

Household Salvation

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***Shemot (***[***Exodus***](exodus.html)***) 19:6*** *You shall be to Me a kingdom of* [*priests*](priests.html) *and a holy* [*nation*](nations.html)*.*

We signed up to be a holy [nation](nations.html) of [priests](priests.html), not to live well. Individual unity with [HaShem](hashem.html) is a non-starter. In His statement of intent quoted above, [HaShem](hashem.html) made it clear that He was bonding with the [nation](nations.html), not with individual [Jews](gen-jew.html). Only a unified Israel that can connect with [HaShem](hashem.html).

In Acts, there is an interesting passage that states:

***2 Lukas (Acts) 16:25-33*** *¶And at midnight Shaul and Silas (Luqas)* [*prayed*](prayer.html)*, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every* [*one*](one.html)*'s bands were loosed. And the keeper of the prison awaking out of his* [*sleep*](mashal.html)*, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Shaul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Shaul and Silas (Luqas), And brought them out, and said,* ***Sirs, what must I do to be saved****? And they said, Obey Faithfully on the Master* [*Yeshua*](yeshua.html) *the* [*Messiah*](mashiach.html)*, and* ***thou shalt be saved, and thy house****. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized,* ***he and all his****, straightway.*

This introduces us to the concept of household [salvation](salvation.html). Household [salvation](salvation.html) is the saving of a whole house through the actions of [one](one.html) individual, the leader of the household. The rest of this article will be used to demonstrate the reality of household [salvation](salvation.html) and to provide some examples of such [salvation](salvation.html) taking place. The above passage from Acts is just [one](one.html) of many examples that [one](one.html) can find in this article.

Before we look at some instances of household [salvation](salvation.html), we must [first](one.html) understand the full meaning of the word 'house' or 'household'. Household doesn't just mean household. We [know](daat.html) that the usage of the word 'house' or 'household' can extend from just the immediate family of [one](one.html)'s self from the way it is used for Israel.

***Shemot (***[***Exodus***](exodus.html)***) 16:31*** *And the* ***house of Israel*** *called the* [*name*](name.html) *thereof Manna: and it was like coriander* [*seed*](flower.html)*, white; and the taste of it was like wafers made with honey.*

***Shemot (***[***Exodus***](exodus.html)***) 40:38*** *For the* [*cloud*](important.html) *of* [*HaShem*](hashem.html) *was upon the* [*tabernacle*](mikdash.html) *by day, and* [*fire*](fire.html) *was on it by night, in the sight of all the* ***house of Israel****, throughout all their* [*journeys*](stages.html)*.*

***2 Luqas (Acts) 2:36*** *Therefore let all the* ***house of Israel***[*know*](daat.html) *assuredly, that G-d hath made that same* [*Yeshua*](yeshua.html)*, whom ye have crucified, both Master and* [*Messiah*](mashiach.html)*.*

[***Hebrews***](bereans.html) ***(***[***Bereans***](bereans.html)***) 8:10*** *For this is the* [*covenant*](covenant.html) *that I will make with the* ***house of Israel*** *after those days, saith the Lord; I will put my* [*laws*](law.html) *into their mind, and write them in their hearts: and I will be to them a G-d, and they shall be to me a people.*

*Clearly the meaning extends to much more extended family. Israel,* [*Jacob*](israelja.html)*, was the father of the people of Israel. The household of Israel is thus the extended family of* [*Jacob*](israelja.html)*.*

As was said earlier, the concept of household [salvation](salvation.html) involves the leader of a household doing something which then saves the rest of his household. The actions of [one](one.html) affect the whole. Many can be saved through [one](one.html). Therefore, it is important to understand who can be the leader of a household.

The leader of a household is always the father. No place in Torah will you find the phrase 'house of Sarah' or 'house of Batshevah'. We can also extend this and say that the leader of the household is also a firstborn, regardless if he was actually the [first](one.html) to come from his mother's [womb](thebirth.html). Rashi explains this in his commentary for the following passage in Torah:

***Shemot (***[***Exodus***](exodus.html)***) 12:29-30*** *And it came to pass, that at midnight* [*HaShem*](hashem.html) *smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great* [*cry*](mashal.html) *in Egypt;* ***for there was not a house where there was not*** [***one***](one.html) ***dead****.*

If there was a firstborn there, he died. If there was no firstborn there, **the most important** [**one**](one.html) **of the household is called “a firstborn,”** — as the verse says, “I, too, will make him a firstborn.” [[Psalms](psalms1.html) (Tehillim) 89:28]

***Tehillim (***[***Psalms***](psalms1.html)***) 89:20-28*** *Then You* [*spoke*](mashal.html) *in a vision to Your devout [prophets], and said, “I have placed [My] assistance upon the mighty* [*one*](one.html)*, I have exalted the* [*one*](one.html) *chosen from among the people. I have found David, My servant; with My holy oil I have anointed him; with whom My* [*hand*](fourteen.html) *shall be established [to assist him], My arm also shall strengthen him. The enemy shall not exact from him, nor shall the iniquitous person afflict him. And I will smash his tormentors from before him, and smite those who hate him. And My faithfulness and My kindness shall be with him, and through My* [*Name*](name.html) *his power shall be exalted. And I will set his* [*hand*](fourteen.html) *upon the sea, and his right* [*hand*](mashal.html) *upon the rivers. He will call to Me, 'You are my Father, my God and the* [*Rock*](rock.html) *of my* [*salvation*](salvation.html)*!'* ***I, too, will make him a firstborn, supreme over the earth's kings.***

