and I am at Your left!” The Holy One will appease him, declaring, “Your descendant is to your right, and I am at Your right.” That is what it says, “Your condescension has made me great”.[[17]](#footnote-17)

Thus the verse says: “The Lord said,” that He should say to “My master”—**the Messiah son of David**.

The Congregation of Israel calls the Messiah “my master.”

End of Meam Loez comments

Now that we have seen what Chazal and our commentators teach, we are left with a question: What is the relationship between Avraham and David such that they are both referenced by Psalms chapter 110:1?

Avraham’s unusual close relationship with Lot was because he carried the seed of King David and Mashiach and the final redemptionthrough fathering two sons from his two daughters. From one descended Ruth the great grandmother of David, and the other offspring became King Shlomo’s wife who gave birth to King Rechavaam. Chazal ask: Where was David found? They answer: in Sodom.[[18]](#footnote-18) Meaning his soul (neshama) was housed in Lot. That is why Lot had the same facial features of Avraham.[[19]](#footnote-19) Because his face, was reflective of his Penim, his insides, which housed King David. Avraham stayed with Lot as much as possible in order to protect that soul (neshama) of King David which was housed in Lot. Avraham’s saving of Lot also included the concern of saving and preserving the soul (neshama) of King David through the Four Exiles. This was in order so that when it would be time for the final redemption and for the Temple to be built for HaShem’s presence to reside within, King David will have remained wholesome and undefiled in order to achieve the task of the final redemption. Consider, also, that King David and Mashiach are both direct descendents of Avraham.

Our question becomes deeper when we see that the opening pasuk of this chapter of Psalms is quoted by Yeshua, Mashiach ben Yosef, in:

***Mattiyahu (Matthew) 22:41-45*** *While the Pharisees were gathered together, Yeshua asked them, 42 Saying, What think ye of Mashiach? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying,* ***44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?*** *45 If David then call him Lord, how is he his son?*

Our question has now been expanded to ask what connects Avraham, David, and Mashiach?

Mashiach is well known as the ‘son of David’. This gives us one connection, but it is also known that Mashiach is a descendent of Avraham. Thus we have connected Avraham (through Lot), King David, and Mashiach. Now, lets begin to understand what a priest is.

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

***Bereshit (Genesis) 14:14-20*** *When* [*Abram*](avraham.html) *heard that his relative had been taken captive, he called out the 318 trained men born in his* [*household*](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*](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. Note that this G-dly priest was not a Levite (Levi, Avraham’s great grandson, was not yet born). The [Talmud](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.[[20]](#footnote-20) 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*](heaven.html) *and earth, and blessed be the most high G-d.[[21]](#footnote-21) 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,[[22]](#footnote-22) Sit thou at my right hand, until I make thine enemies thy footstool;[[23]](#footnote-23) which is followed by, The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek,’[[24]](#footnote-24) meaning, ‘because of the words of Melchizedek.’[[25]](#footnote-25) 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*](flower.html)*.[[26]](#footnote-26)*

At this point we see that Avraham was given the priesthood.

From the [Talmud](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 reckoned as Noah’s first born from:

***Sanhedrin 69b ...****And Noah was* [*five*](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;[[27]](#footnote-27) and it is written, These are the* [*generations*](toldot.html) *of Shem. Shem was a hundred years old, and begat Arphaxad* [*two*](two.html) *years after the flood.[[28]](#footnote-28) But was he a hundred years old? He must have been a hundred and two years old?[[29]](#footnote-29) Hence thou must say that they are enumerated in order of wisdom [not age];[[30]](#footnote-30) 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;[[31]](#footnote-31) this means that he was the eldest of the brothers.*

According to Ibn Ezra,[[32]](#footnote-32) Radak,[[33]](#footnote-33) and Ramban,[[34]](#footnote-34) Shem was the eldest and the designation ‘the elder’, from Genesis 10:21, reverts to Shem as in Isaiah son of Amos, the prophet[[35]](#footnote-35) 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](yeshua.html):

***Bereans (Hebrews) 5:5-10*** *So* [*Mashiach*](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”.[[36]](#footnote-36) During the days of Yeshua’ life on earth, he offered up* [*prayers*](prayer.html) *and petitions with loud cries and* [*tears*](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*](eternal.html)[*salvation*](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 and Mashiach were also high priests.

At this point we see that Mashiach was given the priesthood, after the order of Melchizedek.[[37]](#footnote-37)

Was King David a priest? Coming from the tribe of Judah after the Levitical priesthood was established, it does not seem possible. On the other hand, Melchizedek was the King of Salem and also a priest of God. On the other hand, Melchizedek was a Gentile as he came *before* Avraham. On the other hand, if Tehillim (Psalms) 110 is speaking of King David, then this chapter of Psalms indicates that King David was a priest.

**Chizkuni**, on Exodus 28:6:1 says: When in Samuel 23:9, David told the High Priest Evyatar to bring forth the ephod, he referred to the one attached to the breastplate that was attached to it.

Here we see King David wearing the ephod and the breast plate of the Kohen Gadol! Remember that one is inaugurated into the priesthood simply by wearing the proper clothes. This certainly suggests that King David was The High Priest according to the order of Melchiszedek (The priesthood of the firstborn).

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,*](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*](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*](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*](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*](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](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*](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*](ten.html) *Commandments he had proclaimed to you on the mountain, out of the* [*fire*](fire.html)*, on the* [*day of the assembly*](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*](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[[38]](#footnote-38) with streams of water. At that time HaShem set apart the* [*tribe*](tribes.html) *of Levi to carry the ark of the* [*covenant*](covenant.html) *of HaShem, to stand before HaShem to minister and to pronounce blessings in his* [*name*](name.html)*, as they still do today. That is why the Levites have no share or* [*inheritance*](inherit.html) *among their brothers; HaShem is their inheritance, as HaShem your G-d told them.)*

A footnote in the Soncino [Talmud](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](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](redemption.html) at the rate of [five](five.html) shekels per head. (Five shekels is the legal sum for the redemption of a firstborn. v. Num. XVIII, 16).

The [Midrash](orallaw.html) reiterates this exchange of the first born for the Levites:

***Midrash Rabbah Bamidbar 4:8*** *Originally the* [*Temple*](temple.html) *service devolved upon the firstborn, but when they committed the* [*sin*](sin.html) *of the* [*Golden Calf*](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](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](hashem.html) ideal. This ideal was established with [Adam](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](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](israelja.html) learned there for [fourteen](fourteen.html) years. This was all prior to the [giving of the Torah](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](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*](gen-jew.html) *the tithes which I have given you from them for your* [*inheritance*](inherit.html)*, then ye shall offer up an heave* [*offering*](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, who’s 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[[39]](#footnote-39) [the life of] the whole world.[[40]](#footnote-40) [For] Methuselah saw Adam; Shem saw Methuselah, Yaaqob saw Shem; Amram saw* [*Yaaqob*](israelja.html)*; Ahijah the Shilonite saw Amram; Elijah saw Ahijah the Shilonite, and he[[41]](#footnote-41) 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](orallaw.html), was not only born [nine](nine.html) generations before Avraham but lived [forty](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”,[[42]](#footnote-42) 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,](israelja.html) the younger son, is described as “[dwelling](dwelling.html) in tents”.[[43]](#footnote-43) 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](orallaw.html) sources reveal, left his father’s and grandfather’s home and studied Torah for [fourteen](fourteen.html) years.

Indeed, the centrality of Shem and Eber in the unfolding spiritual development of the [Jewish](gen-jew.html) people is given full fanfare when Rashi, in the very context of Avraham’s own life back in Parashat [Vaera](annual.html), explains that the guests of honor “at the great feast Avraham made on the day that [Isaac](isaac.html) was weaned”,[[44]](#footnote-44) 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](hashem.html). This helps us to understand that [Mashiach](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*](redemption.html) *through his blood, even the forgiveness of* [*sins*](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*](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*](mashiach.html) *a firstborn, as it says: I also will appoint him firstborn.[[45]](#footnote-45)*

Thus, we see that [Yeshua](yeshua.html) is the ultimate patriarch priest of the human race. He was thus the [High Priest](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*](seven.html)[*churches*](church.html) *which are in Asia:* [*Grace*](grace.html) *be unto you, and peace, from him which is, and which was, and which is to come; and from the* [*seven*](seven.html) *Spirits which are before his throne; 5 And from Yeshua* [*Mashiach*](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*](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*](techiyat.html)*: on such the second death hath no power, but they shall be priests of G-d and of* [*Mashiach*](mashiach.html)*, and shall reign with him a thousand years.*

The word [*Toldot*](toldot.html),[[46]](#footnote-46) in Bamidbar 3:1,points to the counting of the Levites, the servants of HaShem, who stand instead of the first-born of [Yisrael](gen-jew.html), and it starts by saying that “These are the Toldot of Aharon and Moshe”, which in a way is the [Toldot](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*](kohen.html). How interesting it is that these [two](two.html) priesthoods have their tents side by side at the entrance of the [Tabernacle](temple.html). But not only are their generations important but also their counting which is unique amongst the [Bne Yisrael](gen-jew.html). Whilst the counting of the various [tribes](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](synagog.html) around [Yerushalayim](city.html), but they established their headquarters in the [Temple](temple.html).[[47]](#footnote-47) It appears that they saw themselves very much as Levites but of a different Priesthood, that of Moshe Rabbeinu and His Majesty King [Yeshua](yeshua.html) the [Messiah](mashiach.html)![[48]](#footnote-48)

We also see that all [Israel](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*](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*](hashem.html) *said unto Moses, When thou goest to return into Egypt, see that thou do all those* [*wonders*](plagues.html) *before Pharaoh, which I have put* [*in thine hand*](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*](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*](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**](gen-jew.html)**.**

Thus we understand that since [Yeshua](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](gen-jew.html), and the [body](body.html) of Mashiach is a priest according to the order of Melchizedek.

In the beginning [Adam](adam.html) walked with HaShem in [Gan Eden](eden.html). In the end, Mashiach, the second Adam, will walk with HaShem in Gan Eden.[[49]](#footnote-49)

In Matityahu (Matthew) we have a very interesting [midrashic](orallaw.html) allusion to Nazarean priests:[[50]](#footnote-50)

***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*](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*](law.html)*. 18. He said to Him, What sort of commandments? [Or, which ones?] And* [*Yeshua*](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*](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](shmita.html) connection to the Torah reading of the Sotah.[[51]](#footnote-51) 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](hair.html). Chazal, in the [Gemara](orallaw.html), teach that the Nazir takes his vow and grows his [hair](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*](kohen.html) *on the eve of every* [*Sabbath*](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*](kohen.html) *[to cut his hair] on the eve of every* [*Sabbath*](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*](body.html)*, ‘nor suffer their* [*locks*](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*](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*](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*](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*](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*](orallaw.html)*. A* [*HIGH PRIEST*](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*](kohen.html) *and a Nazirite, the one [*[*authority*](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*](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*](sin.html)*, the Holy One, blessed be He, said: ‘Behold, he ranks in My estimation as a* [*High Priest*](kohen.html)*.’ As a priest is forbidden to defile himself by any dead* [*bodies*](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*](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*](hair.html) *he is holy unto the Lord (Num. VI, 8). Come and observe how the* [*commandments*](law.html) *circle* [*Israel*](gen-jew.html) *like crowns! The growing of long* [*hair*](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](connection.html) between a Nazir and a priest. The Nazarean codicil then tells us about a man who desires to have [eternal life](eternal.html). [Yeshua](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](connection.html) between the priests => the Nazir = > and the Nazarean. From this we can deduce that a Nazarean is also a priest.

