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# SHABBAT PARAH ADUMAH

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## HEBREWS (BEREANS) 8:1-9:14

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### BESB

1 ¶ *But the principle point being said: we have a Chief Priest [after the order of Melchizedek. 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;¶*  
2 *a minister of the holy (place - Maqom) and of the true tabernacle, which the LORD builds, (fastens - builds together) not man.¶*

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.*

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.*

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)*

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.*

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].*

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,*

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).*

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 shall be My people*

11 *For they shall all know Me, from the least of them*

### GREEK TEXT

**Hebrews 8:1** Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς

2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς ἣν ἔπηξεν ὁ κύριος καὶ οὐκ ἄνθρωπος

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ

4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς οὐδ' ἂν ἦν ἱερεὺς ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·

5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν Ὅρα γὰρ φησὶν ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

6 νυνὶ δὲ διαφορωτέρας τέτευχεν λειτουργίας ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτος οὐκ ἂν δευτέρας ἐζητεῖτο τόπος

8 μεμφόμενος γὰρ αὐτοῖς λέγει Ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν

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 καὶ γὰρ ἠμέλησα αὐτῶν λέγει κύριος·

10 ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς καὶ ἔσομαι αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν·

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γνωθὶ τὸν κύριον ὅτι πάντες εἰδήσουσίν με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν

12 ὅτι ἕλωσ' ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν, οὐ μὴ

*even to the greatest of them, declares the LORD.*

*12 For I will forgive their iniquity, and I will remember their sins no more.”*

*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.*

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

*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;*

*3 And beyond the second veil (the Paroket) was a Mishkan called the Holy of Holies.*

*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.*

*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.*

*6 ¶ Now all of these things were carefully constructed, (and) the priests continually go into the first Mishkan (outer court) performing Divine services.*

*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.*

*8 Thus declaring by the Ruach HaKodesh that the way to the holy courts was not visible while the first Mishkan was standing.*

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

*10 being only food and drink with various immersions, and natural ordinances until the acts of restitution (and reformation) were imposed.*

*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!*

μνησθῶ ἔτι

<sup>13</sup> ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγύς ἀφανισμοῦ

**Hebrews 9:1** εἶχέν μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιοῦματα λατρείας τὸ τε ἅγιον κοσμικόν

<sup>2</sup> σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν ἣ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων ἦτις λέγεται Ἅγια·

<sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων

<sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ἣ στάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης

<sup>5</sup> ὑπεράνω δὲ αὐτῆς χερουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος

<sup>6</sup> Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός εἰσίσσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες

<sup>7</sup> εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων

<sup>8</sup> τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσις

<sup>9</sup> ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα καθ’ ὃν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα

<sup>10</sup> μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιοῦμασιν σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα

<sup>11</sup> Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου τοῦτ’ ἔστιν οὐ ταύτης τῆς κτίσεως

<sup>12</sup> οὐδὲ δι’ αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος

<sup>13</sup> εἰ γὰρ τὸ αἶμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα

<sup>14</sup> πόσω μᾶλλον τὸ αἶμα τοῦ Χριστοῦ ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῦναι θεῷ ζῶντι

## DELITZSCH HEBREW TRANSLATION

Hebrews 8:1 וְזֶה רֵאשׁ הַנְּאֻמִּים שִׁישְׁלָנוּ כִּהֵן גָּדוֹל אֲשֶׁר יֵשֵׁב לִימִין כִּסֵּא הַגְּדוּלָה בְּשָׁמַיִם: <sup>2</sup> וְהוּא מְשַׁרְתַּת הַקֹּדֶשׁ וְהַמְשַׁכֵּן הָאֲמִתִּי אֲשֶׁר-כּוֹנֵנוּ אֲדֹנָי וְלֹא אָדָם:

<sup>3</sup> כִּי כָל-כֵּהֵן גָּדוֹל הוּא מוֹפְקֵד לְהַקְרִיב מִנְחוֹת וּזְבָחִים וְעַל-כֵּן צָרִיד שָׁגַם זֶה יִהְיֶה לוֹ מִה־שִׁיקְרִיב: <sup>4</sup> וְהִנֵּה אֵלֹהֵי הָאָרֶץ לֹא יִהְיֶה כֵּהֵן כִּי יִשְׁפֹּה הַכֹּהֲנִים הַמְקַרְבִּים הַקְּרִבָּנוֹת עַל-פִּי הַתּוֹרָה: <sup>5</sup> וּמִכֹּהֲנִים לְדָמוֹת וְצֹל הַדְּבָרִים שֶׁבְּשָׁמַיִם כַּאֲשֶׁר צוּיָה מֹשֶׁה בְּבֹאוֹ לְהַקִּים אֶת-הַמְשַׁכֵּן כִּי-אָמַר אֵלָיו רֹאֵה וַעֲשֵׂה הַכֹּל בְּתַבְנִיתוֹ אֲשֶׁר-אַתָּה מְרֹאָה בְּהָר: <sup>6</sup> וְעַתָּה הוּא קִבֵּל שְׂרוֹת מַעוֹלָה כְּפִי מַעֲלַת הַבְּרִית שֶׁהוּא סָרְסוֹר לָהּ אֲשֶׁר הוֹקְמָה עַל-הַבְּטָחוֹת טְבוֹת וְיִתְרוֹת:

<sup>7</sup> כִּי אֵלֹהֵי הַרְאֵשׁוֹנָה הִיא גְמוּרָה לֹא-יְבוֹקֵשׁ מְקוֹם לְשִׁנְיָה: <sup>8</sup> כִּי-כֹה אָמַר בְּהוֹכִיחַ אֲתֶם הִנֵּה יָמִים בָּאִים נְאוּם-יְהוָה וְכִרְתִּי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: <sup>9</sup> לֹא כַּבְּרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתֵיכֶם בְּיוֹם הַחֲזִיקִי בְיָדְכֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי וְאֲנֹכִי בַחֲלָתִי בְּסֵם נְאוּם-יְהוָה: <sup>10</sup> כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאוּם-יְהוָה נִתְּתִי אֶת-תּוֹרָתִי בְּקֶרֶבְכֶם וְעַל-לִבְכֶם אֶכְתָּבָנָה וְהִיִּיתִי לָהֶם לְאֱלֹהִים וְהִמָּה יְהִי-לִי לְעָם: <sup>11</sup> וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אֲחִיו לֵאמֹר דַּעוּ אֶת-יְהוָה כִּי כוֹלֵם יַדְעוּ אוֹתִי לְמַקְטָנִים וְעַד-גְּדוֹלִים: <sup>12</sup> כִּי אֶסְלַח לְעוֹנֵם וְלַחַטָּאתֵם וְלִפְשָׁעֵיכֶם לֹא אֶזְכֹּר-עוֹד: <sup>13</sup> הִנֵּה כִּשְׂאֵמַר בְּרִית חֲדָשָׁה יִשֵּׁן אֶת-הַרְאֵשׁוֹנָה וּמִה־שֶׁהוּא נוֹשֵׁן וּמְזַקֵּן קָרֵב קָצוֹ:

הֵן גַּם-הַבְּרִית הַרְאֵשׁוֹנָה גַּם לָהּ הָיוּ דִינֵי עֲבוּדָה וּמִקְדָּשׁ בְּאֶרֶץ: <sup>2</sup> כִּי-הוּקַם הַמְשַׁכֵּן הַחִיצוֹן אֲשֶׁר-בּוֹ הַמְנוֹרָה וְהַשְּׁלֶחֶן וּמַעֲרַכַת הַלְחָם וְהוּא נִקְרָא קֹדֶשׁ: <sup>3</sup> וּמִבַּיִת לְפָרְכַת הַשְּׁנִית מִשְׁכַּן הַנִּקְרָא קֹדֶשׁ הַקְּדוּשִׁים: <sup>4</sup> אֲשֶׁר-לוֹ מִזְבַּח הַזָּהָב לְקַטֹּרֶת וְאָרוֹן הַבְּרִית מְצוּפָה זָהָב כּוֹלֵו וְבוֹ צִנְצֻנֹת זָהָב אֲשֶׁר הִמָּן בְּתוֹכוֹ וּמִטָּה אֲהָרֹן אֲשֶׁר פָּרַח וְלוּחוֹת הַבְּרִית: <sup>5</sup> וּמִמַּעַל לוֹ כְּרוּבֵי הַכְּבוֹד הַסֹּכְכִים עַל-הַכַּפֹּרֶת לֹא נִדְבַר כְּעַת עַל-כִּלְאֶחָד מֵהֶם לְבַד:

<sup>6</sup> וְאַחֲרֵי נַעֲשׂוּ אֱלֹהֵי כָכָה בָּאוּ הַכֹּהֲנִים תָּמִיד אֶל-הַמְשַׁכֵּן הַחִיצוֹן לְעַבְדָּ שֵׁם אֶת-עֲבוּדָתָם: <sup>7</sup> וְהַמְשַׁכֵּן אֲשֶׁר לְפָנִים מִמֶּנּוּ שָׁמָּה בָּא הַכֵּהֵן הַגְּדוֹל לְבַדוֹ פְּעַם אַחַת בְּשָׁנָה לֹא בְבַלְיָדָם אֲשֶׁר יִקְרִיב בְּעַד נַפְשׁוֹ וּבְעַד שִׁגְגוֹת הָעָם: <sup>8</sup> וְרוּחַ הַקֹּדֶשׁ מוֹדִיעַ בְּזֹאת שְׁלֹא-נִגְלָה הַדְּרָךְ אֶל-הַקֹּדֶשׁ כָּל הַיָּמִים אֲשֶׁר יַעֲמַד הַמְשַׁכֵּן הַחִיצוֹן: <sup>9</sup> וְהוּא מְשַׁל לְזָמַן הַזֶּה אֲשֶׁר בּוֹ מְקַרְבִּים מִנְחוֹת וּזְבָחִים אֲשֶׁר אֵין בָּהֶם לְהַשְׁלִים אֶת-לִבְבֵי הָעַבְדִּים: <sup>10</sup> כִּי אִם-חֻקוֹת הַבְּשָׂר הִנֵּה עִסְמָאֲכָלוֹת וְהַמְשַׁקִּים וְהַטְּבִילוֹת הַשְּׁנוֹת אֲשֶׁר נִתְּנוּ עַד-עַתָּה הַתְּקוּן: <sup>11</sup> וְהַמְשִׁיחַ בְּבֹאוֹ לְהִיּוֹת כֵּהֵן גָּדוֹל לְטְבוֹת הַעֲתִידוֹת עֹבֵר בְּתוֹךְ הַמְשַׁכֵּן הַמַּעוֹלָה בְּגְדוּלָה וְשִׁלְמוֹת אֲשֶׁר לֹא-נַעֲשָׂה בְיַד אָדָם כִּי-אֵינָנוּ מִהַבְּרִיאָה הַזֹּאת: <sup>12</sup> גַּם לֹא-בָא בְּדָם שְׂעִירִים וְעִגְלִים כִּי בְּדָם-נַפְשׁוֹ בָּא בְּפַעַם-אַחַת אֶל-הַקֹּדֶשׁ פְּנִימָה וַיִּמְצָא גְאוּלַת עוֹלָם: <sup>13</sup> כִּי אִם-בְּדָם הַפָּרִים וְהַשְּׂעִירִים וְאֶפְרַיִם הַפָּרָה אֲשֶׁר יוֹזֶה עַל-הַטְּמָאִים יִקְדָּשׁם לְטַהַר בְּשָׂרָם: <sup>14</sup> אִף כִּי-בְּדָם הַמְשִׁיחַ אֲשֶׁר-הִקְרִיב אֶת-עֲצָמוֹ לְאֱלֹהִים בְּרוּחַ נְצִיחִי וּבְלִי-מוֹם יְטַהַר לְבַבְכֶם מִמַּעֲשֵׂי מוֹת לְעַבְדָּ אֶת-אֱלֹהִים חַיִּים:

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## INTRODUCTION

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**Beresheet 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." <sup>2</sup> 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?" <sup>3</sup> And Abram said, "Behold, You have given me no seed, and behold, one of my household will inherit me."<sup>a</sup>

**Beresheet 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." <sup>10</sup> **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 13:1** The Lord spoke to Moses, saying <sup>2</sup> "**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 shall justly be apportioned to the immortal God; and if there is anything, in short, which openeth the womb, whether of man which here means speech and reason, or of beast which signifies the outward sense and the body; <sup>119</sup> for that which openeth 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*

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<sup>a</sup> Note: unless otherwise noted all quotations from the Tanakh are that of Rashi's translation.

*motions, **is the invisible, spermatic, technical, and divine Word**, which shall most properly be dedicated to the Father.*<sup>b</sup>

## WHO (WHAT) IS THE FIRST-BORN?

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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 8:1** ¶ *But the principle 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 will 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 ἀρχή (*arche*) implies beginning and point of origin and rank. The Greek word ἱερέα (*ierea*) means Priest, which is equal to the Hebrew word קַהָן (kāhan). 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 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 pre eminent] 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 35:25

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<sup>b</sup> Philo, The Works of Philo, Translated by C.D. Yonge, Hendrickson Publishers, Second Printing, 1993 p.285

## Shabbat Parah Adumah

2. Kohen Rosh – 2 Melakhim 25:18
3. Kohen Nasi – B'midbar 3:32

These three phrases have varied significance and importance, which I 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 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 25:40 in our present pericope. This quotation screams loudly that the pericope is allegorical and that an allegorical hermeneutic system is used in interpreting it.

***Bereans 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 תַּבְּנִיִּת *tabniyth* {tab-neeth} means a prototypical pattern from which all subsequent items in its genus 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,”**

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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.<sup>c</sup> 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 they are true and honest 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 1:1. In the beginning of God's creation of the heavens and the earth.***

***Yochanan 1:1 In the beginning was the Torah, and the Torah was with God, and the Torah was God.<sup>d</sup>***

***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

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<sup>c</sup> Cf. Beresheet 2:5

<sup>d</sup> My translation

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.<sup>e</sup> 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, they G-d invested with the "**invisible, spermatic, technical, and divine Word,**" which is the Torah, which is 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"**

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***B'midbar 3:12.*** *As for Me I have **taken** the Levites from among (the middle) the children of Israel in place of all first-borns among the children of Israel who have opened the womb, and the Levites shall 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 16:16*** *Three times in the year, every one of your males shall 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 shall not appear before the Lord empty-handed!*

***Targum B'Midbar 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.

***Mishlei 22:20*** *Have I not written to you **thirds** with counsels and knowledge,<sup>21</sup> to make known to you the certainty of the true words, to respond with words of truth to those who send you?*

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<sup>e</sup> Heschel, Abraham Joshua, God in search of Man, Farrar, Straus and Giroux, 1955 p.167 (my paraphrase)

<sup>f</sup> Rashi's translation with my emphasis

## Shabbat Parah Adumah

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 translate the passage to say...

**Pro 22:20** *Have I not written to you **excellent things** Of counsels and knowledge,*

Note that many translations of Hebrews 8:6 read...

**Heb 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.<sup>g</sup> Consequently, my translation of Hakham Shaul's thoughts reflects this idea.

**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.*

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

**D'varim 16:16** *Three times in the year, every one of your males shall 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 shall 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 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

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<sup>g</sup> See Three "The Watchman," His Honor Rosh Pakid, Hillel ben David's webpage.