There are examples of men who were not born as firstborns, but became firstborns by their actions. For instance, [Jacob](israelja.html) became the firstborn when he bought [the birth](thebirth.html)right from [Esau](edom.html):

***Bereshit (Genesis) 25:30-33*** *And* [*Esau*](edom.html) *said to* [*Jacob*](israelja.html)*, Feed me, I* [*pray*](prayer.html) *thee, with that same red pottage ; for I am faint: therefore was his* [*name*](name.html) *called* [*Edom*](edom.html)*. And* [*Jacob*](israelja.html) *said, Sell me this day thy birthright. And* [*Esau*](edom.html) *said, Behold, I am at the point to die: and what profit shall this birthright do to me? And* [*Jacob*](israelja.html) *said, Swear to me this day; and he sware unto him: and he sold his birthright unto* [*Jacob*](israelja.html)*.*

[The birth](thebirth.html)right is the firstborn's, and when [Esau](edom.html) transfered [the birth](thebirth.html)right to [Jacob](israelja.html), [Jacob](israelja.html) became the firstborn.

Judah, according to Rashi, was the firstborn of the 12 [tribes](tribes.html) of Israel (despite Judah being the [fourth](four.html) son of [Jacob](israelja.html)). He became firstborn through his actions.

Clearly the leader of a household is also the firstborn of the house. Now when someone in the Torah is called a firstborn, we [know](daat.html) that it can also have the meaning of leader of his household. We can then restate the concept of household [salvation](salvation.html) as: The actions of the firstborn can cause him and his entire household to be saved. If the firstborn is saved, his entire household is saved. The implications of this statement are staggering and should not be understated!

If the [head](body.html) of a household is also a firstborn, then [one](one.html) could further state that he is also a [Kohen](priests.html), a [priest](priests.html). Or at least he should have been. Before the [sin](sin.html) of the Golden Calf, all firstborns of Israel would be [priests](priests.html). This is called the priesthood of Melchizedek.

***Bereshit (Genesis) 14:18*** *And Melchizedek king of Salem brought forth bread and wine: and he was the* [*priest*](priests.html) *of the most high God.*

***Tehillim (***[***Psalms***](psalms1.html)***) 110:4***[*HaShem*](hashem.html) *hath sworn, and will not repent, Thou art a* [*priest*](priests.html) *for ever after the order of Melchizedek.*

Melchizedek is understood to be Shem, son of Noah, according to the [Midrash](orallaw.html):

[***Mi****d****rash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***IV:8******-*** *TAKE THE LEVITES, etc. (III, 45). Our Rabbis have said: Why did the Holy* [*One*](one.html)*, blessed be He, order the firstborn Israelites to be* [*redeemed*](redemption.html) *by means of the Levites? Because originally, before the* [*tribe*](tribes.html) *of Levi arose, the firstborn performed the sacrificial service. As our Rabbis have learned: Before the* [*Tabernacle*](mikdash.html) *was erected the high places were permitted and the sacrificial service was performed by the firstborn. From the moment when the* [*Tabernacle*](mikdash.html) *was erected the high places were forbidden and the service was confined to the* [*priests*](priests.html)*. There is proof that the firstborn offered the sacrifices before the* [*tribe*](tribes.html) *of Levi took office. Go back to the beginning of the* [*creation*](bara.html) *of the* [*world*](worlds.html)*.* [*Adam*](adam.html) *was the* [*world*](worlds.html)*'s firstborn. When he offered his* [*sacrifice*](korbanot.html)*, as it says: And it pleased the Lord better than a bullock that hath horns and hoofs (Ps. LXIX, 32) - he donned* [*high priest*](priests.html)*ly garments; as it says: And the Lord God made for* [*Adam*](adam.html) *and for his wife garments of skins, and clothed them (Gen. III, 21). They were robes of honour which subsequent firstborn used. When* [*Adam*](adam.html) *died he transmitted them to Seth. Seth transmitted them to Methusaleh. When Methusaleh died he transmitted them to Noah. Noah arose and offered a* [*sacrifice*](korbanot.html)*; as it says: And he took of every* [*clean*](purity.html) *beast... and offered burnt-offerings on the altar (Gen. VIII, 20). Noah died and transmitted them to Shem. But was Shem a firstborn? Japheth, surely, was the firstborn; as it says: Shem... the brother of Japheth the elder1 (Gen. X, 21)! Why then did he* [*hand*](fourteen.html) *them on to Shem? Because Noah foresaw that the line of the patriarchs would issue from him. There is proof that Shem offered sacrifices; since it says:* ***And Melchizedek, king of Salem*** *brought forth bread and wine; and he was* [*priest*](priests.html) *of God the Most High (Gen. XIV, 18). Now was it to him that the priesthood was given? The priesthood, surely, was not given to any man until Aaron arose. What then is the meaning of the statement here, ‘and he was* [*priest*](priests.html)*’? Because he offered sacrifices like* [*priests*](priests.html)*. Shem died and handed it on to* [*Abraham*](avraham.html)*. But was* [*Abraham*](avraham.html) *a firstborn?5 The fact is that because he was a righteous man* [*the birth*](thebirth.html)*right was transferred to him, and he offered sacrifices; as it says: And offered him up for a burnt-*[*offering*](korbanot) *in the stead of his son (Gen. XXII, 13).* [*Abraham*](avraham.html) *died and handed it on to* [*Isaac*](isaac.html)*.* [*Isaac*](isaac.html) *arose and handed it on to* [*Jacob*](israelja.html)*. But was* [*Jacob*](israelja.html) *a firstborn? No; but you find that* [*Jacob*](israelja.html) *prudently took it [*[*the birth*](thebirth.html)*right] from* [*Esau*](edom.html)*. He said to him: Sell me* [*first*](one.html) *thy birthright (Gen. XXV, 31). Do you suppose perhaps that it was for no good reason that* [*Jacob*](israelja.html) *asked* [*Esau*](edom.html) *to sell him* [*the birth*](thebirth.html)*right? No!* [*Jacob*](israelja.html) *wished to offer sacrifices and could not, because he was not the firstborn. Said* [*Esau*](edom.html)*: ‘What can I expect of this birthright? ' As it says: Behold I am at the point to die; and what profit shall* [*the birth*](thebirth.html)*right do to me?*