**Ashlamatah: Ezekiel 36:16-38**

| **Rashi** | **Targum** |
| --- | --- |
| 16. ¶ And the word of the Lord came to me, saying: | 16. The word of *prophecy from before* the LORD was with me, saying: |
| 17. "Son of man! The house of Israel, as long as they lived on their own land, they defiled it by their way and by their misdeeds, like the uncleanness of a woman in the period of her separation was their way before Me. | 17. "Son of Adam, the House of Israel, dwelling on their land, defiled it with their ways and their deeds; like the uncleanness of a menstruous woman was their way before Me. |
| 18. Wherefore I poured My wrath upon them for the blood that they had shed in the land, because they had defiled it with their idols. | 18. So I poured out My wrath upon them, for the *innocent* blood which they had shed upon the land, and for *the worship of* their idols with which they had defiled it. |
| 19. And I scattered them among the nations, and they were dispersed through the countries. According to their way and their misdeeds did I judge them. | 19. I *exiled* them among the Gentiles and scattered them through the countries; in accordance with their *evil* ways and their *corrupt* deeds I *exacted payment from them."* |
| 20. And they entered the nations where they came, and they profaned My Holy Name, inasmuch as it was said of them, 'These are the people of the Lord, and they have come out of His land.' | 20. And they came in among the Gentiles to which they *had been exiled.* because they profaned My holy name, in that men said of them, *'If these are the people of the LORD. how is it then that they have been exiled from the land which is the abode of His Shekinah’?* |
| 21. But I had pity on My Holy Name, which the house of Israel had profaned among the nations to which they had come. **{P}** | 21. But I had consideration for My holy name, which the House of Israel had profaned among the Gentiles to which they *had been exiled.* |
| 22. **Therefore, say to the house of Israel; So, says the Lord God: Not for your sake do I do this, O house of Israel, but for My Holy Name, which you have profaned among the nations to which they have come.** | 22. **Therefore say to the House of Israel, Thus says the LORD God: It is not for your sake that I am acting, 0 House of Israel, but for My holy name, which you have profaned among the Gentiles to which you *had been exiled.*** |
| 23. **And I will sanctify My great Name, which was profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord-is the declaration of the Lord God-when I will be sanctified through you before their eyes.** | 23. **I will sanctify My great name, which has been profaned among the Gentiles, which you have caused to be profaned among them, and the Gentiles will know that I am the LORD, says the LORD God, when I will be sanctified through you before their eyes.** |
| 24. For I will take you from among the nations and gather you from all the countries, and I will bring you to your land. | 24. For I will *draw you near* from among the Gentiles, and I will gather you in from all the countries, and I will bring you into your own land. |
| 25. **And I will sprinkle clean water upon you, and you will be clean; from all your impurities and from all your abominations will I cleanse you.** | 25. **And *I will forgive your sins, as though you had been* purified by the waters of sprinkling and *by the ashes of the heifer sin-offering,* and you will be cleansed of all your defilements, and from all your idols I will cleanse you.** |
| 26. **And I will give you a new heart, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.** | 26. **And I will give you a *faithful* heart, and I will put a *faithful* spirit *deep* inside you; and I will *demolish the wicked heart, which is as hard* as stone, from your flesh; and I will give you a heart *that is faithful before Me, to do My will.*** |
| 27. **And I will put My spirit within you and bring it about that you will walk in My statutes and you will keep My ordinances and do [them].** | 27. **And My *holy* spirit will I put *deep* inside you and I will act so that you will walk in My statutes and keep My Laws and observe them.** |
| 28. Then will you dwell in the land that I gave your fathers, and you will be a people to Me, and I will be to you as a God. | 28. You will dwell in the land which I gave to your fathers, and you will be a people before Me, and I will be your God. |
| 29. And I will save you from all your uncleanness’s, and I will call to the corn and will multiply it, and I will not decree famine again over you. | 29. And I will redeem you from all your defilements, and I will bless the grain and make it abundant, and I will not impose famine upon you. |
| 30. And I will multiply the fruit of the tree and the produce of the field, so that you shall no more have to accept the shame of famine among the nations. | 30. I will make abundant the fruit of the tree and the harvest of the field, so that you will no longer bear among the Gentiles the disgrace of famine. |
| 31. And you shall remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own eyes on account of your sins and on account of your abominations. | 31. Then you will remember your evil ways, and your improper deeds and you will have regrets; and you will be aware of your sins and your abominations. |
| 32. Not for your sake do I do it, says the Lord God, may it be known to you; be ashamed and confounded for your ways, O house of Israel. **{S}** | 32. Let it be known to you that it is not for your sake that I act, says the LORD God; be ashamed and humbled because of your ways, O House of Israel. |
| 33. **So says the Lord God: On the day that I will have cleansed you from all your iniquities, and I will resettle the cities, and the ruins shall be built up.** | 33. **Thus says the LORD God: “On the say that I cleanse you from all your sins, I will cause the cities to be inhabited, and the ruins will be rebuilt.** |
| 34. And the desolate land shall be worked, instead of its lying desolate in the sight of all that pass by. | 34. And the land that was desolate will be tilled instead of being the desolation that it had been in the eyes of every passer-by. |
| 35. And they shall say, 'This land that was desolate has become like the Garden of Eden, and the cities that were destroyed and desolate and pulled down have become settled as fortified [cities].' | 35. And they will ­say: ‘This land *of Israel.* that was desolate, has *returned* to be like the garden of Eden; and the cities that were ruined and desolate and shattered are now powerful, inhabited cities.’ |
| 36. And the nations that are left round about you shall know that I, the Lord, have built up the ruined places and have planted the desolate ones; I, the Lord, have spoken, and I will perform [it]. **{S}** | 36. And the Gentiles that are left all around you will know that I the LORD, have rebuilt the places that were shattered, and have made the desolate places live again; I, the LORD, have *decreed it by My Memra,* and I will fulfill It.” |
| 37. So says the Lord God: I will yet for this be inquired of by the house of Israel to do for them; I will multiply them-the men-like a flock of sheep. | 37. Thus says the LORD God: “Also this I will let the House of Israel request of *My Memra* to do for them: I will make them numerous with people, and *prosperous with cattle.* |
| 38. **Like the flocks appointed for the holy offerings, like the flocks of Jerusalem on its festivals, so will these cities now laid waste be filled with flocks of men, and they shall know that I am the Lord."** | 38. **Like the *holy people*, like the *people who are cleansed and come* to Jerusalem at the time of the Passover festivals, so the cities of *the land of Israel,* which were ruined will be filled with people, the *people of the House of Israel*, and they will know that I am the LORD.** |

**Rashi’s Commentary on ‎** **Ezekiel 36:16-38**

**17** **Son of man! The house of Israel, as long as they lived, etc., like the uncleanness of a woman in the period of her separation** Scripture likened them to a woman in the period of her separation, whose husband looks forward to when she will become clean, and longs to return to her.

**20** **And they entered** [Heb. וַיָבוֹא, lit. and he entered.] Since he says, “the house of Israel” at the beginning of the segment, He refers to them in the singular throughout the segment. According to Midrash Aggadah: the Holy One, blessed be He, came with them in exile and bent His ear [to hear] what the captors were saying. “Behold these are God’s people, and He had no power to save them.” In Midrash Lamentations Rabbah (Proem 15).

**and they profaned My Holy Name** They lowered My honor. And what is the profanation? In that their enemies said of them, “These are the people of the Lord, and they have come out of His land, and He had no power to save His people and His land.”

**22** **Not for your sake, etc.** is the salvation that I shall save you [by].

**23** **And I will sanctify My...Name** Now what is the sanctification? “I will take you from among the nations.”

**25** **clean water** I will grant you atonement and remove your uncleanliness by sprinkling purification water, which removes [even the highest degree of defilement,] the defilement caused by a corpse.

**26** **a new heart** An inclination that has been renewed for the better.

**31** **and you will loathe yourselves in your own eyes** [Heb. וּנְקטֽתֶם,] demonir in Old French, to melt. You will melt in yourselves, from your shame over the evil recompense that you repaid Me whereas I recompense you with good.

**34** **And the desolate land** The land that was desolate until now will be tilled and sown.

**35** **has become like the Garden of Eden** [Heb. הָיְתָה,] has now been transformed into being like the Garden of Eden.

**and the cities that were destroyed** these many days, have now become settled as fortified cities.

**37** **I will...be inquired of by the house of Israel** I will be persuaded by them with their prayer when they entreat Me concerning this.

