



SEFER YIRMIYAHU

2019-2020 Shiur
Rabbi Reuven Travis

CHAPTER ONE

- Notice the “parshiyot,” each introduced with the phrase “and the word of God came to me”
 - Verse 4
וַיְהִי דְבַר יְ-יָ אֵלַי לֵאמֹר:
וַיְהִי דְבַר יְ-יָ אֵלַי לֵאמֹר מִה־אַתָּה רֹאֶה יְרֻמְיָהוּ וְאָמַר מִקֵּל שָׁקַד אֲנִי רֹאֶה:
 - Verse 11
וַיְהִי דְבַר יְ-יָ אֵלַי לֵאמֹר מִה־אַתָּה רֹאֶה וְאָמַר סִיר נְפוּחַס אֲנִי רֹאֶה וּפְגַיו מִפְּגֵי צְפוּנָה:
 - Verse 13
וַיְהִי דְבַר יְ-יָ אֵלַי שְׁנִיט לֵאמֹר מִה־אַתָּה רֹאֶה וְאָמַר סִיר נְפוּחַס אֲנִי רֹאֶה וּפְגַיו מִפְּגֵי צְפוּנָה:
 - Verse 2:1
וַיְהִי דְבַר יְ-יָ אֵלַי לֵאמֹר:
- Verse 5 – “before you left the womb” – echoes of Shmuel and Yaacov
בְּטֶרֶם אֲצוּרָךְ [אֲצֻרָךְ] בְּבֶטֶן יְדֻעָתִיךָ וּבְטֶרֶם תִּצָּא מִרֶחֶם הַקִּדְשִׁיךָ נִבְיָא לְגוֹיִם גְּתִיךָ:
- Verse 6 – youth or apprentice
וְאָמַר אֶהְיֶה אֲדֹנָי יְהוָה הַגָּה לֹא־יִדְעָתִי דְבַר כִּי־נִעַר אָנֹכִי:
 - Rabbi Leibtag notes that Yehoshua was also called a “na’ar” even after he was already leading the army into battle. (Shmot 33:11) Clearly he was no “youth,” but an apprentice to Moshe.
וַדַּבֵּר יְ-יָ אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמִּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן־נוּן נִעַר לֹא יָמִישׁ מִתּוֹךְ הָאֶהָל:
- Another reason suggested by Rabbi Leibtag to understand the word as “apprentice” is found in the text of Chapter 1 itself. Once Jeremiah calls himself an apprentice, Hashem must “prove” to Jeremiah that he is not unready to prophesize. Hence, the two visions he receives in this chapter.

➤ **Verse 11 – מַקֵּל שֶׁקֶד**

- While the word can be translated in English as either staff or rod, there is a difference in Hebrew between מַטֵּה (which according to Rav SR Hirsch connotes power) and מַקֵּל (which connotes chastisement).
- Rabbi Leibtag points out that the almond tree is the first to blossom in Israel. This metaphor suggests speed or immediacy. (See also verb in verse 12 - כִּי־שֶׁקֶד אָנֹכִי.)
- The branch of an almond tree, says Rabbi Leibtag, also echoes the challenge of Aharon by Korach and his followers.

➤ **Verse 13 – a steaming or boiling pot**

- Rav SR Hirsch thinks that the imagery suggests a social situation already “seething,” like something might burst and send its contents to destruction beyond recall.

➤ **Verse 17 – do not be frightened of them**

- A sense of foreshadowing, because Jeremiah will ultimately be afraid of them for “they will attack you.” (Verse 19)
- Hashem reassures Jeremiah: “But they shall not overcome you; For I am with you—declares the LORD—to save you.” (Verse 19)

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