We see that Shem may not have been a firstborn, but became a firstborn when his father Noah passed the robes of [Adam](adam.html) to him. This is a metaphor for passing the priesthood.

We therefore have found that the [head](body.html) of a household is not only a firstborn, but is also a [priest](priests.html). In fact, being a firstborn is being a [priest](priests.html) of the order of Melchizedek. Being the [head](body.html) of [one](one.html)'s household is being the [priest](priests.html) of that household.

This [new](new.html) understanding requires more explanation. Being a firstborn doesn't seem to come with many responsibilities or duties. [One](one.html) doesn't conjure images in [one](one.html)'s mind about a firstborn being much more than the [one](one.html) who helps raise the rest of his siblings and does more household chores. However, [one](one.html) can also see this as training for when the firstborn goes to the house of [HaShem](hashem.html) to represent his house, to take care of his people and to do the chores of the house of [HaShem](hashem.html).

So now we must explore the duties a [priest](priests.html) has to his household. [One](one.html) should be aware that the household of the firstborn is not just his immediate family, but it is all of Israel. The household of Israel is the household the [priest](priests.html) is representing.

Returning to the example of Shem, we find a clue as to what the duties of the [priest](priests.html) are.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXXVI:6*** *AND SHEM AND JAPHETH TOOK A GARMENT. R. Johanan said: Shem commenced the good deed, then Japheth came and hearkened to him. Therefore Shem was granted a* [***Tallit***](tzitzith.html) *and Japheth a pallium.* ***AND LAID IT UPON BOTH THEIR*** [***SHOULDERS***](body.html)*. Now since it is said, AND WENT BACKWARDS, do we not* [*know*](daat.html) *that THEY SAW NOT THEIR FATHER'S NAKEDNESS? This, however,* [*teaches*](teacher.html) *that they hid their faces with their* [*hands*](fourteen.html) *and walked backward, giving him the respect due from a son to a father. Said the Holy* [*One*](one.html)*, blessed be He, to Shem: ‘Thou didst cover thy father's nakedness: By thy life! I will reward thee When these men are bound in their cloaks (be-sarbelehon), ' etc. (Dan. III, 21). (R. Judan and R. Huna [differed as to the meaning of ’ be-sarbelehon ‘]: R. Judan said: It means in their* [*prayer*](prayer.html) *cloaks; R. Huna said: It means in their robes of state.) The Holy* [*One*](one.html)*, blessed be He, said to Japheth: ' Thou didst cover thy father's nakedness: By thy life, I will reward thee, for It shall come to pass on that day, that I will give unto Gog a place fit for* [*burial*](burial.html) *in Israel’ (Ezek. XXXIX, II). The Holy* [*One*](one.html)*, blessed be He, said to Ham: ' Thou didst bring thy father's nakedness into disgrace: By thy life, I will requite thee: So shall the king of Assyria lead away the captives of Egypt, and the* [*exiles*](galuyot.html) *of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered to the shame of Egypt ‘ (Isa. XX, 4).*

The [tallit](tzitzith.html) has many names. [Prayer](prayer.html) shawl, [prayer](prayer.html) closet, and even tent. A [tallit](tzitzith.html) is a [four](four.html)-cornered garment with [fringes](tzitzith.html), called tzitzit in [Hebrew](hebrew.html), that are a representation of the 613 [commands](cmds613.html) of Torah. These [commands](cmds613.html) are our link to [HaShem](hashem.html), since in the observance of the [commands](cmds613.html) we learn more and become closer with [HaShem](hashem.html). Therefore, when the [priest](priests.html) dons a [tallit](tzitzith.html) he is connecting himself with [HaShem](hashem.html). This garment is needed to make that [connection](connection.html) to [HaShem](hashem.html) during [prayer](prayer.html).