**I will multiply them** the men like sheep, they will be so many.

**38** **Like the flocks appointed for the holy offerings** which come to Jerusalem at the times of the Passover sacrifices. **Another explanation follows the Targum: I will multiply you with men, and I will cause them to prosper with cattle; i.e., their iniquities will not be remembered against them.**

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**Verbal Tallies**

**By: H.H. Giberet Dr. Elisheba bat Sarah**

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Num. 19:1-20:13** | **Psalms**  **Psa 110:1-7** | **Ashlamatah**  **Eze. 36:16-38** |
| --- | --- | --- | --- | --- |
| **אָדָם** | person, man | Num. 19:11 |  | Ezek. 36:17 |
| **אֲדֹנָי** | lord |  | Ps. 110:1 | Ezek. 36:22 |
| **אָמַר** | saying | Num. 19:1 |  | Ezek. 36:16 |
| **אֶרֶץ** | land, earth | Num. 20:12 | Ps. 110:6 | Ezek. 36:18 |
| **אֲשֶׁר** | which, whom | Num. 19:2 |  | Ezek. 36:18 |
| **בּוֹא** | come, came | Num. 19:7 |  | Ezek. 36:20 |
| **בֵּן** | son | Num. 19:2 |  | Ezek. 36:17 |
| **בָּשָׂר** | flesh | Num. 19:5 |  | Ezek. 36:26 |
| **גּוֹי** | nations |  | Ps. 110:6 | Ezek. 36:19 |
| **דָּבַר** | spoke, spoken | Num. 19:1 |  | Ezek. 36:36 |
| **דָּם** | blood | Num. 19:4 |  | Ezek. 36:18 |
| **דֶּרֶךְ** | ways, wayside |  | Ps. 110:7 | Ezek. 36:17 |
| **זֶה** | this | Num. 19:2 |  | Ezek. 36:37 |
| **טָהוֹר** | clean | Num. 19:9 |  | Ezek. 36:25 |
| **טָהֵר** | clean, cleanse | Num. 19:12 |  | Ezek. 36:25 |
| **טָמֵא** | unclean, defiled | Num. 19:7 |  | Ezek. 36:17 |
| **יהוה** | LORD | Num. 19:1 | Ps. 110:1 | Ezek. 36:16 |
| **יוֹם** | days | Num. 19:11 | Ps. 110:3 | Ezek. 36:33 |
| **יָשַׁב** | living, sit, stayed | Num. 20:1 | Ps. 110:1 | Ezek. 36:17 |
| **יִשְׂרָאֵל** | Israel | Num. 19:2 |  | Ezek. 36:17 |
| **כֹּהֵן** | priest | Num. 19:3 | Ps. 110:4 |  |
| **כֹּל** | any, all | Num. 19:11 |  | Ezek. 36:24 |
| **כֵּן** | therefore | Num. 20:12 | Ps. 110:7 | Ezek. 36:22 |
| **לָקַח** | take, bring | Num. 19:2 |  | Ezek. 36:24 |
| **מוֹעֵד** | meeting, appointed | Num. 19:4 |  | Ezek. 36:38 |
| **מַטֶּה** | rod, scepter | Num. 20:8 | Ps. 110:2 |  |
| **מַיִם** | water | Num. 19:7 |  | Ezek. 36:25 |
| **נְאֻם** | says, declares |  | Ps. 110:1 | Ezek. 36:23 |
| **נִדָּה** | impurity | Num. 19:9 |  | Ezek. 36:17 |
| **נָתַן** | give, put | Num. 19:3 |  | Ezek. 36:26 |
| **עַד** | until | Num. 19:7 | Ps. 110:1 |  |
| **עוֹד** | still, again | Num. 19:13 |  | Ezek. 36:30 |
| **עוֹלָם** | perpetual, forever | Num. 19:10 | Ps. 110:4 |  |
| **עַיִן** | sight | Num. 19:5 |  | Ezek. 36:23 |
| **עַל** | according, against | Num. 20:2 | Ps. 110:4 |  |
| **עֵץ** | wood, tree | Num. 19:6 |  | Ezek. 36:30 |
| **פָּנֶה** | presence, before | Num. 19:3 |  | Ezek. 36:17 |
| **קָדַשׁ** | vindicate, holiness | Num. 20:12 |  | Ezek. 36:23 |
| **קֹדֶשׁ** | holy |  | Ps. 110:3 | Ezek. 36:20 |
| **קֶרֶב** | midst, within |  | Ps. 110:2 | Ezek. 36:26 |
| **רָמַם** | lifted | Num. 20:11 | Ps. 110:7 |  |
| **שָׂדֶה** | field | Num. 19:16 |  | Ezek. 36:30 |
| **שָׁם** | where, there | Num. 19:18 |  | Ezek. 36:20 |
| **שָׁתָה** | drink | Num. 20:5 | Ps. 110:7 |  |
| **תָּוֶךְ** | midst | Num. 19:6 |  | Ezek. 36:23 |
| **qr'z"** | sprinkled | Num. 19:13 |  | Ezek. 36:25 |
| **ha'm.ju** | incleanness | Num. 19:13 | Ezek. 36:17 |  |
| **~[;** | people | Num. 20:1 | Ps. 110:3 | Ezek. 36:20 |
| **br'** | abundantly, broad | Num. 20:11 | Ps. 110:6 |  |
| **[r'** | wretched, evil | Num. 20:5 |  | Ezek. 36:31 |

**Greek:**

| **Greek** |  | **English** | **Torah Seder**  **Num. 19:1-20:13** | **Psalms**  **Psa 110:1-7** | **Ashlamatah**  **Eze. 36:16-38** | **NC**  **Heb. 8:1-9:14** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** |  | good |  |  | Eze 36:31 | Heb 9:11 |
| **ἁγιάζω** |  | sanctifies, sanctify | Num 20:12 |  | Eze 36:23 | Heb 9:13 |
| **ἅγιον** |  | holy, holies | Num 19:20 | Psa 110:3 | Eze 36:20 | Heb 8:2 |
| **ἀδελφός** |  | brother | Num 20:3 |  |  | Heb 8:11 |
| **αἷμα** |  | blood | Num 19:4 |  | Eze 36:18 | Heb 9:7 |
| **αἰώνιος** |  | eternal | Num 19:10 |  |  | Heb 9:12 |
| **ἁμαρτία** |  | sin |  |  | Eze 36:19 | Heb 8:12 |
| **ἄμωμος** |  | unblemished | Num 19:2 |  |  | Heb 9:14 |
| **ἄνθρωπος** |  | man | Num 19:9 |  | Eze 36:17 | Heb 8:2 |
| **ἀνομία** |  | lawless deeds |  |  | Eze 36:31 | Heb 8:12 |
| **γῆ** |  | earth, land | Num 20:12 | Psa 110:6 | Eze 36:17 | Heb 8:4 |
| **γινώσκω** |  | know |  |  | Eze 36:23 | Heb 8:11 |
| **δάμαλις** |  | heifer | Num 19:2 |  |  | Heb 9:13 |
| **δεξιός** |  | right |  | Psa 110:1 |  | Heb 8:1 |
| **δίδωμι** |  | imputing, put, give | Num 19:3 |  | Eze 36:26 | Heb 8:10 |
| **δικαίωμα** |  | ordinances |  |  | Eze 36:27 | Heb 9:1 |
| **δόξα** |  | glory | Num 20:6 |  |  | Heb 9:5 |
| **εἰσέρχομαι** |  | enter | Num 19:7 |  | Eze 36:20 | Heb 9:12 |
| **ἔρχομαι** |  | come, came | Num 20:1 |  |  | Heb 8:8 |
| **ζάω** |  | living | Num 19:17 |  |  | Heb 9:14 |
| **ζητέω** |  | sought |  |  | Eze 36:37 | Heb 8:7 |
| **ἡμέρα** |  | day | Num 19:11 | Psa 110:3 | Eze 36:33 | Heb 8:8 |
| **θεός** |  | GOD |  |  | Eze 36:28 | Heb 8:10 |
| **ἱερεύς** |  | priest | Num 19:3 | Psa 110:4 |  | Heb 8:4 |
| **καθαρίζω** |  | cleanse |  |  | Eze 36:25 | Heb 9:14 |
| **καθίζω** |  | sat |  |  | Eze 36:35 | Heb 8:1 |
| **καινός** |  | new |  |  | Eze 36:26 | Heb 8:8 |
| **καρδία** |  | heart |  |  | Eze 36:26 | Heb 8:10 |
| **κατά** |  | according to |  | Psa 110:4 | Eze 36:17 | Heb 8:4 |
| **κύριος** |  | LORD | Num 19:1 | Psa 110:1 | Eze 36:16 | Heb 8:2 |
| **λαός** |  | people | Num 20:1 |  | Eze 36:20 | Heb 8:10 |
| **μέγας** |  | great |  |  | Eze 36:23 | Heb 8:11 |
| **μετά** |  | after |  |  |  | Heb 8:10 |
| **μιμνῄσκομαι** |  | remember |  |  | Eze 36:31 | Heb 8:12 |
| **νεκρός** |  | dead | Num 19:16 |  |  | Heb 9:14 |
| **νόμος** |  | law | Num 19:2 |  |  | Heb 8:4 |
| **ὁδός** |  | way |  | Psa 110:7 | Eze 36:17 | Heb 9:8 |
| **οἶκος** |  | house | Num 19:18 |  | Eze 36:17 | Heb 8:8 |
| **ὁράω** |  | appeared | Num 20:6 |  |  | Heb 9:28 |
| **ὅσος** |  | as much as | Num 19:2 |  | Eze 36:36 | Heb 8:6 |
| **παραγίνομαι** |  | come | Num 20:5 |  |  | Heb 9:11 |
| **πᾶς** |  | every, all, any | Num 19:11 |  | Eze 36:24 | Heb 8:3 |
| **πατήρ** |  | father |  |  | Eze 36:28 | Heb 8:9 |
| **πνεῦμα** |  | spirit |  |  | Eze 36:26 | Heb 9:8 |
| **ποιέω** |  | made |  |  | Eze 36:22 | Heb 8:5 |
| **πρῶτος** |  | first | Num 20:1 |  |  | Heb 8:7 |
| **ῥάβδος** |  | rod | Num 20:8 | Psa 110:2 |  | Heb 9:4 |
| **σάρξ** |  | flesh |  |  | Eze 36:26 | Heb 9:10 |
| **σκηνή** |  | tent | Num 19:4 |  |  | Heb 8:2 |
| **τόπος** |  | place | Num 19:9 |  |  | Heb 8:7 |
| **χείρ** |  | hand | Num 20:11 |  |  | Heb 8:9 |