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**

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**Beresheet 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** a 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 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; <sup>h</sup>*

**Beresheet 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 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 19:2) reads differently than the "Brit Bein HaBetarim" (Covenant between the pieces) in that it says, take for **YOU**. Here G-d commands the Bne 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 Chokma. Therefore, when G-d says, "take for you" the man who follows that command imitates the virtue of G-d and receives Divine Chokma.

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<sup>h</sup> Philo, The Works of Philo, Translated by C.D. Yonge, Hendrickson Publishers, Second Printing, 1993 pp.286-287

## THE MEDIATOR, MAN IN THE MIDDLE

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**Beresheet 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 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 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 are “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 idea of balancing between the two natures of man. This harmonizing of the nature of man is the bringing man to the maturity by the mediator of the **invisible, spermatic, technical, and divine Word,** which is the Torah.

### As a Tree grows

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**Beresheet 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.*

וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַמֵד לְמַרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וְרָע:

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 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 הַדַּעַת means the marriage. As it is written...

**Beresheet 4:1** *Now the man **knew** (yada) <sup>i</sup> 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 man is that of confusion, G-d will not allow man to remain in that state. He has given man the first-born 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

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<sup>i</sup> The Hebrew word “da’at” is derived from the Hebrew concept of “yada.”

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 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 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 9:12 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.***

**His own life [of righteousness]** he acquired and 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 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 SYNAGOGUE AND THE FIRST-BORN**

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***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.***

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 restores. 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 SYNAGOGUE**

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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 to 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 (harSinai). 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.

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.<sup>j</sup>

I would here surmise Hakham Shaul gives an allegorical teaching telling us that Messiah saw the center for worship should be the home and the altar the 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 shall choose."<sup>k</sup>

**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 L-rd chooses? The place (Makom) that the L-rd chooses is the place where His Torah is being "tilled."

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<sup>j</sup> Cf. Ephesians 4:11

<sup>k</sup> Cf. D'varim 16:16

It should also be concluded that Messiah predicted the destruction of the Temple. Furthermore, Hakham Shaul saw these events happening 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 that the reinstatement 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 Him is. In short, I believe G-d wants what he wanted when Adam failed.

***Bereans 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<sup>1</sup> 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 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 reinstate and reinvest each one of us with the spirit of Messiah. The reinstatement of the Priesthood 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 Reinstatement 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**

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***Beresheet 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 Qayin 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 message far more in-depth as to what

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<sup>1</sup> Cf. Bereans 8:1

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**

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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 L-rd 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 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 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

***Bereans 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 and what is evil (and) contrary either to Divine law.<sup>m</sup>***

The Mishkan was permeated with “korbanot.” How are we to understand the korbanot? When G-d tells Moshe to have the Bne Yisrael bring their “T’rumah”,<sup>n</sup> 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 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.

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<sup>m</sup> 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.

<sup>n</sup> Cf. Shemot 25:1-27:19

**Bereans 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 Melchizedek [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.)

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.

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

## CONNECTIONS TO TORAH READINGS

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### Torah Seder

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

### Tehillim

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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 vers in Bereans when Messiah our First Priest sits at the right hand of G-d.

### Ashlamatah

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

## QUESTIONS FOR REFLECTION

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1. Who or what is the first-born?
2. Can we bring the yetser hara near to G-d?
3. How did Yeshua and Hakham Shaul know that Nazarean Judaism would survive?
4. What relationship does the number 3 have to the Ministry of Messiah?
5. 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?
6. Why was Messiah sent?
7. How are we to understand the allegorical message of the korbanot?
8. What is the explanation of "Tree of Knowledge of good and evil" found in the commentary?
9. Why does Qayin (Cain) ask G-d if he is his brother's keeper?
10. What is the allegorical message of the Mishkan?
11. According to Bereans (Hebrews) 5:14 what is the mark of maturity?
12. How are we to understand the korbanot?
13. After reading the entire commentary, explain what the phrase "Take for Me" means.
14. What is the lesson we learn from the offerings and korbanot?