When we think about the [tallit](tzitzith.html) as a [prayer](prayer.html) closet, we picture a private area for [prayer](prayer.html), [one](one.html)-on-[one](one.html) with [HaShem](hashem.html). In this way, the [priest](priests.html) is given a very personal [connection](connection.html) to [HaShem](hashem.html).

When we think about the [tallit](tzitzith.html) as a tent, we picture a [dwelling](dwelling.html) place for, perhaps, an entire family. In this way, the [priest](priests.html) is not only representing himself before [HaShem](hashem.html), but his entire household. This is [one](one.html) of [two](two.html) main duties of a [priest](priests.html)—to mediate between the people and [HaShem](hashem.html).

We can see that mediating between the people and [HaShem](hashem.html) is an important task for the [priest](priests.html) and we can see that the [tallit](tzitzith.html) is an important tool for this task, but the [priest](priests.html) has another duty to perform—mediate between man and man. We can see why Aaron and his line were chosen to take the place of the priesthood of Melchizedek.

***Shemot (***[***Exodus***](exodus.html)***) 28:1*** *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the* [*priest*](priests.html)*' office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron' sons.*

Aaron was [know](daat.html) for his peace-making.

***Mishnah Pirke Abot 1:12*** *Hillel said: Be a disciple of Aaron, loving peace and pursuing peace, loving people and bringing them close to Torah.*

In fact, Aaron embodied the guiding principles of Judaism found in the Tanakh:

***Micah (Mikha) 6:8*** *He hath shewed thee, O man, what is good; and what doth* [*HaShem*](hashem.html) *require of thee, but to do* ***justly****, and to love mercy, and to* [*walk*](walking.html) *humbly with thy God?*

How is this so? What does justice have to do with peace-making? It has everything to do with it!

[***Jerusalem***](city.html)[***Talmud***](orallaw.html)***, Ta'anit 4:2, 68a*** *Rabbi Shimon ben Gamaliel said, "The* [*world*](worlds.html) *stands on* [*three*](three.html) *things: justice, truth and peace." And these* [*three*](three.html) *are actually* [*one*](one.html) *thing. When justice is served, truth is done and peace is made.*

So we can see that choosing Aaron and his lineage was not merely an arbitrary decision by [HaShem](hashem.html), but was actually a decision based on the normal behavior of Aaron.

Not only is peace-making between man and man important, but peace-making between [HaShem](hashem.html) and man is important as well. Aaron, as well as his brother Moses, was [known](daat.html) for his ability to do that as well. An example is found in the Torah:

***Shemot (***[***Exodus***](exodus.html)***) 16:41-50*** *But on the morrow [following the destruction of Korah and his followers] all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of* [*HaShem*](hashem.html)*. And it came to pass, when the congregation was* [*gathered*](gather.html) *against Moses and against Aaron, that they looked toward the* [*tabernacle*](mikdash.html) *of the congregation: and, behold, the* [*cloud*](important.html) *covered it, and the glory of* [*HaShem*](hashem.html) *appeared. And Moses and Aaron came before the* [*tabernacle*](mikdash.html) *of the congregation. And* [*HaShem*](hashem.html) *spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put* [*fire*](fire.html) *therein from off the altar, and put on* [*incense*](ketoret.html)*, and go quickly unto the congregation, and make an* [*atonement*](atonemen.html) *for them: for there is wrath gone out from* [*HaShem*](hashem.html)*; the* [*plague*](plagues.html) *is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the* [*plague*](plagues.html) *was begun among the people: and he put on* [*incense*](ketoret.html)*, and made an* [***atonement***](atonemen.html) ***for the people****. And he stood between the dead and the living; and the* [*plague*](plagues.html) *was stayed. Now they that died in the* [*plague*](plagues.html) *were* [*fourteen*](fourteen.html) *thousand and* [*seven*](seven.html) *hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the* [*tabernacle*](mikdash.html) *of the congregation: and the* [*plague*](plagues.html) *was stayed.*

Aaron made peace between [HaShem](hashem.html) and man, staying a [plague](plagues.html) that would have wiped out all of Israel. Aaron saved the household of Israel by his actions. It is obvious now just how important the leader of a household really is!

Although we related the duties of mediating between [HaShem](hashem.html) and man as well as man and man to Aaron's behavior and his subsequent [appointment](appointm.html) to the priesthood, these same responsibilities apply to [priests](priests.html) of the line of Melchizedek. We should expect no less of a [priest](priests.html) from that line.

This also reveals another qualification to be a [priest](priests.html). To be able to be a peace-maker, or 'to do justly' as it says in Micah, a [priest](priests.html) must be an expert in Torah and Halakha. How can a [priest](priests.html) mete out justice if he doesn't even [know](daat.html) the [laws](law.html) of justice? He can't. Thus we can see that a [priest](priests.html) must, in modern terms, also be a Hakham (Rabbi).