**Shabbat Parah Adumah**

**Hebrews (Bereans) 8:1-9:14**

**Translation and Commentary by:**

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

| **BESB** | **GREEK TEXT** |
| --- | --- |
| ***1 ¶ But the principal point being said: we have a Chief Priest [after the order of Melchitzedek. cf. Ps 110:4] ‎who is seated (cf. Ps 110:1) in (on) the right of the Throne of the Majesty [El-Gadol] in the heavens;‎*** | **Hebrews 8:1** Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς |
| ***2 a minister of the holy (place - Maqom) and of the true tabernacle, which the LORD builds, (fastens - builds ‎together) not man.‎*** | 2τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς ἣν ἔπηξεν ὁ κύριος καὶ οὐκ ἄνθρωπος |
|  |  |
| ***3 ¶ For every Chief Priest is ordained to (offer) offerings and gifts. Therefore, (it is) requisite for this one (our Chief Priest) to have something which he may offer.*** | 3  πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ |
| ***4 On the other hand, if he was on (in) the land, [Eretz Yisrael] he would not even be a priest, (there) being priests [making] offerings gifts according to the Torah.*** | **4** εἰ μὲν γὰρ ἦν ἐπὶ γῆς οὐδ ἂν ἦν ἱερεύς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· |
| ***5 Who exhibit and shadow (pattern – Heb. tavnit) the performance of the sacred services of heavenly things, even as Moshe was Divinely instructed, (when) preparing to build the Mishkan, “And see that you make them after their pattern, which you were shown in the mount.” (Exo 25:40)*** | **5** οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν Ὅρα γάρ φησίν ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει· |
| ***6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant‎, upon which stronger promises are enacted.*** | **6** νυνὶ δὲ διαφορωτέρας τέτευχεν λειτουργίας ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται |
|  |  |
| ***7 ¶ For if the first [Adam] had been sinless there would not have been opportunity requiring the second [last Adam cf. 1 Cor. 15: 45].*** | **7** Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος οὐκ ἂν δευτέρας ἐζητεῖτο τόπος |
| ***8 Finding fault in them, [the generation of the first Temple] He is saying (Jer. 31:31-34) “Behold, the days come, says The LORD, that I will cut a refreshed covenant with the house of Israel and with the house of Judah,*** | **8** μεμφόμενος γὰρ αὐτοῖς λέγει Ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν |
| ***9 (32) not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt (****which covenant of Mine they broke, although I was a husband to them, says the LORD****).*** | **9** οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου κἀγὼ ἠμέλησα αὐτῶν λέγει κύριος· |
| ***10 (33) But this shall be the covenant that I will cut with the house of Israel: After those days, declares The LORD, I will put My Law in their inward parts, and I will write it on their hearts; and I will be their God, and they will be My people.*** | **10** ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν· |
| ***11For they shall all know Me, from the least of them even to the greatest of them, declares the LORD.*** | **11** καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνῶθι τὸν κύριον ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν |
| ***12 For I will forgive their iniquity, and I will remember their sins no more.”*** | **12** ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ μνησθῶ ἔτι |
| ***13 In the saying renew He made the first [mode of giving the Law and service] old (temporally older). And the old [mode] (temporally older) (is) being completed and near disappearance.*** | **13** ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ |
|  |  |
| ***9:1 ¶ Therefore, the first Mishkan had ordinances of Divine service, yet the holy place was of this world.*** | **Hebrews 9:1** εἶχέν μὲν οὖν καὶ ἡ πρώτη σκηνή δικαιώματα λατρείας τό τε ἅγιον κοσμικόν |
| ***2 The first (court of the) Mishkan was carefully prepared in which both the Menorah and the table with the bread of His presence, being called holy;*** | **2** σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἥτις λέγεται Ἅγια· |
| ***3 And beyond the second veil (the Paroket) was a Mishkan called the Holy of Holies.*** | **3** μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων |
| ***4 Having a golden censer (on Yom HaKipurim) and the Ark of the Covenant covered entirely with gold, in which was a golden urn of manna and the rod of Aaron which budded and the lukot (tablets) of the covenant.*** | **4** χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης |
| ***5 And above it the Keruvim of kevod (Cherubim of glory) overshadowing the mercy-seat of which we are not able to speak of in-depth.*** | **5** ὑπεράνω δὲ αὐτῆς χερουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος |
|  |  |
| ***6 ¶ Now all of these things were carefully constructed, (and) the priests continually go into the first Mishkan (outer court) performing Divine services.*** | **6** Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες |
| ***7 But into the second (part –the Holy of Holies) the Chief Priest alone entered once a year only with blood, which he offers for himself and for the people’s unintentional sins.*** | **7** εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων |
| ***8 Thus declaring by the Ruach HaKodesh that the way to the holy courts was not visible while the first Mishkan was standing.*** | **8** τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν |
| ***9 Which was an allegory (Remez) of the present time, when sacrifices and gifts (korbanot) could not bring the conscience to mature service,*** | **9** ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα |
| ***10 being only food and drink with various immersions, and natural ordinances until the acts of restitution (and reformation) were imposed.*** | **10** μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασιν σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα |
|  |  |
| ***11 ¶ But Messiah came, as a High Priest of beneficence, the magistrate of a tabernacle (Mishkan) not made by hands but of [a renewed] creation;*** | **11** Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου τοῦτ ἔστιν οὐ ταύτης τῆς κτίσεως |
| ***12 and not through the blood of goats and calves but by his own life [of righteousness/generosity] (he) entered once into the holy courts acquiring eternal ransom.*** | **12** οὐδὲ δι αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὑράμενος |
| ***13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,*** | **13** εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα |
| ***14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!*** | **14** πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι |
|  |  |

**Commentary**

***Beresheet (Genesis) 15: 1*** *After these incidents, the word of the Lord came to Abram in a vision, saying, "Fear not, Abram; I am your Shield; your reward is exceedingly great." 2 And Abram said, "O Lord God, what will You give me, since I am going childless, and the steward of my household is Eliezer of Damascus?" 3 And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me."**[[52]](#footnote-52)*

***Beresheet (Genesis) 15:9*** *And He said to him, "****Take for Me*** *three heifers and three goats and three rams, and a turtle dove and a young bird." 10* ***And he took for Him*** *all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.*

***Shemot (Exodus) 13:1*** *The Lord spoke to Moses, saying 2 "****Sanctify to Me every first-born****, every one that opens the womb among the children of Israel among man and among animals; it is Mine."*

***All first things****, whether in point of time or of power,* ***are the property of God****, and most* ***especially all the first-born****; since the whole of that race which is imperishable will justly be apportioned to the immortal God; and if there is anything, in short, which opens the womb, whether of man which* ***here means speech and reason****, or of* ***beast which signifies the outward sense and the body****;* ***for that which opens the womb of all these things, whether of the mind, so as to enable it to comprehend the things appreciable only by the intellect, or of the speech so as to enable it to exercise the energies of voice, or of the external senses****, so as to qualify them to receive the impressions which are made upon them by their appropriate subjects, or of the body to fit it for its appropriate stationary conditions or motions,* ***is the invisible, spermatic, technical, and divine Word,*** *which shall most properly be dedicated to the Father.* *[[53]](#footnote-53)*

**Who (what) is the first-born?**

We begin with this interrogatory remark for the sake of delving into the depths of an allegorical explanation of Hebrews (Bereans) 8:1-9:14 in relation to Shabbat Parah Adumah.

***Bereans (Hebrews) 8:1*** *¶ But the principal point being said: we have a* ***Chief Priest*** *[after the order of Melchitzedek. cf. Ps 110:4] ‎who is seated (cf. Ps 110:1) in (on) the right of the Throne of the Majesty [El-Gadol] in the heavens.‎*

Hakham Shaul directed his opening words towards understanding the allegorical implications of Messiah in relation to the Priesthood. We should also understand that the basic relationship of this pericope fits the fast of Yom Kippur. We shall plumb these depths of these allegorical words to the best of our ability. The reader should please forgive me where I fail, as this is our first attempt at a Remez and allegorical commentary.

The Greek text, as well as the Hebrew reveals a most interesting connection, which is superficially obscured from view.

(**ἀρχιερέα**) is a compound word in the Greek language used to describe the “Chief Priest.” The fundamental word **ἀρχῇ** (*arche*) implies beginning and point of origin and rank. The Greek word **ιερέα** (*ierea*) means Priest, which is equal to the Hebrew word כָּהַן (kohen). Consequently, we can allegorically read **ἀρχιερέα** as “First Priest.”

Furthermore, the opening phrase is an allegorical play on words relating to the “first” and the “first-born.” Perhaps we should reword the opening phrase of our pericope to read more accurately all the allegorical nuances.

***Bereans (Hebrews) 8:1*** *¶ But the* ***first or most important*** *point being said: we have a* ***First Priest*** *(Priest of the first-born) [after the (Priestly) order of Melchitzedek [cf. Ps 110:4] (the Priesthood of the first-born) ‎who’s Yeshivah (cf. Ps 110:1) is in (on) the* ***right*** *(side of preeminence or the first or the side of Chokma) of the Throne of the Majesty [El-Gadol - the Highest or preeminent] in the heavens;‎ (the highest or first work of G-d.)*

Hakham Shaul opens then with this allegorical play on words, which directly relates to our subject material. Now we should read, “We have the First Priest [after the order of Melchitzedek].” Or, perhaps we should understand the text to mean, the Priest of the First (born) which is the Priesthood of Melchitzedek.

**Take for Me 3 heifers!** The Hebrew attributes three words or phrases to the Levitical Kohen Gadol. We will also see that the word three is important to our lesson.

1. Kohen Gadol – B’Midbar (Numbers) 35:25

2. Kohen Rosh – 2 Melakhim (Kings) 25:18

3. Kohen Nasi – B’Midbar (Numbers) 3:32

These three phrases have varied significance and importance, which we do not wish to discuss here. However, the Priesthood of the “first-born” (Melchitzedek) is not related to any of the three phrases above. The Priesthood of Melchitzedek is the “Kohen El Elyon” [cf. Beresheet (Genesis) 14:18] or the Priest of the “G-d Most High.” This Priest exercises the Priesthood of the “energies of the voice” or **the invisible, spermatic, technical, and divine Word,** which passing through the outer senses seeks to penetrate the inner recesses of the heart.

Anything first-born is vested with reference to G-d. Here I state **anything** in the literal sense of the word. Anything first, first-born, or preeminent in order is vested with the doctrine of G-d. Hakham Shaul has quoted Shemot (Exodus) (Exodus) 25:40 in our present pericope. This quotation screams loudly that the pericope is allegory and that an allegorical hermeneutic system is used in interpreting it.

***Bereans (Hebrews) 8:5 Who exhibit and shadow (pattern – Heb. tavnit) the performance of the sacred services of heavenly things, even as Moshe was Divinely instructed, (when) preparing to build the Mishkan, “And see that you make them after their pattern, (pattern – Heb. tavnit) which you were shown in the mount.” (Exo 25:40)***

The Hebrew word תַּבְנִית  *tabniyth* {tab-neeth'} means a prototypical pattern from which all subsequent items in its genius must be understood. Consequently, the Mishkan is built after the prototypical pattern of the Heavenly plan. The Heavenly plan is the first-born mirrored in the earthly type.

**“The beginning is in the end and the end is in the beginning,”**

Perhaps I should reword my title here to say, “The first is in the end and the end is in the first.” The seed of a thing is in the fruit it produces. The “**invisible, spermatic, technical, and divine Word,”** must be cultivated to produce fruit. Teaching does not antedate learning. However, learning is in teaching. Adam’s task was tilling the ground.[[54]](#footnote-54) The allegorical implications here become very profound. The ground is the seedbed of nature. Nature is the first-born of G-d. Nature was created and established before Adam, therefore, even in the sciences, when its practitioners are true and honest, they find in nature that G-d is revealed. The imprint of G-d permeates nature. Therefore, Adam (man) is to till the first-born, for in the first-born is the beginning, middle and end of a thing. Only in the tilling of the first-born will we find Chokma (wisdom).

***Beresheet (Genesis) 1:1.*** *In the beginning of God's creation of the heavens and the earth.*

***Yochanan (John) 1:1*** *In the beginning was the Torah, and the Torah was with God, and the Torah was God.**[[55]](#footnote-55)*

***Kohelet (Ecclesiastes) 1:9.*** *What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.*

Judaism or the Jewish Man must be understood differently from all other men and religions. The Jewish soul’s relationship to G-d is a relationship of man, Torah and G-d. The Jewish soul never faces G-d alone. When we stand before G-d, we always do so with the Torah. Therefore, the Torah serves as a Mediator and Judge for the conduct of the Jewish soul.[[56]](#footnote-56) The Jewish soul can NEVER be divorced from the Torah of G-d! The Torah of G-d is the fabric of Adam’s (man’s) being. Consequently, the Torah is a part of Jewish DNA. As a result, Yisrael is invested with two firsts. They themselves are the first-born of G-d. In addition, G-d invested them with the “**invisible, spermatic, technical, and divine Word,”** which is the Torah, and which is also the first-born of G-d. The investiture of the “**invisible, spermatic, technical, and divine Word,”** which is the Torah within every Jewish soul makes the Jewish man G-d’s first-born.

Hakham Shaul’s juxtaposition of words is a play on the idea of the “first.” His juxtaposition of words demonstrates that the “First Priest” was the “First-born.” As the “First Priest,” the “First-born” is the beginning and the end of the Priesthood. Consequently, the Jewish soul is the Priest of the world (to the nations). Just as nature is a first-born so is the Torah. Therefore, man’s duty is to till the Torah a first-born of G-d.

**"Sanctify to Me every first-born and the Number 3”**

***B’Midbar (Numbers) 3:12.*** *As for Me I have* ***taken*** *the Levites from among (the middle of) the children of Israel in place of all first-borns among the children of Israel who have opened the womb, and the Levites will be Mine.*

The substitution of the Levite for the first-born means that the Levite is in some allegorical way vested with the character of the first-born. Therefore, when we till the Levitical Priesthood, we will find a Doctrine of G-d.

The Levitical Priesthood is a Priesthood of 3’s as it is written…

***D’varim (Deuteronomy) 16:16*** *Three times in the year, every one of your males will appear before the Lord, your God, in the* ***place (Makom) He will choose****: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he will not appear before the Lord empty-handed.**[[57]](#footnote-57)*

***Targum B’Midbar (Numbers) 19:2*** *This is the decree, the publication of the Law which the LORD has commanded, saying; Speak to the sons of Israel, that* ***they bring to you*** *from the* ***separation*** *of the fold a red heifer,* ***two years old****, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke.*

The “perfectly red” cow was two complete years old. She is now in her “**third**” year of life. Her allegory is that of a soul which is adapted to easily receiving the government of G-d, the instruction and administration thereof.

***Mishle (Proverbs) 22:20*** *Have I not written to you* ***thirds*** *with counsels and knowledge,**21**to make known to you the certainty of the true words, to respond with words of truth to those who send you?*

The courts in which the Priests ministered were three. There are three classes of Priests, Levites, Kohanim and the Kohen Gadol.

Three is a perfect number. It is a number of completions. It has a Beginning, middle and end. The Priesthood is a Priesthood of the number 3. It has a beginning, middle and end. Hakham Shaul will play on this number in his pericope when he plays with the number of courts. The outer, the inner (middle) and the innermost (end) or Holy of Holies. The Mishkan is a tent of 3’s When we look at the Mishkan, it is hard to tell which is the beginning and which is the end. When G-d tells Moshe to construct the Mishkan he begins with the Holy of Holies and proceeds outward. However, when the Priest begins his service he begins on the outside and proceeds to the inside or the Holy of Holies.

The Proverb, allegory here is written in thirds. This passage is a fascinating passage. Most translations render the passage to say…

***Mishle (Proverbs) 22:20*** *Have I not written to you* ***excellent things*** *Of counsels and knowledge,*

Note that many translations of Hebrews 8:6 read…

***Bereans (Hebrews) 8:6*** *But now He has obtained a more* ***excellent ministry****, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.*

The “**more excellent ministry**” is a ministry of excellence and diversity. Diversity implies variations of a minimum of three. The Greek **διάφορος** *diaphoros* means, “to carry through to the end.” This is a play on the allegorical dimensions of time, which, are the beginning middle and end or the past, present and future.[[58]](#footnote-58) Consequently, my translation of Hakham Shaul’s thoughts reflects this idea.

***Bereans (Hebrews) 8:6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant‎, upon which stronger promises are enacted.***

Therefore, G-d has taken for Himself the Levitical Priesthood, which is the middle of the Priestly processes not the result or the goal.

***D’varim (Deuteronomy) 16:16*** *Three times in the year, every one of your males will appear before the LORD, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he will not appear before the LORD empty-handed.*

The third Pilgrimage Festival is the final festival. It is the seventh of seven festivals. Both three and seven are numbers of completion. The conclusion of the seventh festival is the eighth day or Shemini Atzeret.

***B’Midbar (Numbers) 19:12******He will cleanse himself with it on the third day and on the seventh day, so that he may become clean; if he does not have himself cleansed on the third day and on the seventh day, he will not become clean.***

The Levitical Priesthood was never intended to be the final or eternal Priesthood. I would surmise from the present materials and Pericope of Hakham Shaul’s allegory that G-d is demonstrating that the Priesthood returned to the first-born. I would further reiterate that this is a stronger and better Priesthood. The reason for this strength and superior Priesthood is that it is a close-knit relational structure. The family unit would better serve the needs of the individual. It would be far more personal and specific.

**Take for Me / Take for You**

***Beresheet (Genesis) 15:9*** *And He said to him, "****Take for Me*** *three heifers and three goats and three rams, and a turtle dove and a young bird."*

Translations differ with regard to the number three and the “three years old.” The argument is whether a three-year-old (cow) should be called a heifer or a cow. Both the passage cited here, and our Torah Seder contains the same idea.

G-d tells Abraham; **Take for me** three goats or a goat of three whole, complete years and **take for me** three rams or a ram of three whole, complete years. The ram represents the contemptuous nature. When the contemptuous nature (yester hara) is sacrificed, controlled, and brought to maturity it serves to discern between right, wrong and good order.

G-d continues by telling Abraham; **Take for me** a turtledove (young bird) and a pigeon or a dove.

***Shemot (Exodus) 1:15*** *Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, (Young bird) and the second, who was named Puah (red).*

The turtledove is Divine wisdom or hokhma and the dove or pigeon is human wisdom.

*Shiphrah, being interpreted, means " a little bird," and Puah means "red." Now it is the especial property of divine wisdom, like a bird, to be always soaring on high; but it is the characteristic of human wisdom to study modesty and temperance, so as to blush at all objects which are worthy to cause a blush;[[59]](#footnote-59)*

***Beresheet (Genesis) 15:10*** *And he* ***took for Himself*** *all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.*

Abraham **took for himself** all the things that G-d had commended.

***B’Midbar (Numbers) 19:2*** *This is the statute of the Torah, which the LORD commanded, saying, Speak to the children of Israel and have them* ***take******for you*** *a perfectly red unblemished cow, upon which no yoke was laid.*

One for me and one for you and one for me. This statute (B’Midbar (Numbers) 19:2) reads differently than the “Brit Bein HaBetarim” (Covenant between the pieces) in that it says, take for **YOU**. Here G-d commands that the B’ne Yisrael are to take for you meaning **Moshe,** a perfectly red cow.

Why does it say, “Take for you” (Moshe)? Moshe was the mediator of the covenant. However, Moshe and Messiah are allegory of men of virtue. Their imitation of G-d causes them to be recipients of pure Chokhma. Therefore, when G-d says, “take for you” the man who follows that command imitates the virtue of G-d and receives Divine Chokhma.

**The Mediator, Man in the Middle**

***Beresheet (Genesis) 15:10*** *And he took for Him all these, and he divided them in the middle, and he placed each part opposite its mate, but he did not divide the birds.*

The division of the animals is allegorical of discernment or the ability to discern between two thoughts.

***Bereans (Hebrews) 8:6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant‎, upon which stronger promises are enacted.***

As a mediator mediates between two parties, the Mediator is the third party reconciling or rejoining those two parties. Messiah as Mediator reconciles the lost ability of the First-Born to function as a Priest. This Priesthood of the First-born is the “stronger Priesthood” ministering a “stronger service.” The stronger service no longer focuses on the sacrifice of an animal in the literal sense. It rather, focuses on the sacrifice of the human animal, which is the yetser hara. The “sacrifices” in general, are referred to as “Korbanot.” The Hebrew word “Korban” means to “bring near.” Can we bring the yetser hara near to G-d? Yes! Again, we have the idea of three in the concept of balancing between the two inclinations in man. This harmonizing of the nature of man is brining man to maturity by the mediator of the **invisible, spermatic, technical, and divine Word,”** which is the Torah.

**As a Tree grows**

***Beresheet (Genesis) 2:9*** *And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.*

9 וַיַּצְמַ֞ח יְהוָ֤ה אֱלֹהִים֙ מִן־הָ֣אֲדָמָ֔ה כָּל־עֵ֛ץ נֶחְמָ֥ד לְמַרְאֶ֖ה וְט֣וֹב לְמַאֲכָ֑ל וְעֵ֤ץ הַֽחַיִּים֙ בְּת֣וֹךְ הַגָּ֔ן וְעֵ֕ץ הַדַּ֖עַת ט֥וֹב וָרָֽע׃

Our text here speaks of a tree of knowledge of good and evil. However, when we read this text from a more allegorical level, we see something that relates to the development of the nature of man and a revelation of the true Priesthood of the first-born.

***Beresheet (Genesis) 2:9*** *And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and* ***the Tree of marriage between good and evil****.*

The Hebrew phrase הַדַּ֖עַת means the marriage. As it is written…

***Beresheet (Genesis) 4:1*** *Now the man* ***knew*** *(yada)**[[60]](#footnote-60)his wife Eve, and she conceived and bore Cain, and she said, "I have acquired a man with the Lord."*

The result of Adam eating of the tree of evil married to good is confusion or the inability to discern between two lines of thought. While the natural state of man is that of confusion, G-d will not allow man to remain in that state. He has given man the first-born the means by which to solve this problem. The first-born is that which is most properly dedicated to the Father (G-d). The Torah of all things is one of the preeminent first-born of G-d. Therefore, man achieves discernment between good and evil by means of the mechanism of the **invisible, spermatic, technical, and divine Word,”** which is the Torah. However, man is always in need of an explanation of the Torah. Therefore, we need a “mediator” or a Teacher. As a Teacher of the Torah, the teacher is a first-born because the first-born is that which is most properly dedicated to the Father (G-d) and His Torah. The preeminent teacher of the Torah is the Messiah. On the other hand, perhaps we could say allegorically that the first-born is the preeminent teacher of the Torah.