In Micah, love of mercy is also highlighted as a guiding principle of Judaism. Mercy is an important quality that [priests](priests.html) must be especially diligent to incorporate into their every action and every decision or ruling they make. His Eminence, Hakham Dr. [Yosef](joseph.html) ben Haggai gives us a concise explanation of the importance mercy has to [priests](priests.html) in his commentary for [Exodus](exodus.html) (Shemot) 12: :29-51:

We read in the Torah [Seder](haggada.html) for this week about the last [plague](plagues.html) that killed all the [first](one.html)-born of Egypt, and concluding with the thought that no [Gentile](gen-jew.html) is allowed to [eat](eating.html) of the [Korban](korbanot.html) shel [Pesach](passover.html) (Paschal [sacrifice](korbanot.html)) until he be [circumcised](circumcz.html). What would these [two](two.html) thoughts have in common?

Simply put, the Egyptians because of their lack of mercy towards the Israelites forfeited the right to be [priests](priests.html) of the Most High, and [Passover](passover.html) is a meal to celebrate the [redemption](redemption.html) of the [first](one.html)-born which before Israel participated in the [sin](sin.html) of the golden calf were obligated to be [priests](priests.html) of their family unit.

[Passover](passover.html) is an interesting [festival](festival.html), it celebrates the priesthood of all the [first](one.html)-borns. Also it is a [festival](festival.html) that serves to awaken within each Israelite the need to learn and perform their priestly functions. That is why no [Gentile](gen-jew.html) is allowed to [eat](eating.html) of the [Passover](passover.html) [sacrifice](korbanot.html) unless he joins the priestly family by [circumcision](circumcz.html) in accordance to the rites and [laws](law.html) of Moses and of Israel.

This important ingredient of mercy is perfectly outlined in Scripture in Hosea 6:6, where it is stated: “For I desired mercy, and not [sacrifice](korbanot.html); and the [knowledge](knowledge.html) of [HaShem](hashem.html) more than [burnt offering](korbanot)s.” Mercy is thus [one](one.html) of the key ingredients of being a [priest](priests.html). Firstborns, because they are often entrusted more responsibilities than the rest of his siblings, tend in general to have more mercy than his siblings. Further, most [first](one.html)-borns have had to take care at some point of his siblings, and by nature is used to taking care of others, thus trained from an early age to have mercy on others. This quality of mercy results also in greater patience and elasticity with other persons. Thus, we do not make [priests](priests.html) of persons who do not have mercy, patience, and tolerance to other peoples' points of view.

[Abraham](avraham.html), a [priest](priests.html) from the line of Melchizedek, expresses this attribute of mercy by pleading for the lives of those in Sodom and Gomorrah:

***Bereshit (Genesis) 18:20-33*** *And* [*HaShem*](hashem.html) *said, Because the* [*cry*](mashal.html) *of Sodom and Gomorrah is great, and because their* [*sin*](sin.html) *is very grievous; I will go down now, and see whether they have done altogether according to the* [*cry*](mashal.html) *of it, which is come unto me; and if not, I will* [*know*](daat.html)*. And the men turned their faces from thence, and went toward Sodom: but* [*Abraham*](avraham.html) *stood yet before* [*HaShem*](hashem.html)*. And* [*Abraham*](avraham.html) *drew near, and said, Wilt thou also destroy the righteous with the* [*wicked*](wicked.html)*? Peradventure there be fifty righteous within the* [*city*](city.html)*: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the* [*wicked*](wicked.html)*: and that the righteous should be as the* [*wicked*](wicked.html)*, that be far from thee: Shall not the Judge of all the earth do right? And* [*HaShem*](hashem.html) *said, If I find in Sodom fifty righteous within the* [*city*](city.html)*, then I will spare all the place for their sakes. And* [*Abraham*](avraham.html) *answered and said, Behold now, I have taken upon me to* [*speak*](mashal.html) *unto the Lord, which am but* [*dust*](rock.html) *and ashes: Peradventure there shall lack* [*five*](five.html) *of the fifty righteous: wilt thou destroy all the* [*city*](city.html) *for lack of* [*five*](five.html)*? And he said, If I find there* [*forty*](forty.html) *and* [*five*](five.html)*, I will not destroy it . And he spake unto him yet again, and said, Peradventure there shall be* [*forty*](forty.html) *found there. And he said, I will not do it for* [*forty*](forty.html)*' sake. And he said unto him , Oh let not the Lord be angry, and I will* [*speak*](mashal.html)*: Peradventure there shall* [*thirty*](thirty.html) *be found there. And he said, I will not do it , if I find* [*thirty*](thirty.html) *there. And he said, Behold now, I have taken upon me to* [*speak*](mashal.html) *unto the Lord: Peradventure there shall be* [*twenty*](twenty.html) *found there. And he said, I will not destroy it for* [*twenty*](twenty.html)*' sake. And he said, Oh let not the Lord be angry, and I will* [*speak*](mashal.html) *yet but this once: Peradventure* [*ten*](ten.html) *shall be found there. And he said, I will not destroy it for* [*ten*](ten.html)*' sake. And* [*HaShem*](hashem.html) *went his way, as soon as he had left communing with* [*Abraham*](avraham.html)*: and* [*Abraham*](avraham.html) *returned unto his place.*

[Abraham](avraham.html) was so well [known](daat.html) for his kindness and mercy that the Attribute of Kindness (Heb. Chessed, Mercy) said, "All the days that [Abraham](avraham.html) was in the [world](worlds.html), I did not have to do my work, for [Abraham](avraham.html) took my place” (Sefer HaBahir 86).

So we can see that mercy is an extremely important part of a [priest](priests.html)'s duty as mediator between man and [HaShem](hashem.html), and mediator between man and man.

Finally, in Micah 6:8 we see that to '[walk](walking.html) humbly with thy God' is another guiding principle of Judaism. This principle applies, like the others, especially to [priests](priests.html). Who other to use as an example of humility than Moses our [teacher](teacher.html)?

***Bamidbar (***[***Numbers***](nchart.html)***) 12:3*** *Now the man Moses was exceedingly humble, more than any person on the* [*face*](body.html) *of the earth!*

Moses was a true embodiment of humility. He had more than [one](one.html) occasion to glorify himself and to get special treatment from [HaShem](hashem.html). He could have asked [HaShem](hashem.html) to make him high-[priest](priests.html) instead of his brother, Aaron. He had multiple occasions to be angry with those who challenged his [authority](authority.html) ([Exodus](exodus.html) 12 with Aaron and Miriam; [Numbers](nchart.html) 16:1-5 with Korah and his men). He could have been envious of Eldad and Medad when they prophesied, as Joshuah though he should be, but instead responded to Joshuah ([Numbers](nchart.html) 11:29), “Enviest thou for my sake? would God that all [HaShem](hashem.html)'s people were prophets, *and* that [HaShem](hashem.html) would put his spirit upon them!”

Moses even had a chance to replace Israel; however, in an act of great humility and peace-making he was able to [save](salvation.html) Israel from destruction.

***Shemot (***[***Exodus***](exodus.html)***) 32:7-14*** *And* [*HaShem*](hashem.html) *said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves : They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And* [*HaShem*](hashem.html) *said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great* [*nation*](nations.html)*. And Moses besought* [*HaShem*](hashem.html) *his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty* [*hand*](fourteen.html)*? Wherefore should the Egyptians* [*speak*](mashal.html)*, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the* [*face*](body.html) *of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your* [*seed*](flower.html) *as the* [*stars*](mazaroth.html) *of* [*heaven*](heaven.html)*, and all this land that I have spoken of will I give unto your* [*seed*](flower.html)*, and they shall* [*inherit*](inherit.html) *it for ever. And* [*HaShem*](hashem.html) *repented of the evil which he thought to do unto his people.*

It is crucial for all leaders to be humble, because if they aren't they will likely fall prey to greed and ego. Power corrupts, unless [one](one.html) is mindful of the source of power. The [priests](priests.html) have such power and [authority](authority.html) over Israel, it would be easy for them to extort Israel and use the power given to them for evil rather than good.

Moses [knew](daat.html) that everything that he had was given to him by [HaShem](hashem.html). Any abilities or wealth he had came from [HaShem](hashem.html). He lived his life in humility and service towards [HaShem](hashem.html). Should we ask less of our [spiritual](physical.html) leaders, even today? No, and therefore another duty and qualification of a [priest](priests.html) is to act humbly and to live a humble life in service towards [HaShem](hashem.html) and man.

We have explored the duties a [priest](priests.html) has towards his household, but what about the reverse? What about the duties a household has towards its [priest](priests.html)? Let us see what the Torah has to say:

***Bereshit (Genesis) 18:19*** *For I* [*know*](daat.html) *him, that he will* [*command*](cmds613.html) *his children and his household after him, and they shall keep the way of* [*HaShem*](hashem.html)*, to do justice and judgment; that* [*HaShem*](hashem.html) *may bring upon* [*Abraham*](avraham.html) *that which he hath spoken of him.*

*Bereshit (Genesis) 35:2-4 Then* [*Jacob*](israelja.html) *said unto his household, and to all that were with him, Put away the strange gods that are among you, and be* [*clean*](purity.html)*, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto* [*Jacob*](israelja.html) *all the strange gods which were in their* [*hand*](fourteen.html)*, and all their earrings which were in their* [*ears*](body.html)*; and* [*Jacob*](israelja.html) *hid them under the oak which was by* [*Shechem*](city.html)*.*

In Genesis 18:19, it says that [Abraham](avraham.html) will [command](cmds613.html) his household, and that they will obey him. We can then infer that the members of a household must obey the leader of the household. Therefore, the people of the house of Israel must obey the [priests](priests.html). In 35:2-4, we see again that the members of a household obeyed the leader of their household. We can see that there is an emphasis on obedience to the leaders of household.

We must also honor and respect the [priests](priests.html), as we would the leader of a household.

Now that we [know](daat.html) what it means to be a leader of a household, we can now find examples of household [salvation](salvation.html) in the Bible.

We've already seen some examples in previous paragraphs. Moses and Aaron both saved their household, Israel, multiple times.

An excellent example comes from Genesis:

***Bereshit (Genesis) 7:1*** *And* [*HaShem*](hashem.html) *said unto Noah, Come thou and* ***all thy house*** *into the* [*ark*](ark.html)*; for* ***thee*** *have I seen righteous before me in this* [*generation*](toldot.html)*.*

We all [know](daat.html) the story of the flood and Noah's [ark](ark.html), but now we see the [salvation](salvation.html) of Noah and his family in a [new](new.html) way. Noah's family was saved through his [merit](merit.html). It is because of him that they lived on to repopulate the earth. We can already see just how important it is to have good leaders!