***Bereans (Hebrews) 9:11 ¶ But Messiah came, as a High Priest of beneficence, the magistrate of a tabernacle (Mishkan) not made by hands but of [a renewed] creation;***

***12 and not through the blood of goats and calves but by his own life [of righteousness] (he) entered once into the holy courts acquiring eternal ransom.***

***13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,***

***14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!***

Again, we need to reword our translation slightly to more readily explain the allegorical nuances of the text. “But, Messiah came, as a First Priest (Priest of the first-born) of beneficence... returning things to their natural state.” If Messiah did not restore the natural order by means of the blood of bulls, goats and heifers’ then how did he accomplish this task?

***Bereans (Hebrews) 8:3 ¶ For every Chief Priest is ordained to (offer) offerings and gifts. Therefore, (it is) requisite for this one (our Chief Priest) to have something which he may offer.***

“Therefore, (it is) requisite for this one (our Priest of the First-born) to have something which he may offer.” What did Messiah offer that was of more value than the blood of bulls and goats? The answer…

***Bereans (Hebrews) 9:12 and not through the blood of goats and calves but by his own life [of righteousness/ generosity] (he) entered once into the holy courts acquiring eternal ransom.***

**His own life [of righteousness/generosity]** he acquired an eternal restoration of the priesthood of the first-born. Here we see that G-d intended to perfect the Priesthood by returning the Priesthood back to its beginning or back to the first-born. Perhaps we should explain that a life of righteousness/generosity is a life of Torah observance. And, that a life of Torah observance is a life of teaching Torah. Teaching Torah is “tilling” Torah as Adam was supposed to do.

**The Esnoga and the First-born**

***Bereans (Hebrews) 8:6 But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant‎, upon which stronger promises are enacted.***

Throughout this commentary, I have played on the number three. The number three is important to the thoughts of the ministry of restoration that Messiah brings again to life. He **brought forth a liturgy (service) of excellence** in that he restored to the local community that which they needed and rightfully deserved. Every community needs a Torah Scholar or one who tills the Torah. Every community needs an Adam or a first-born.

**The Local Esnoga**

Scholars like to debate the origins of the Synagogue. However, they tend to fail to think about the everyday life of the Jew in Eretz Yisrael. Most Scholars relegate the institution of the Synagogue to the Exile of the Jewish nation in Babylon. The problem here is that they fail to realize that the Torah was infused into the soul of the Jew from the foundation of the earth (Har Sinai). While Yehoshua conducted the taking of Eretz Yisrael, we must realize that the local communities must have gathered in some way to review study and teach the Torah to succeeding generations. The Torah was not held in some sort of vacuum. It is true that the Mishkan resided in Shiloh. (also, an allegorical play on words) It is also true that it took a more permanent form while it resided in Shiloh. However, we must again reiterate that the communities were not without Torah, Torah scholars and a Bet Din (court of justice).

It is more than common knowledge that the minimum number for a Bet Din is three. It is also true that there are seven Festivals. Each of these items has an allegorical parallel. The number three has been discussed above. The number seven is equally a complete number or number of completion as is the number ten. Larger communities required a larger Bet Din and a larger governing body. The model described in Hakham Shaul’s letter to the Ephesians demonstrates this point.[[61]](#footnote-61)

I would here surmise that Hakham Shaul gives an allegorical teaching telling us that Messiah saw that the center for worship should be the home and one of its prime altars the dining room table rather than focusing on a specific location. This is not to say that Yerushalayim is of no import. The Scripture says, “in the place (Makom) which I will choose.”[[62]](#footnote-62)

**Abot 3:3** R. Simeon says, “Three who ate at a single table and did not talk about teachings of Torah while at that table are as though they ate from *dead sacrifices* (Ps. 106:28), “as it is said, *For all tables are full of vomit and filthiness [if they are] without God* (Ps. 106:28). “But three who ate at a single table and did talk about teachings of Torah while at that table are as if they ate at the table of the Omnipresent, blessed is He, “as it is said, *And He said to me, This is the table that is before the LORD* (Ez. 41:22).”

**3:6** R. Halafta of Kefar Hananiah says, “Among ten who **sit and work hard on Torah** the Presence comes to rest, “as it is said, *God stands in the congregation of God* (Ps. 82:1). “And how do we know that the same is so even of five? *For it is said, And* *he has founded his group upon the earth* (Am. 9:6). “And how do we know that this is so even of three? Since it is said, *And* *he judges among the judges* (Ps. 82:1). “And how do we know that this is so even of two? Because it is said, *Then they that feared the LORD spoke with one another, and the LORD hearkened and heard* (Mal. 3:16). “And how do we know that this is so even of one? Since it is said, *In every place where I record my name I will come to you and I will bless you* (Ex. 20:24).”

So, where is the place (Makom) that the LORD chooses? The place (Makom) that the LORD chooses is the place where His Torah is being “tilled.”

It should also be concluded that Messiah predicted the destruction of the Temple. Furthermore, Hakham Shaul saw these events taking place as he penned the words through his Scribe Hillel (Dr. Lukas).

How did Yeshua and Hakham Shaul know that Nazarean Judaism would survive? The answer, which we have alluded to throughout is the reinstitution of the Priesthood of the First-born. This ministry is stronger and more reliable than any other ministry type. In fact, this type of ministry seems to be more in line with the Torah than many other models. How can this be? This is because the Torah when taught on a communal level strengthens the community. The Shema mandates that we teach our children. Herein lays the responsibility of the father and the first-born.

I have played on the connecting point of **“Take for me”** throughout this commentary. So, what does this phrase really teach us? I have found that the phrase **“Take for me”** is interconnected and has its priorities on what G-d wants for Himself. Therefore, we ask what G-d wants for Himself. In short, I believe G-d wants what He wanted when Adam failed.

***Bereans (Hebrews) 8:7 ¶ For if the first [Adam] had been sinless there would not have been opportunity requiring the second [last Adam cf. 1 Cor. 15: 45].***

G-d wanted to transmit His Divine virtue from the Heavens[[63]](#footnote-63) to the earth. Each time the phrase **“Take for Me”** or **“Sanctify to Me”** occurs we find that G-d is trying to transmit His Divine virtue to the earth through a special agent. Our pericope in the Epistle to the Bereans demonstrates this point clearly. However, I think that we have most often missed the point. We wait for some special agent vested with the Divine virtue or power to bring about a special set of events that will “PURIFY” us from our world of contamination. Again, I think we have missed the point. Why was Messiah sent? Messiah’s impact on history was to reinstitute and reinvest each one of us with the spirit of Messiah. The reinstitution of the Priesthood of the First-born brings us to a renewed level of expectance and service. The Levitical Priesthood made it nice to have a Priestly class of people who were responsible for our spiritual well-being. The reinstitution of the Priesthood of the First-born now makes the Priesthood a more personal thing. Now, rather than look to a special class we are responsible on a much more personal level.

When Yisrael entered the Promised Land, they fought two battles that tell us what we need to know about the corporate continuity. The first battle at Yericho taught corporate unity. The second battle at Ai taught corporate responsibility.

**Qayin’s question**

***Beresheet (Genesis) 4:9*** *And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"*

How can G-d ask Qyain this question? The answer lays in the fact that Qayin is the first-born and consequently the Priest of the family. It is readily evident that Qayin did not want this responsibility. I realize that the Rabbinic sources teach a massage far more in-depth as to what occurred behind the scenes. My point here is that the Priesthood of the First-born **IS** responsible for his brother! Likewise, I would say that we are responsible for one another.

**The Mishkan**

I have said that the idea of **“Take for Me”** means that G-d wants to transmit His Divine virtue to the earth through a special agent. The Tabernacle and subsequent Temples were allegorical in nature. Furthermore, they were agents of the LORD in a matter of speaking. If we do not realize this and plumb their depth from this perspective, we might have to endure the process all over again. (G-d forbid!) What is the allegorical message of the Mishkan? The Mishkan and ALL the sacred objects and rituals, including the ritual of the Red Cow, teach us that we are to imitate wisdom. Or, in other words SEEK WISDOM! The construction of the Mishkan is very interesting.

***Bereans (Hebrews) 9:1 ¶ Therefore, the first Mishkan had ordinances of Divine service, yet the holy place was of this world.***

The Divine service was conducted in an earthly place. This allegory is picturesque of the Nazarean Jew following the Divine Services while living in a house of flesh. On the other hand, we might say that the occupation of the Nazarean Jew is to make himself a Mishkan of “living stones.”

***Bereans (Hebrews) 9:9 Which was an allegory (Remez) of the present time, when sacrifices and gifts (korbanot) could not bring the conscience to mature service,***

***13 For if the blood of bulls and goats, and ashes of a heifer sprinkling those having been defiled, sanctifies to the purity of the flesh,***

***Bereans 9:14 How much more the life of Messiah (who through the eternal Spirit offered himself unblemished to God), will purify your conscience from dead works, to serve (the) living God!***

Here the scholars tumble over their selves trying to explain this allegory. The conscience is the Divine voice speaking to man’s soul, Baruch HaShem! “I do not want to kill it; I want to cultivate it.” This is genuine maturity, or this is the maturity of the conscience. Hakham Shaul discusses this thought in the following verse:

***Bereans (Hebrews) 5:14*** *But solid food is for* ***mature men****, for those whose senses (and) mental faculties are trained by practice to distinguish (and) discern between what is honorably good (and) righteous/generous and what is evil (and) contrary either to Divine Law.**[[64]](#footnote-64)*

The Mishkan was permeated with “korbanot.” How are we to understand the korbanot? When G-d tells Moshe to have the B’ne Yisrael bring their “T’rumah”,[[65]](#footnote-65) they were to bring their “first-fruits.” Understanding the allegorical implications of bringing these types of offerings to G-d is vital to the understanding of a mature man. What man would bring a blemished offering to G-d? Therefore, we are taught through the offerings and services how to conduct ourselves before G-d and what kind of service to provide for Him. The Mishkan and the subsequent Temples were schoolmasters training us in the service of the heart.

***Bereans (Hebrews) 8:1*** *¶ But the* ***first or most important*** *point being said: we have a* ***First Priest*** *(Priest of the first-born) [after the (Priestly) order of Melchitzedek [cf. Ps 110:4] (the Priesthood of the first-born) ‎who’s Yeshivah (cf. Ps 110:1) is in (on) the* ***right*** *(side of preeminence or the first or the side of Chokma) of the Throne of the Majesty [El-Gadol - the Highest or preeminent] in the heavens;‎ (the highest or first work of G-d.)*

As can be seen and logically deduced, the Mishkan and the subsequent Temples are an allegorical Yeshivah of Messiah to teach and train us in the appropriate manners of conduct as Nazarean Jews.