Another example of household [salvation](salvation.html):

***Bereshit (Genesis) 22:1-13*** *And it came to pass after these things, that God did tempt* [*Abraham*](avraham.html)*, and said unto him,* [*Abraham*](avraham.html)*: and he said, Behold, here I am . And he said, Take now thy son, thine only son* [*Isaac*](isaac.html)*, whom thou lovest, and get thee into the land of Moriah; and offer him there for a* [*burnt offering*](korbanot) *upon* [*one*](one.html) *of the mountains which I will tell thee of. ¶And* [*Abraham*](avraham.html) *rose up early in the morning, and saddled his* [*ass*](chamor.html)*, and took* [*two*](two.html) *of his young men with him, and* [*Isaac*](isaac.html) *his son, and clave the wood for the* [*burnt offering*](korbanot)*, and rose up, and went unto the place of which God had told him. Then on the* [*third*](three.html) *day* [*Abraham*](avraham.html) *lifted up his* [*eyes*](body.html)*, and saw the place afar off. And* [*Abraham*](avraham.html) *said unto his young men, Abide ye here with the* [*ass*](chamor.html)*; and I and the lad will go yonder and worship, and come again to you. And* [*Abraham*](avraham.html) *took the wood of the* [*burnt offering*](korbanot)*, and laid it upon* [*Isaac*](isaac.html) *his son; and he took the* [*fire*](fire.html) *in his* [*hand*](fourteen.html)*, and a knife; and they went both of them together. And* [*Isaac*](isaac.html) *spake unto* [*Abraham*](avraham.html) *his father, and said, My father: and he said, Here am I, my son. And he said, Behold the* [*fire*](fire.html) *and the wood: but where is the lamb for a* [*burnt offering*](korbanot)*? And* [*Abraham*](avraham.html) *said, My son, God will provide himself a lamb for a* [*burnt offering*](korbanot)*: so they went both of them together. And they came to the place which God had told him of; and* [*Abraham*](avraham.html) *built an altar there, and laid the wood in order, and bound* [*Isaac*](isaac.html) *his son, and laid him on the altar upon the wood. And* [*Abraham*](avraham.html) *stretched forth his* [*hand*](fourteen.html)*, and took the knife to slay his son. And the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called unto him out of* [*heaven*](heaven.html)*, and said,* [*Abraham*](avraham.html)*,* [*Abraham*](avraham.html)*: and he said, Here am I. And he said, Lay not thine* [*hand*](fourteen.html) *upon the lad, neither do thou any thing unto him: for now I* [*know*](daat.html) *that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And* [*Abraham*](avraham.html) *lifted up his* [*eyes*](body.html)*, and looked, and behold behind him a ram caught in a thicket by his horns:*

In 'The [Midrash](orallaw.html) Says' it depicts the sequence of [events](feasts.html), including dialogue between [Abraham](avraham.html) and [Isaac](isaac.html). This dialogue includes the following (Bereshit p. 197):

*“My father, my father,” he cried. “Here are both* [*fire*](fire.html) *and wood but where is the lamb for the* [*sacrifice*](korbanot.html)*?”*

*“G-d Himself will choose the lamb for the* [*sacrifice*](korbanot.html)*, my son, and if not, you will be the lamb!”*

[*Isaac*](isaac.html) *put his* [*face*](body.html) *between his* [*hands*](fourteen.html) *and wept.*

*“Is this the Bet Hamidrash about which you* [*spoke*](mashal.html) *to my mother?” he sobbed. When* [*Abraham*](avraham.html) *heard this, he wept also. But* [*Isaac*](isaac.html) *controlled himself and comforted him, “Do not feel distressed, father. Fulfill you Creator's will through me! May my* [*blood*](body.html) *be an* [*atonement*](atonemen.html) *for the* [*future*](future.html)[*Jewish*](gen-jew.html) *people!”*

Then later (p. 199):

*When* [*Abraham*](avraham.html) *put his knife to* [*Isaac*](isaac.html)*'s* [*neck*](body.html)*,* [*Isaac*](isaac.html)*'s soul departed form his* [*body*](body.html)*.*

The [sacrifice](korbanot.html) of [Isaac](isaac.html) would have been an [atonement](atonemen.html) for the [sins](sin.html) of all [future](future.html) [Jews](gen-jew.html). However, we read in the Torah that [Abraham](avraham.html) was stopped before he could slaughter his son. We read in the [Midrash](orallaw.html) that [Isaac](isaac.html)'s soul departed from his [body](body.html), however, which means he died. Since [Abraham](avraham.html) didn't kill him, how could [Isaac](isaac.html)'s soul leave his [body](body.html)? Either [HaShem](hashem.html) took it, or [Isaac](isaac.html) gave up his life. Since we [know](daat.html) that [HaShem](hashem.html) desired to [save](salvation.html) [Isaac](isaac.html), it must be that [Isaac](isaac.html) gave up his life to atone for the [sins](sin.html) of all [future](future.html) [Jews](gen-jew.html).