**On A Different Tack**

Dr. Richard H. Schwartz[[66]](#footnote-66) in the Jewish Virtual Library answers some “**Frequently Asked Questions About Animal Sacrifices and the Messianic Period.”** Here, for brevity’s sake I reproduce his answers to two questions posed on this topic:

1. **If God wanted us to have vegetarian diets and not harm animals, why were the Biblical sacrificial services established?**

During the time of [Moses](http://www.jewishvirtuallibrary.org/jsource/biography/moses.html%20), it was the general practice among all nations to worship by means of sacrifice. There were many associated idolatrous practices. The great Jewish philosopher [Maimonides](http://www.jewishvirtuallibrary.org/jsource/biography/Maimonides.html%20) stated that [God](http://www.jewishvirtuallibrary.org/jsource/Judaism/g-d.html) did not command the Israelites to give up and discontinue all these manners of service because "to obey such a commandment would have been contrary to the nature of man, who generally cleaves to that to which he is used," For this reason, God allowed Jews to make [sacrifices](http://www.jewishvirtuallibrary.org/jsource/Avi/jsource/Judaism/qorbanot.html%20), but "He transferred to His service that which had served as a worship of created beings and of things imaginary and unreal." All elements of idolatry were removed. Maimonides concluded:

By this divine plan it was effected that the traces of idolatry were blotted out, and the truly great principle of our Faith, the Existence and Unity of God, was firmly established; this result was thus obtained without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed, and which alone was familiar to them.

The Jewish philosopher Abarbanel reinforced Maimonides' argument. He cited a [Midrash](http://www.jewishvirtuallibrary.org/jsource/Judaism/Halakha_&_aggadata_&_midrash.html%20) that indicated that the Jews had become accustomed to sacrifices in [Egypt](http://www.jewishvirtuallibrary.org/jsource/arabs/egypttoc.html%20). To wean them from these idolatrous practices, God tolerated the sacrifices but commanded that they be offered in one central sanctuary:

Thereupon the Holy One, blessed be He, said "Let them at all times offer their sacrifices before Me in the Tabernacle, and they will be weaned from idolatry, and thus be saved." (Rabbi J. H. Hertz, The Pentateuch and Haftorahs, p. 562)

Rabbi J. H. Hertz, the late chief rabbi of England, stated that if Moses had not instituted sacrifices, which were admitted by all to have been the universal expression of religious homage, his mission would have failed, and Judaism would have disappeared. With the destruction of the [Temple](http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Temple.html%20), the rabbis state that prayer and good deeds took the place of sacrifice.

[Rashi](http://www.jewishvirtuallibrary.org/jsource/biography/rashi.html%20) indicated that God did not want the Israelites to bring sacrifices; it was their choice. He bases this on the haphtorah (portion from the Prophets) read on the [Sabbath](http://www.jewishvirtuallibrary.org/jsource/Judaism/Shabbattoc.html) when the book of [Leviticus](http://www.jewishvirtuallibrary.org/jsource/Bible/Leviticustoc.html) which discusses sacrifices is read:

I have not burdened thee with a meal-offering, Nor wearied thee with frankincense. ([Isaiah 43:23](http://www.jewishvirtuallibrary.org/jsource/Bible/Isaiah43.html))

Biblical commentator David Kimchi (1160-1235) also stated that the sacrifices were voluntary. He ascertained this from the words of Jeremiah:

For I spoke not unto your fathers, nor commanded them on the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. ([Jeremiah 7:22-23](http://www.jewishvirtuallibrary.org/jsource/Bible/Jeremiah7.html%20))

David Kimchi, notes that nowhere in the [Ten Commandments](http://www.jewishvirtuallibrary.org/jsource/Judaism/command.html%20) is there any reference to sacrifice, and even when sacrifices are first mentioned ([Lev. 1:2](http://www.jewishvirtuallibrary.org/jsource/Bible/Leviticus1.html%20)) the expression used is "when any man of you brings an offering," the first Hebrew word “ki” being literally "if", implying that it was a voluntary act.

Many Jewish scholars such as [Rabbi Kook](http://www.jewishvirtuallibrary.org/jsource/biography/Rav_Kook.html%20) believe that animal sacrifices will not be reinstated in [messianic times](http://www.jewishvirtuallibrary.org/jsource/Judaism/messiah.html%20), even with the reestablishment of the Temple. They believe that at that time human conduct will have advanced to such high standards that there will no longer be need for animal sacrifices to atone for sins. Only non-animal sacrifices (grains, for example) to express gratitude to God would remain. There is a Midrash (rabbinic teaching based on Jewish values and tradition) that states: "In the Messianic era, all offerings will cease except the thanksgiving offering, which will continue forever. This seems consistent with the belief of Rabbi Kook and others, based on the prophecy of [Isaiah (11:6-9),](http://www.jewishvirtuallibrary.org/jsource/Avi/org/jsource/Bible/Isaiah11.html%20) that people and animals will be vegetarian in that time, and **"none will hurt nor destroy in all My Holy mountain."**

Sacrifices, especially animal sacrifices, were not the primary concern of God. As a matter of fact, they could be an abomination to Him if not carried out together with deeds of loving kindness and justice. Consider these words of the prophets, the spokesmen of God:

What I want is mercy, not sacrifice. ([Hos. 6:6)](http://www.jewishvirtuallibrary.org/jsource/Bible/Hosea6.html%20)

To what purpose is the multitude of your sacrifices unto Me?" sayeth the Lord. "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of he-goats...bring no more vain oblations.... Your new moon and your appointed feasts my soul hateth;...and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. ([Isa. 1:11-16](http://www.jewishvirtuallibrary.org/jsource/Bible/Isaiah1.html%20))

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though you offer me burnt-offerings and your meal offerings, I will not accept them neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy song; and let Me not hear the melody of thy psalteries. But let justice well up as waters, and righteousness as a mighty stream. ([Amos 5:21-4](http://www.jewishvirtuallibrary.org/jsource/Bible/Amos5.html%20))

Deeds of compassion and kindness toward all creation are of greater significance to God than sacrifices: "To do charity and justice is more acceptable to the Lord than sacrifice" ([Prov. 21: 3).](http://www.jewishvirtuallibrary.org/jsource/Bible/Proverb21.html%20)

Perhaps a different type of sacrifice is required of us today. When Rabbi Shesheth kept a fast for Yom Kippur, he used to conclude with these words:

Sovereign of the Universe, You know full well that in the time of the Temple when a man sinned, he used to bring a sacrifice, and though all that was offered of it was fat and blood, atonement was made for him. Now I have kept a fast and my fat and blood have diminished. May it be Your will to account my fat and blood which have been diminished as if I have offered them before You on the altar, and do You favour me. (Berachot 17a)

1. **When the Temple in Jerusalem is rebuilt, won't the sacrificial services be restored, and won't people have to eat meat?**

As indicated previously, Rav Kook and others believe that in the Messianic epoch, human conduct will have improved to such a degree that animal sacrifices will not be necessary to atone for sins. There will only be non-animal sacrifices to express thanks to God.

As also indicated, based on the prophecy of [Isaiah (11:6-9)](http://www.jewishvirtuallibrary.org/jsource/Bible/Isaiah11.html), Rav Kook and others believe that the Messianic period will be vegetarian.

Whilst not all Jewish Rabbis agree with the above position of Maimonides, Abarbanel, David Kimchi, Rabbi Kook and Rabbi J. H. Hertz, nevertheless this position is held firm by quite a number of present-day prestigious Rabbinic authorities, which are unfortunately not the in the majority. Having noted this, we may ask, what position does Hakham Shaul take in the portion for this Shabbat of Parah Adumah?

To answer this question, Hakham Shaul (Paul) refers us to the prophecy of Jeremiah 31:31-34‎ -

‎31. **Behold, the days come, says The LORD, that I will cut a refreshed covenant with the house of Israel ‎and with the house of Judah**,‎

‎32. **not according to the covenant that I cut with their fathers in the day I took them by the hand to ‎bring them out of the land of Egypt (which covenant of Mine they broke, although I was a husband to ‎them, says the LORD)**. ‎

‎33. **But this shall be the covenant that I will cut with the house of Israel: After those days, declares ‎The LORD, I will put My Law in their inward parts, and I will write it on their hearts; and I will be their ‎God, and they shall be My people. For they shall all know Me, from the least of them even to the greatest of them, declares the LORD. ‎For I will forgive their iniquity, and I will remember their sins no more.”**‎

Which is similar to our Ashlamatah in Ezekiel 36:24-28

‎24. For I will draw you near from among the ‎Gentiles, and I will gather you in from all the ‎countries, and I will bring you into your own land.‎

‎25. **And I will forgive your sins, as though you had ‎been purified by the waters of sprinkling and by the ‎ashes of the heifer sin-offering, and you will be ‎cleansed of all your defilements, and from all your ‎idols I will cleanse you**.‎

‎26. **And I will give you a faithful heart, and I will put ‎a faithful spirit deep inside you; and I will demolish ‎the wicked heart, which is as hard as stone, from ‎your flesh; and I will give you a heart that is faithful ‎before Me, to do My will**.‎

‎27. **And My holy spirit will I put deep inside you and ‎I will act so that you will walk in My statutes and ‎keep My Laws and observe them**.‎

‎28. You will dwell in the land which I gave to your ‎fathers, and you will be a people before Me, and I ‎will be your God.‎

Now, Hakham Shaul in Bereans (Hebrews)8:13 reasons:

**13 In the saying renew He made the first [mode of giving the Law and service] old (temporally older). And the old [mode] (temporally older) (is) being completed and near disappearance.**

Notice that the first mode of giving of the Law was in tablets of stone and orally, but in the second mode of giving of the Law it consists of a combination of a miraculous Divine intervention whereby G-d places the Written and Oral Laws in the hearts (read: minds) of all Israel, as well as placing an earnest and intense mental and spiritual desire to learn the Written and Oral Toral and put the Commandments into practice. There is no change is the Law per se, the change is in the mode of giving it, and in the intense desire to learn and practice placed on the hearts and minds of the people of Israel.

There is also a change in the service of G-d, whereby in the previous administration we had animal sacrifices and in the new administration we have the service of the heart, mind, lips, and great deeds of loving-kindness. It is to this aspect of the administration of God’s Law that Hakham Shaul refers to in his words: **“the old [mode] (temporally older) (is) being completed and near disappearance.”****[[67]](#footnote-67)**

Here, it is interesting to note as well, that Hakham Shaul says that the Torah service by means of animal sacrifices **“(is) being completed and near disappearance.”** This means that at the time when Hakham Shaul wrote this Epistle by the hands of his scribe Dr. Hillel (i.e., Dr. Luke), the Temple was still functioning, but by prophetic revelation **“near completion and disappearance.”** This event of completion and disappearance happened in 70 C.E. when the Temple was destroyed completely by the Roman Legions.

It is in Yavneh, under the leadership of R. Yochanan bar Yochai that the crisis in Judaism is confronted and Judaism is reformed to cope with a new administration of the Torah via the service of the heart, mind, lips, and great deeds of loving-kindness. This reformation of Judaism at Yavneh is hinted by Hakham Shaul in Bereans 9:8, where he states: **“until the acts of restitution (and reformation) were imposed.”** In these words, Hakham Shaul also hints and alludes to a “full restitution” of the Priesthood of the First-Bon (aka Priesthood of Melchizedek) which was suspended because of the sin of the golden calf. Once that sin was fully forgiven, a reformation of Judaism took place at Yavneh under the direction of Yochanan bar Yochai and “full restitution” of the priesthood of the first-born was effected.

And in relation to the cleansing of the waters of ashes of the red heifer, the topic for this Shabbat, this too means that in this new administration of the Law, cleansing is affected by a renewed vigour in the service of the heart, mind, lips, great deeds of loving-kindness, and in the observance of the Commandments with full intent and nobility.

What is important here to underline is that neither the Law has changed nor has the covenant been abrogated, for as Hakham Shaul clearly states in Bereans 8:6: **“But now he (our Chief Priest) brought forth a liturgy (service) of excellence, in as much as he is the reconciliation (mediator) of a strengthening [of the] covenant‎, upon which stronger promises are enacted.** Neither the Law nor the Covenant has been abolished as the ignorant teach, but rather a strengthening of the Law and the Covenant has taken place, via the new administration of service – i.e., the service of the heart, mind, lips, great deeds of loving-kindness, and in the observance of the Commandments.

**Connections to Torah readings**

**Torah Seder**

The obvious connection with the Torah Seder is the mention of the Red Cow in both materials. B’Midbar (Numbers) 19:2 and Bereans 9:13

**Tehillim**

Tehillim speaks of the David and allegory for Messiah (Son of David) sitting on the right hand of G-d until G-d makes His enemies his footstool. This matches our opening verse in Bereans where Messiah our First Priest sits at the right hand of G-d.

**Ashlamatah**

The Ashlamatah speaks of the sprinkling of water (the ashes of the Red Cow) which purifies. (Yechezkel 36:25). However, our pericope mentions the renewal of the covenant reciting Yermiyahu 31:31-34. Yechezkel also mentions the renewal of the covenant by association mentioning the new heart of flesh (Yechezkel 36:26).

**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 HaChodesh**

**The Holy New Moon for the Month of Nisan**

**(The Month when Jewish Kings are Enthroned)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַחֹדֶשׁ** |  | **Saturday Afternoon** |
| **“HaChodesh”** | Reader 1 – Shemot 11:1-3 | Reader 1 – D’barim 7: 12-14 |
| **“The New Moon”** | Reader 2 – Shemot 11:4-10 | Reader 2 – D’barim 7:15-17 |
| **“El novilunio”** | Reader 3 – Shemot 12:1-5 | Reader 3 – D’barim 7:18-20 |
| Shemot (Exodus) 11:1 – 12:28 | Reader 4 – Shemot 12:6-10 |  |
| Ashlamatah: Ezekiel 45:18 - 46:15 | Reader 5 – Shemot 12:11-17 | **Monday and Thursday Mornings** |
| Ashlamatah: Isaiah 66:1, 23 | Reader 6 – Shemot 12:18-20 | Reader 1 – D’barim 7: 12-14 |
| Proverbs 7:1-27 | Reader 7 – Shemot 12:21-28 | Reader 2 – D’barim 7:15-17 |
| N.C.: Col. 2:16-23; 1 Cor. 5:6-8 | Maftir – B’Midbar 28:9-15 | Reader 3 – D’barim 7:18-20 |

**Fast of the First Born:**

**Nisan 14 / Friday, April 15, 2022**

**(Editor’s note: daytime fast. Almost nobody fasts, everybody tries to finish a small Torah / Talmud portion so that they have to have a party and eat. That is the custom now a days.)**

**Coming Festivals:**

**First Two Days of Pesach- Passover**

**Nisan 15 & 16 – Shabbat Evening the 15th of April through Saturday Evening the 16th of April 2022.**

**For further information see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **&** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)

[**http://www.betemunah.org/chronology.html**](http://www.betemunah.org/chronology.html) **&** [**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html)

[**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html) **&** [**http://www.betemunah.org/pcustoms.html**](http://www.betemunah.org/pcustoms.html)

**&** [**http://www.betemunah.org/seventh.html**](http://www.betemunah.org/seventh.html)

**P.S.**

We suggest that all of our Talmidim, associated fellowships and Congregations print out enough copies of our Passover Haggada [**http://www.betemunah.org**](http://www.betemunah.org/) (download under ”Festival Studies” and press “D” next to updated date and “HAGGADA”. This way we will all be Ha-Shem willing, on the same page.

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**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham.If you have any comments or suggestions please contact me at [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

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1. Rashi: 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.” [↑](#footnote-ref-1)
2. See Overview to ArtScroll Bereishis, vol. II, p. 375. [↑](#footnote-ref-2)
3. Tehillim (Psalms) 110:1: supposed to be said by Eliezer, ‘my master’ referring to Abraham. [↑](#footnote-ref-3)
4. Moed Kattan 16b [↑](#footnote-ref-4)
5. see Debarim (Deuteronomy) 33:2 [↑](#footnote-ref-5)
6. See Nedarim 32a. Also see Rashi and Radak. [↑](#footnote-ref-6)
7. Melchitzedek was both priest and king of Jerusalem in the days of Abraham. See Gen. 14:18. [↑](#footnote-ref-7)
8. The name Zion did not exist in the time of Abraham. [↑](#footnote-ref-8)
9. That the psalm speaks of Abraham. [↑](#footnote-ref-9)
10. Ps. 20 and Ps. 21 were not written by David; rather, **they were written in regard to David**. [↑](#footnote-ref-10)
11. A poet composed this psalm regarding Solomon. Solomon did not write it. [↑](#footnote-ref-11)
12. **The word “lord” (adorn) refers to King David**. [↑](#footnote-ref-12)
13. Yeshayahu (Isaiah) 43:4 [↑](#footnote-ref-13)
14. Bereshit (Genesis) 23:6 [↑](#footnote-ref-14)
15. cf. Bereshit (Genesis) 18:27 [↑](#footnote-ref-15)
16. ibid. 12:8 [↑](#footnote-ref-16)
17. v. 18:36 [↑](#footnote-ref-17)
18. Bereshit 41:1 [↑](#footnote-ref-18)
19. Bereshit 18:3 Rashi [↑](#footnote-ref-19)
20. Bereshit (Genesis) 14:18. The Midrash identifies him with Shem, the son of Noah, Avraham's eighth ancestor. [↑](#footnote-ref-20)
21. Bereshit (Genesis) 14:19ff [↑](#footnote-ref-21)
22. Here taken as referring to Abraham; cf. Ber. 7b, where my lord is explicitly so explained. [↑](#footnote-ref-22)
23. Tehillim (Psalms) 110:1. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 110:4. [↑](#footnote-ref-24)
25. I.e., because of his giving precedence to Abraham. [↑](#footnote-ref-25)
26. 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-26)
27. Ibid. VII, 6. [↑](#footnote-ref-27)
28. Ibid. XI, 10. [↑](#footnote-ref-28)
29. 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-29)
30. So that Shem as the youngest, not the eldest. [↑](#footnote-ref-30)
31. Ibid. X, 21. [↑](#footnote-ref-31)
32. Rabbi Abraham Ben Meir Ibn Ezra [↑](#footnote-ref-32)
33. 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-33)
34. 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-34)
35. II Melachim (Kings) 20:1 [↑](#footnote-ref-35)
36. Tehillim (Psalms) 110:4. [↑](#footnote-ref-36)
37. The ‘order of Melchizedek’ was the priesthood of the firstborn. Just remeber [↑](#footnote-ref-37)
38. Our verbal tally between the Torah, Ashlamata, and Psalms: Land / Earth / Countries - ארץ, Strong’s number 0776. [↑](#footnote-ref-38)
39. Lit., ‘folded’. [↑](#footnote-ref-39)
40. The total length of their respective lives covered the entire period of the life of the human species. [↑](#footnote-ref-40)
41. Elijah. [↑](#footnote-ref-41)
42. Bereshit (Genesis) 25:22. [↑](#footnote-ref-42)
43. Bereshit (Genesis) 25:27. [↑](#footnote-ref-43)
44. Bereshit (Genesis) 21:8. [↑](#footnote-ref-44)
45. Tehillim (Psalms) 89:28. [↑](#footnote-ref-45)
46. *Toldot* means “offspring” and “generations”; it also means “generations” in the more general sense—that which a person generates and produces.  [↑](#footnote-ref-46)
47. 2 Luqas (Acts) 2:46 [↑](#footnote-ref-47)
48. 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-48)
49. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-49)
50. I heard this from Paqid Adon Poriel ben Avraham. [↑](#footnote-ref-50)
51. Woman suspected of adultery. Bamidbar (Numbers) 5:11 – 6:21. [↑](#footnote-ref-51)
52. Note: unless otherwise noted all quotations from the Tanakh are that of Rashi’s translation. [↑](#footnote-ref-52)
53. Philo, The Works of Philo, Translated by C.D. Yonge, Hendrickson Publishers, Second Printing, 1993 p.285. [↑](#footnote-ref-53)
54. Cf. Beresheet 2:5 [↑](#footnote-ref-54)
55. My translation [↑](#footnote-ref-55)
56. Heschel, Abraham Joshua, God in search of Man, Farrar, Straus and Giroux, 1955 p.167 (my paraphrase) [↑](#footnote-ref-56)
57. Rashi’s translation with my emphasis [↑](#footnote-ref-57)
58. See **Three** in the “The Watchman,” His Rabbi Dr. Hillel ben David’s webpage - . <http://www.betemunah.org/three.html> [↑](#footnote-ref-58)
59. Philo, The Works of Philo, Translated by C.D. Yonge, Hendrickson Publishers, Second Printing, 1993 pp.286-287 [↑](#footnote-ref-59)
60. The Hebrew word “*da’at*” is derived from the Hebrew concept of “*yada*.” [↑](#footnote-ref-60)
61. Cf. Ephesians 4:11 [↑](#footnote-ref-61)
62. Cf. D’varim 16:16 [↑](#footnote-ref-62)
63. Cf. Bereans 8:1 [↑](#footnote-ref-63)
64. This passage has connotations that relate to the Kosher principle of separating meat and dairy. I have chosen this passage because the separation of Meat and dairy has an allegorical connotation of being able to divide, discern between two points. [↑](#footnote-ref-64)
65. Cf. Shemot 25:1-27:19 [↑](#footnote-ref-65)
66. Jewish Virtual Library - Frequently Asked Questions About Animal Sacrifices and the Messianic Period in: <http://www.jewishvirtuallibrary.org/jsource/Judaism/vegsacrifices.html> [↑](#footnote-ref-66)
67. See also Bereans 13:16 – “And do not neglect doing good and generosity, for God is pleased with such sacrifices.” [↑](#footnote-ref-67)