But how could [Isaac](isaac.html) atone for all [future](future.html) [Jews](gen-jew.html)? Because all the [future](future.html) [Jews](gen-jew.html) would come from him. [Isaac](isaac.html) begot [Jacob](israelja.html), who begot the 12 [tribes](tribes.html), which were the house of Israel. [Isaac](isaac.html) saved the [future](future.html) house of Israel from their [sins](sin.html), by atoning for them.

Incidentally, this parallels the story of [Yeshua](yeshua.html).

***1 Lukas (***[***Luke***](luke.html)***) 23:46*** *And when* [*Yeshua*](yeshua.html) *had cried with a loud voice, he said, "Father, into thy* [*hands*](fourteen.html) *I commend my spirit”: and having said thus, he gave up the ghost.*

Clearly [Yeshua](yeshua.html) gave up his own life, and this too was an [atonement](atonemen.html). However, who was the [atonement](atonemen.html) for? The [Jews](gen-jew.html) didn't need any [atonement](atonemen.html), they already had [Isaac](isaac.html) for an [atonement](atonemen.html). But since [Yeshua](yeshua.html) was a [Jew](gen-jew.html), who else could he be an [atonement](atonemen.html) for? (For further explanation see: [http://www.betemunah.org/merit.html](merit.html)

***Yochanan (John) 1:29*** *The next day John seeth* [*Yeshua*](yeshua.html)[*coming*](coming.html) *unto him, and saith, Behold the Lamb of God, which taketh away the* [*sin*](sin.html) *of the* [*world*](worlds.html)*.*

***Yochanan (John) 3:17*** *For G-d sent not his Son into the* [*world*](worlds.html) *to condemn the* [*world*](worlds.html)*; but that the* [*world*](worlds.html) *through him might be saved.*

Apparently, [Yeshua](yeshua.html) was sent to [save](salvation.html) the [world](worlds.html), to atone for the [sins](sin.html) of the [world](worlds.html). But how can that be, since he is [Jewish](gen-jew.html)? Not only that, but there doesn't appear to be a similar relationship between the [world](worlds.html) and [Yeshua](yeshua.html) as there was between the [Jewish](gen-jew.html) people and [Isaac](isaac.html).

But in fact, the relationship is the same in every way.

***1 Corinthians 15:19-23*** *If in this life only we have hope in* [*Mashiach*](mashiach.html)*, we are of all men most miserable. But now is* [*Mashiach*](mashiach.html) *risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the* [*resurrection*](techiyat.html) *of the dead. For as* ***in*** [***Adam***](adam.html) *all die, even so* ***in*** [***Mashiach***](mashiach.html) *shall all be made alive. But every man in his own order:* [*Mashiach*](mashiach.html) *the firstfruits; afterward they that are* [*Mashiach*](mashiach.html)*'s at his* [*coming*](coming.html)*.*

The relationship is the same because [Yeshua](yeshua.html) was [Messiah](mashiach.html) ([Mashiach](mashiach.html)), because he was also [Adam](adam.html)!

In the article on [Adam](adam.html) found [here](http://adam.html/) on this site, it is pointed out that both [Adam](adam.html) and the [Messiah](mashiach.html) are both called the Son of [HaShem](hashem.html).

***1 Luqas (***[***Luke***](luke.html)***) 3:38*** *Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of* [*Adam*](adam.html)*, which was [the son] of G-d.*

***Matityahu (Matthew) 16:16*** *And Simon Peter answered and said, Thou art the* [*Mashiach*](mashiach.html)*, the Son of the living G-d.*

Clearly then [Yeshua](yeshua.html) was a [salvation](salvation.html) to the [world](worlds.html), because all humanity came through him. As [one](one.html) can see, the subject of household [salvation](salvation.html) has implications for the whole [world](worlds.html)!

As for the Master of Nazareth also being the big brother of his household, Israel, he also gave his life willingly to protect the existence of the [Jewish](gen-jew.html) people, as is stated:

***Yochanan (John) 18:14*** *Now Caiaphas was he, which gave counsel to the* [*Jews*](gen-jew.html)*, that it was expedient that* [*one*](one.html) *man should die for the people.*

The Master of Nazareth took upon himself the responsibility to be the Bechor (firstborn) of his family as Ya’aqov ([Jacob](israelja.html)) had, concerning his household, in buying [the birth](thebirth.html)right from [Esav](edom.html) ([Esau](edom.html)).

As [Yeshua](yeshua.html) [taught](teacher.html) and lived he expects the same of his talmidim (disciples) as he addresses in the [Midrash](orallaw.html) of Mattityahu (Matthew) 10:24-25, “The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord…”

The Master of Nazareth has given us the task to follow his example of being a Bechor (firstborn) firstly unto our Nazarean [Community](community.html), the [Community](community.html) of K’lal Yisrael (the whole of Israel), and to the [world](worlds.html). Let us take up this most noble challenge, in our Emunah (faithful obedience) to [HaShem](hashem.html), to serve the people of Israel and all men. Let us bear this “cross” as the Master of Nazareth had to engage in the daily [mitzvah](cmds613.html) (deed) of restoring and redeeming the [world](worlds.html).

**\* \* \***

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